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THE
EMPHATIC DIAGLOTT:

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT,

(According to the Recension of Dr. J. J. Griesbach.)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION;

A NEW EMPHATIC VERSION,

**BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT
CRITICS, AND ON THE VARIOUS READINGS OF**

THE VATICAN MANUSCRIPT,

No. 1209 in the Vatican Library.

**TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES,
AND A COPIOUS SELECTION OF REFERENCES;**

TO THE WHOLE OF WHICH IS ADDED,

A VALUABLE ALPHABETICAL APPENDIX.

By BENJAMIN WILSON.

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PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings, is deemed altogether unnecessary. Much information on this point has been given by others, who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics, that the Authorized or Common version of the Scriptures, absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words, which accordingly were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary Literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, "Plan of the Work;" and he is also invited to read the pages with the respective captions;—"To the Reader;" "History of the Greek Text;" and "History of English Versions." Also, on another page will be found the "Letters and Pronunciation of the Greek Alphabet," for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue, obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention, and, it is presumed, that there are even few Greek scholars, who are

so far advanced, but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek, may by careful reading, and a little attention to the Interlinear translation, soon become familiar with it. This Work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what it has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiassed submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men, has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions, and criticisms of friends, on words, phrases, and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

Many thanks are due to particular friends who have rendered pecuniary aid, or friendly counsel, during the prosecution of this undertaking; also to subscribers to the first edition, to whom it has been issued in parts, for their aid, and patience in waiting so long for its completion, and also for their frequent words of encouragement during its slow progress. The Work was begun about seven years ago with rather diffident feelings, yet with reliance on Divine aid, and has been prosecuted under discouraging and embarrassing circumstances; but it is now completed with feelings of unfeigned gratitude to the Supreme Being for his goodness and providential supervision.


The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men, as King James' version, but let it be remembered that TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith, and obedience inculcated therein, to obtain an inheritance in the aionian kingdom of Jesus the Anointed one.

Geneva, Ill., Aug., 1864.

R. WILSON.

HISTORY OF THE GREEK TEXT.

 THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first printed edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by FRANCIS XIMENES de CERVANTES. The principal editor of the work was Lope de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the first edition published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by translating the *Latin Vulgate into Greek*.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, ERASMUS published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELSEVIRI, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "*Textus Receptus*."

In WALTON'S POLYGLOT of 1667, the Greek New Testament was given according to the Text of Stephens; and in the last volume there was a collection of various Readings from such MSS. as

were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1673.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first critical revision in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BANCKE followed on in the same work and published his edition in 1734, and in his "*Apparatus Criticus*" he enlarged the stock of various Readings.

WARTZEN published his Greek Testament in 1751-2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GRIESBACH, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1773; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the older MSS. to the mass of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholes, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimony, would prefer that of Scholes.

In addition to Scholes's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.

* Erasmus, in his third edition of 1522, inserted the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

HISTORY OF ENGLISH VERSIONS.

THE first English version of the New Testament was that made by JOHN WICLIFFE, or WICLIFFE, about the year 1387. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Wyllyam Tyndale, and fyneshed in the yere of oure Lorde God, A. M. D. and xxxiiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSH'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the verye of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revival of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentic* Latin, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the language, were appointed to re-

vise the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitechurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor; or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1756.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1796.

A Translation of the New Testament. By Gilbert Wakefield. 1785.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1718.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1841.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and Improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1824.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1850.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1811.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1851.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1850.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either untranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King. In favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it

is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Version then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndal's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the *Vulgate Latina*. Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from the MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem*, about the fifth century, and the fourth, marked D., *Cod. Constantianus*, of the seventh century.

Besides valuable assistance from ancient MSS., the Discepoli have obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittmann, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gausson, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critics, it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlinear Translation.—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by perusing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a NEW VERSION for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters and Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with W. O. S.

and Phrases, intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words; and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, *small capitals*, and *CAPITALS*.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following system of notation is employed in the English column of the DIAGLOSSA—

1. Those Words rendered *positively* emphatic by the presence of the Greek article, are printed in Small Capitals: as, "THE LIEK was the LIGHT OF MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic, are printed in Black Letter: as, "It must increase, but I must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainly* and *intimately* are given to passages where they occur, as well as *veracity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
Α α	Alpha	a	<p>*** ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the Diacritical, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.</p> <p>PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.</p>
Β β	Beta	b	
Γ γ	Gamma	g hard, as in begin	
Δ δ	Delta	d	
Ε ε	Epsilon	e short, as in met	
Ζ ζ	Zeta	z	
Η η	Eta	e long, as in keen	
Θ θ	Theta	th	
Ι ι	Iota	i	
Κ κ	Kappa	k	
Λ λ	Lambda	l	
Μ μ	Mu	m	
Ν ν	Nu	n	
Ξ ξ	Xi	x	
Ο ο	Omicron	o short, as in lot	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final ;	Sigma	s	
Τ τ	Tau	t	
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in chord	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in throne.	

The **LETTERS** are divided into seven vowels and seventeen consonants.

The **VOWELS** are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου and six improper, ερ, ρι, φη, ηυ, ωυ, υι. The little stroke under ρ, π, φ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The **LABIALS**, (π, β, φ,) the **PALATALS**, (κ, γ, χ,) and the **DENTALS**, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of s with that of another consonant; thus, the Labials, πρ, βρ, φρ, are equal to ψ, the Palatals, κρ, γρ, χρ, to ξ and the Dentals, τρ, δρ, to ζ.

The letter ρ can stand only before Dentals; before Labials it becomes μ; before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ. &c. Before Palatals ρ is converted into γ; but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like α; thus αγγελος (*angel*) is pronounced αγγελος, not αγγελος.

INTRODUCTORY REMARKS ON GRAMMAR.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, ('), as ἡλιος, (*syn*.) pronounced as if written *helios*; or with a smooth one, (̣), as ἐπὶ, (*upon*.) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over *ρ* and *υ* when they stand at the beginning of a word; thus ῥόδον, (*a rose*.) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱός, (*a son*.) pronounced *why-os*. When *ρ* is doubled, the last one takes the aspirate, as ἐρρῶσα, pronounced *errhoso*.

Words in Greek are of eight kinds, called *Parts of Speech*; viz., *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction*.

The *Article, Noun, Pronoun, and Participle*, are declined with *Gender, Number, and Case*.

There are three *Genders*; the *Masculine, Feminine* and *Neuter*.

There are two *Numbers*; the *Singular*, which speaks of *one*, as λογος, *a word*; and the *Plural*, which speaks of *more than one*, as λογαι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five *Cases*; the *Nominative, Genitive, Dative, Accusative, and Vocative*.

The *Article δ, ἡ, το*, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ἀνθρωπος means *a man*, or *man* in general; and δ ἀνθρωπος, *the man*. It is thus declined:

SINGULAR.				PLURAL.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	δ,	ἡ,	το,	the.	Nom.	οἱ,	αἱ, τα, the.
Gen.	του,	της,	του,	of the.	Gen.	των,	των, of the.
Dat.	τῷ,	τῇ,	τῷ,	to the.	Dat.	τοῖς,	ταῖς, τοῖς, to the.
Acc.	τον,	την,	το,	the.	Acc.	τους,	τας, τα, the.

The *Article* has no *vocative*; ω, which sometimes precedes a noun in the *vocative*, is an *Interjection*.

The *Article* takes the consonant *τ* in every *Case*, except in the *nom. sin. masc. and fem. δ, ἡ*, and in the *nom. pl. masc. and fem. οἱ, αἱ*, where the *τ* is superseded by the aspirate (').

The *gen. pl.* in all genders and in every declension, ends in *ων*. The *Personal or Primitive Pronouns* are three; *εγω, I*, plural ἡμεῖς, *we*, of the first person; *συ, thou*, plural ὑμεῖς, *you*, of the second; *ὁ, he or she*, plural σφεις, *they*, of the third.

The *Relative Pronouns* are *ὅς, ἡ, ὅ, who, which*, and *αὐτός, αὐτή, αὐτό, he, she, it, &c., &c., &c.*

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a farther knowledge is desired, the reader had better procure a Grammar. A very good book for a novice with has been published by Hagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΤΘΑΙΟΝ.
(GLAD TIDINGS) BY MATTHEW.

ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

¹ Βιβλος γεννησεως Ιησου Χριστου, υιου
A record of descent of Jesus Christ, son of
Δαυιδ, υιου Αβρααμ. ² Αβρααμ εγεννησε τον
David, son of Abraham. Abraham begot the
Ισαακ· Ισαακ δε εγεννησε τον Ιακωβ· Ιακωβ
Isaac, Isaac and begot the Jacob; Jacob
δε εγεννησε τον Ιουδαν και τους αδελφους
and begot the Judah and the brothers
αυτου. ³ Ιουδας δε εγεννησε τον Φαρες και τον
of him. Judah and begot the Pharez and the
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον
Zara by the Thamar. Pharez and begot the
Εσρων· Εσρων δε εγεννησε τον Αραμ· ⁴ Αραμ
Esron, Esron and begot the Aram; Aram
δε εγεννησε τον Αμιναδαβ· Αμιναδαβ δε
and begot the Aminadab; Aminadab and
εγεννησε τον Ναασσω· Ναασσω δε εγεννησε
begot the Naasson; Naasson and begot
τον Σαλμων· ⁵ Σαλμων δε εγεννησε τον Βοος
the Salomon; Salmon and begot the Boos
εκ της Ραχαβ. Βοος δε εγεννησε τον Ωβηδ εκ
by the Rachab. Boos and begot the Obad by
της Ρουθ. Ωβηδ δε εγεννησε τον Ιεσσα·
the Ruth. Obad and begot the Jesse;
⁶ Ιεσσα δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε * [δ βασιλευς] εγεννησε τον Σολομωνα
David and [the king] begot the Solomon
εκ της του Ουριου. ⁷ Σολομων δε εγεννησε
by the of the Uriah. Solomon and begot
τον Ροβοαμ· Ροβοαμ δε εγεννησε τον Αβια·
the Roboam; Roboam and begot the Abia;
Αβια δε εγεννησε τον Ασα· ⁸ Ασα δε εγεννησε
Abia and begot the Asa; Asa and begot
τον Ιωσαφατ· Ιωσαφατ δε εγεννησε τον Ιωραμ·
the Josphat; Josphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζια· ⁹ Οζιας δε εγεν-
Joram and begot the Ozias; Ozias and begot
νησε τον Ιωαθαμ· Ιωαθαμ δε εγεννησε τον Αχαζ·
the Jotham; Jotham and begot the Achaz;
Αχαζ δε εγεννησε τον Εζεκιαν· ¹⁰ Εζεκιαν δε
Achaz and begot the Ezechias; Ezechias and
εγεννησε τον Μανασση· Μανασσης δε εγεννησε
begot the Manasse; Manasse and begot
τον Αμων· Αμων δε εγεννησε τον Ιωσια· ¹¹ Ιωσιας
the Amos; Amos and begot the Josias; Josias
δε εγεννησε τον Ιεχονια και τους αδελφους
and begot the Jehonias and the brothers
αυτου, επι της μετοικεσις· Βαβυλωνος.
of him, near the removal Babilonian.

CHAPTER 1.

1 A Register of the
Lineage of Jesus Christ,
Son of David, Son of
Abraham.

2 From † Abraham pro-
ceeded ISAAC; from † Isaac,
JACOB; from † Jacob,
JUDAH and his BRO-
THERS;

3 from Judah, PHAREZ
and ZANAH, by TAMAR;
from Pharez, HEZRON;
from Hezron, RAM;

4 from RAM, AMMINA-
DAB; from Amminadab,
NAHSHON; from Nah-
shon, SALMON;

5 from Salmon, BOAZ,
by RAHAB; from Boaz,
OBEID, by RUTH; from
Obad, JESSE;

6 and from † Jesse,
DAVID the KING. David
had † SOLOMON by the
[WIDOW] of URIAH;

7 Solomon had † RE-
HOBOAM; Rehoboam had
ABIJAH; Abijah had
ASA;

8 Asa had JEHOSHAP-
HAT; Jehoshaphat had
† JEHOHAM; Jehoram
had UZZIAH;

9 Uzziah had JOTHAM;
Jotham had AHAZ; Ahaz
had HEZEKIAH;

10 Hezekiah had MA-
NASSEH; Manasse had
AMON; Amon had JO-
SIAH;

11 and † Josiah had
JECHONIAH and his BRO-
THERS, near the time of
the CARRYING-AWAY to
Babylon.

* Vatican Manuscript—Title According to Matthew.

* A. By reference to 2 Chron. xiii. and following chapters, it will be seen that the names of (1) Achaz and Jazaniah, the two last descendants of Jehoram, are omitted in the text. (2) The MSS. read, "Jehoiakim" and "Jehoiakim begot Jehoniah," probably intended to include up to the beginning of verse 17. Doddridge, MacKnight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

* 1. Luke iii. 23.
* Rom. xii. 24.

* 2. Gen. xvi. 2; xvi. 35; xlii. 25.
* 7. 1 Chron. iii. 10.

6. the KING—omit.

* 6. 1 Sam. xvi. 1; xvii. 13;

¹² Μεταδε την μετοικεσιαν Βαβυλωνος, Ιεχονιας
After and the removal Babylonian. Jeconias
εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε
begot the Salathiel. Salathiel and begot
τον Ζοροβαβελ. ¹³ Ζοροβαβελ δε εγεννησε τον
the Zorobabel; Zorobabel and begot the
Αβιουδ. Αβιουδ δε εγεννησε τον Ελιακειμ. Ελια-
Abiad; Abiad and begot the Eliakim; E-
κειμ δε εγεννησε τον Αζωρ. ¹⁴ Αζωρ δε εγεννησε
him and begot the Azor; Azor and begot
τον Σαδωκ. Σαδωκ δε εγεννησε τον Αχειμ. Αχειμ
the Sadok; Sadok and begot the Achim; Achim
δε εγεννησε τον Ελιοιουδ. ¹⁵ Ελιοιουδ δε εγεννησε
and begot the Eliud; Eliud and begot
τον Ελεαζαρ. Ελεαζαρ δε εγεννησε τον Ματθαν.
the Eleazar; Eleazar and begot the Matthan;
Ματθαν δε εγεννησε τον Ιακωβ. ¹⁶ Ιακωβ δε
Matthan and begot the Jacob; Jacob and
εγεννησε τον Ιωσηφ, τον ανδρα Μαρίας, εκ ης
begot the Joseph, the husband of Mary, of whom
εγεννηθη Ιησους, ο λεγομενος Χριστος.
was born Jesus, that being named Christ.

¹⁷ Πασαι ουν αι γενεαι απο Αβρααμ εως Δαυιδ,
All then the generations from Abraham till David,
γενεαι δεκατεσσαρες· και απο Δαυιδ εως της
generations fourteen; and from David till the
μετοικεσιαν Βαβυλωνος, γενεαι δεκατεσσαρες·
removal Babylonian, generations fourteen;
και απο της μετοικεσιαν Βαβυλωνος εως του
and from the removal Babylonian till the
Χριστου, γενεαι δεκατεσσαρες.
Christ, generations fourteen.

¹⁸ Του δε Ιησου Χριστου η γενεσις ουτως ην.
Of the now Jesus Christ the birth thus was.
Μνηστευθεισης γαρ της μητρος αυτου Μαρίας τῇ
Being espoused for the mother of him Mary to the
Ιωσηφ, πριν η συνελθειν αυτους, ευρεθη εν
Joseph, before either came together them, she was found in
γαστρι εχουσα εκ πνευματος αγιου. ¹⁹ Ιωσηφ δε
womb having by a spirit holy. Joseph and
δ ανηρ αυτης, δικαιος ων και μη θελων αυτην
the husband of her, a just man being and not willing her
παραδειγματισαι, εβουληθη λαθρα απολυσαι
to publicly expose, was inclined secretly to release
αυτην. ²⁰ Ταυτα δε αυτου ενθυμηθετος, ιδου
her. These but of him thinking on, lo,
αγγελος κυριου κατ' οναρ εφαιη αυτω, λεγων·
a messenger of a lord in a dream appeared to him, saying;
Ιωσηφ, υιος Δαυιδ, μη φοβηθης παραλαβειν Μα-
Joseph, son of David, fear not thou shouldst fear to take Ma-
ριαμ, την γυναικα σου· το γαρ εν αυτῇ γεννηθεν,
ry the wife of thee; that for in her being formed,
εκ πνευματος εστιν αγιον· ²¹ τεξεται δε υιον, και
by a spirit in holy; she shall bear and a son, and
καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει
thou shalt call the name of him Jesus; he for shall save

¹² And after the CARRYING-AWAY to Babylon, from Jeconiah descended SALATHIEL; from Salathiel, ZERUBBABEL;

¹³ from Zerubbabel, ABIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;

¹⁴ from Azor, ZADOC; from Zadoc, ACHIM; from Achim, ELIUD;

¹⁵ from Eliud, ELEAZAR; from Eleazar, MATTHAN; from Matthan, JACOB;

¹⁶ and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.

¹⁷ [All the GENERATIONS, then, from Abraham to David, are fourteen Generations; from David till the CARRYING-AWAY to Babylon, fourteen Generations; and from the CARRYING-AWAY to Babylon till the MESSIAH, fourteen Generations.]

¹⁸ Now the NATIVITY of the CHRIST Jesus was thus: Mary his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.

¹⁹ Then Joseph, her affianced HUSBAND, being a just man, and unwilling to expose her, purposed to divorce her privately.

²⁰ But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:

²¹ she will bear a Son, and thou shalt call his NAME JESUS: for he will

* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.
† 18. Fifth year before the common JEWS' DENIAL. † 21. Jesus—ΙΗΣΟΥΣ. YEHU-SHUA, I. e., I shall save, or I shall be; YAH, or JAH, I shall be; and SHUA, Powerful—hence the name signifies, I shall be the Powerful. "Thou shalt call his name Jesus" for this reason. "Because HE will save his PEOPLE from their sins." See Acts vii. 43, Heb. iv. 8, and Appendix, word Jesus.

‡ 18. Luke i. 27.

§ 19. Deut. xxiv. 1.

|| 21. Luke i. 31; ii. 21.

τον λαον αὐτου ἀπο τῶν ἁμαρτιῶν αὐτῶν.²² (Τοῦτο
the people of him from the sins of them; This
δε ὁλον γέγονεν. ἵνα πληρωθῇ τὸ ρηθὲν ὑπο
and all was done, so that might be fulfilled the word spoken by
του κυρίου δια τοῦ προφήτου, λεγόντος.²³ Ἰδοὺ,
the Lord through the prophet, saying, "Lo,
ἡ παρθέτος ἐν γαστρὶ ἔξει, καὶ τεξεται υἱόν, καὶ
the virgin in womb shall have, and shall bear a son, and
καλεσούσι τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ." ὁ ἐστὶ
they shall call the name of him Emmanuel," which is
μεθερμηνευόμενον, μεθ' ἡμῶν * [ὁ] θεός.)
being translated, with us [the] God.)

²⁴ Διεγέρθεις δε δίσωψ ἀπο τοῦ ὕπνου, ἐποίησεν
Being wakened and the Joseph from the sleep, he did
ὡς προσεταξεν αὐτῷ ὁ ἀγγελος κυρίου· καὶ πα-
as commanded to him the messenger of a Lord; and took
λαβε τὴν γυναῖκα αὐτοῦ, ²⁵ καὶ οὐκ ἐγινώσκεν
the wife of him, but not he knew
αὐτὴν ἕως οὗ ἔτεκε * [τον] υἱόν * [αὐτῆς] τον
her till she brought forth [the] son [of her the
πρωτότοκον]· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.
first-born; } and called the name of him Jesus.

ΚΕΦ. Β'. 2.

¹ Τον δε Ἰησοῦ γεννηθέντος ἐν Βηθλεεμ τῆς
The and Jesus being born in Bethlehem of the
Ιουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ,
Judæa, in days of Herod the king, lo,
μαγοὶ ἀπο ἀνατολῶν παρεγένοντο εἰς Ἱερουσα-
magi-were from an east country came into Jerusalem,
μα, λεγόντες· Ἰδοὺ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν
saying, Where in the new-born king of the
Ιουδαίων· εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
Jews? we saw for of him the star in the
ἀνατολῇ, καὶ ἠλθομεν προσκυνῆσαι αὐτῷ. ² Ἀκού-
saying, and we come to do homage to him.
σαι δε Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πάσα
heard and Herod the king was alarmed, and all
Ἱερουσόλυμα μετ' αὐτοῦ· ³ καὶ συναγαγὼν πάντας
Jerusalem with him; and having called together all
τούς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐνυ-
the chief-priests and scribes of the people, he in-
θάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. ⁴ Οἱ
quired of them, where the Anointed should be born. They
δε εἶπον αὐτῷ· Ἐν Βηθλεεμ τῆς Ιουδαίας· οὕτως
and said to him, In Bethlehem of the Judæa; thus
γὰρ γέγραπται δια τοῦ προφήτου· ⁵ "Καὶ συ Βηθ-
for it is written by the prophet "And thou Beth-
λεεμ, γῆ Ιουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς
leem, land of Judæa, by no means least art among the
ἡγεμόσιν Ιουδα· ἐκ σου γὰρ ἐξελεύσεται ἡγουμέ-
princes of Judæa, out of thee for shall come forth a prince,
νος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραὴλ."
who shall govern the people of me, the Israel."

⁷ Τότε Ἡρώδης λαβρά καλέσας τοὺς μαγούς,
Then Herod privately having called the magi-were,

† save his PEOPLE from their SINS."

²² (All this occurred, that the WORD SPOKEN by the LORD through the PROPHET, might be verified, saying:

²³ † "Behold! the VIRGIN shall conceive, and "hear a Son, and his "NAME shall be called "† Imma-nu-el;" which signifies, God with us.)

²⁴ And JOSEPH, being raised from SLEEP did as the ANGEL of the LORD had commanded him, and took his WIFE;

²⁵ but he knew her not, till † she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

1 And JESUS being born in Bethlehem of JUDÆA, in the Days of Herod, the KING, behold, † Magi from the East, came into Jerusalem; saying:

2 "Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

3 Now † Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

4 And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

5 And THEY answered, "In Bethlehem, of JUDÆA;" for thus it is written by the PROPHET:

6 † "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

7 Then Herod, having secretly called the MAGIANS,

* VATICAN MANUSCRIPT—22. a God. 23. a Son. 24. of her the first-born.—em.; so Lachmann and Tischendorf. 3. the king Herod.

† 22. Heb. Imma, with; we, us; and K. God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "God" who will be with his people under the name of Emmanuel; but "God," in the same sense in which it is said "The word was with us."—John 1. 1. (See Dr. Middleton on the Greek Article.) 1. A Set of Philonians. † 21. Isa. lii. 20; Rom. xi. 26, 27. † 22. Isa. vii. 14. † 23. Luke ii. 7. † 6. Micah v. 2.

ηκριβωσε παρ' αυτων τον χρονον του φαινομενου
learned exactly from them the time of the appearing
αστερος, ⁸ και πεμφας αυτους εις Βηθλεεμ,
a star, and sending them into Bethleem,
ειπὶ Πορευθεντες, ακριβως εξετασατε περι του
he said; Passing on your way, exactly inquire about the
παιδιου· επαν δε ευρητε, απαγγειλατε μοι, ὅπως
infant; as soon as and you have found, bring word to me, that
καὶ γω ελθων προσκυνησω αὐτῷ. ⁹ Οἱ δε ακουσαντες
I also going pay homage to him. They and having heard
του βασιλεως επορευθησαν. Και ιδου, ὁ αστηρ,
of the king departed. And lo, the star,
ὃν ειδον εν τη ανατολῃ, προηγεν αυτους, ἕως
which they saw in the rising, went before them, till
ελθων εστη επανω οὗ ην το παιδιον. ¹⁰ Ἰδοντες
going it stood over where was the infant. Seeing
δε τον αστερα, εχαρισαν χαραν μεγαλην σφοδρα·
and the star, they rejoiced a joy very great;
¹¹ και ελθοντες εις την οικίαν, ειδον το παιδιον μετὰ
and being come into the house, they saw the infant with
Μαρίας της μητρος αυτου, και πεσοντες† προσεκυ-
Mary the mother of it, and falling down did homage
νησαν αὐτῷ, και αναξαντες τους θησαυρους αυτων,
to it, and opening the treasures of them,
προσηνεγκαν αὐτῷ δῶρα, χρυσον και λιβανον και
they offered to it gifts, gold and frankincense and
σμύρναν. ¹² Και χρηματισθεντες κατ' οναρ, μη
myrrh. And being warned in a dream not
ανακαμψαι προς Ἡρωδην, δι' αλλης ὁδου ανεχω-
to return to Herod, by another way they
ρησαν εις την χωραν αὐτων.

¹³ Ἀναχωρησαντων δε αυτων, ιδου, αγγελος
Having withdrawn but of them, lo, a messenger
κυριου φαινεται κατ' οναρ τῷ Ἰωσήφ, λεγων·
of a lord appears in a dream to the Joseph, saying;
Εγερθεις παραλαβε το παιδιον και την μητερα
Arising take the infant and the mother
αυτου, και φευγε εις Αιγυπτον, και ισθι εκει,
of it, and see into Egypt, and be thou there,
ἕως αν ειπω σοι· μελλει γαρ Ἡρωδης ζητειν το
till I speak to thee; is about for Herod to seek the
παιδιον, του απολεσαι αὐτο. ¹⁴ Ο δε εγερθεῖς
infant, to kill it. He then arising
παραλαβε το παιδιον και την μητερα αυτου νυκτος,
took the infant and the mother of it by night,
και ανεχωρησεν εις Αιγυπτον. ¹⁵ Και ην εκει ἕως
and went into Egypt; and he was there till
της τελευτης Ἡρωδου· ἵνα πληρωθῇ το ρηθεν
the death of Herod; that might be fulfilled the word spoken
ὑπο του κυριου δια του προφητου, λεγοντος·
by the lord through the prophet, saying,
"Εξ Αιγυπτου εκαλεσα τον υιον μου."
"Out of Egypt I called the son of me."
¹⁶ Τότε Ἡρωδης ιδων ὅτι ενεπαυχθη ὑπο των
Then Herod seeing that he was mocked by the

ascertained exactly from them the TIME of the STAR'S APPEARING;

⁸ and sending them to Bethleem, he said, "Go, search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence."

⁹ And THEY, HEAR; heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD WAS.

¹⁰ And seeing the STAR, they rejoiced with very great Joy.

¹¹ And coming into the HOUSE, they saw the CHILD with Mary his MOTHER; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

¹² And being warned in a Dream not to return to Herod, they went HOME by Another Way.

¹³ But they having retired into their own COUNTRY, behold! an Angel of the Lord appeared to JOSEPH in a Dream, saying: "Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him."

¹⁴ Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

¹⁵ and remained there till the DECEASE of Herod; so that the WORD SPOKEN by the LORD through the PROPHET might be verified, saying: † "From Egypt I have called back my SON."

¹⁶ Then Herod, perceiving That he had been de-

* VATICAN MANUSCRIPT—13. retired into their own country. 13. appeared. 15. Lord.

+ 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. "obsequance."—Campbell.

† 15. Hosea xi. 1.

μαγων, εθυμωθη λιαν' και αποστειλας ανεϊλε
 one was, was enraged much; and sending forth he slew
 παντας τους παιδας τους εν Βηθλεεμ και εν
 all the boys the in Bethlehem and in
 πασα τοις ὁμοις αὐτης, ἀπο διετούς και κατω-
 all the borders of her, from two years and under,
 τερν, κατὰ τὸν χρόνον ὃν ηκριβωσε παρατὼν
 according to the time which he exactly learnt from the
 μαγων. ¹⁷ Τότε ἐπληρώθη τὸ ρηθὲν ὑπὸ Ἱερεμίου
 was-acc. Then was fulfilled the word spoken by Jeremiah
 τοῦ προφήτου, λεγόντος, ¹⁸ "Φωνὴ ἐν Ῥαμα
 the prophet, saying, "A voice in Rama
 ἤκουσθ, * [ὁρῆνος και] κλαυθμος και οδυρμος
 was heard, [lamentation and] weeping and mourning
 πολυς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· και
 great, Rachel bewailing the children of her; and
 οὐκ ἠθέλε παρακληθῆναι, ὅτι οὐκ εἰσι."
 not is willing to be comforted because not they are."

¹⁹ Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἀγ-
 Having died and of the Herod, lo, a
 γγος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν
 messenger of a lord in a dream appears to the Joseph in
 Αἰγυπτῷ, λεγών· ²⁰ Ἐγερθεὶς παραλαβε τὸ
 Egypt, saying; Arising take the
 παιδίον και τὴν μητέρα αὐτοῦ, και πορεύου εἰς
 infant and the mother of it, and go thou into
 γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητούντες τὴν
 land Israel, they are dead for the seeking the
 ψυχὴν τοῦ παιδίου. ²¹ Ὁ δὲ ἐγερθεὶς παρελάβε
 life of the infant. He and arising took
 τὸ παιδίον και τὴν μητέρα αὐτοῦ, και ἦλθεν εἰς
 the infant and the mother of it, and came into
 γῆν Ἰσραὴλ. ²² Ἀκούσας δὲ, ὅτι Ἀρχελαὸς
 in I. Israel. Hearing and, that Archelaus
 βασιλεὺς ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ
 was reigning over the Judaea instead of Herod the
 πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-
 father of him, he was afraid there to go; being
 τισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ
 warned and in a dream, he withdrew into the
 μερὴ τῆς Γαλιλαίας. ²³ Καὶ ἔλθων κατοικήσεν
 region of the Galilee. And coming he dwelt
 εἰς πόλιν λεγομένην Ναζαρεθ· ὥπως πληρώθῃ
 into a city named Nazareth; that might be fulfilled
 τὸ ρηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος
 the word spoken through the prophets, that a Nazarene
 καλεῖσθεται.
 he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all THE MALE CHILDREN in Bethlehem and in All its VICINITY, from the age of Two-years and under, according to the TIME which he accurately learnt from the MAGIANS.

¹⁷ Then was verified the WORD SPOKEN * through Jeremiah the PROPHET, saying,

¹⁸ † "A Voice was "heard in Ramah, Weep- ing and great Mourning; "Rachel bemoaning her "CHILDREN, and unwill- ing to be comforted, be- "cause they are no more."

¹⁹ When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

²⁰ "Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who SOUGHT the CHILD'S LIFE."

²¹ Then HE, arising, took the CHILD and his MOTHER, and * entered into the Land of Israel;

²² but hearing that Archelaus was reigning over JUDAEA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;


²³ and coming into a City named Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, "That he will be called "† a Nazarene."

* 17. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lam- entation and—omit. 21. entered into.

* 19. THE WALK-CHILDREN. The Greek article being masculine, it defines the sex. In nine places in this chapter, infant is in the neuter gender. 18. in Ramah. A city 14 fms from Bethlehem in Judaea, on the confines of the territory of Benjamin. Origin of name any that the Hebrew term rendered in Ramah, by the LXX, should be trans- lated as high. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a village, of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. 22. a Nazarene. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarene was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazirite. The apostle Paul was accused by Tertullus, before Felix, as being "a disturber of the sect of the Nazorites." Acts xxiv. 5. Some derive the name from Isa. lii. 1, where the promised Messiah is called a Nazir, or branch.

† 12. Jer. xlii. 12.

HISTORY OF ENGLISH VERSIONS.

 THE first English version of the New Testament was that made by JOHN WYCLIFFE, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1781.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Wilyam Tyndale, and fyneshed in the yere of oure Lorde God, A. M. D. and xxxliij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSH'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1567. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revival of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentic Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to re-

vise the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1758.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1785.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1718.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Almer Kneeland. 1822.

A New Family Bible, and Improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1835.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1830.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whitting. 1849.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1854.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it

"it probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Version then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tymond's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiense*, of the seventh century.

Besides valuable assistance from ancient MSS., the Diarlorr has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Beza, Lachmann, Tischendorf, Tittmann, Trevelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Ganezen, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critic, it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets (thus,) though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a Greek Text acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a New Version for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters and Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words

and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words; and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *initials*, *small capitals*, and *capitals*.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIAGLORY.

1. Those Words rendered *positively* emphatic by the presence of the Greek article, are printed in Small Capitals: as, "The LIFE was the LIGHT of MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "Thou must increase, but I must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainly* and *intensely* are given to passages where they occur, as well as *correctly* and *carefulness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
A α	Alpha	a	*.* ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in sound, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the <i>Diogenet</i> , leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.
B β	Beta	b	
Γ γ	Gamma	g hard, as in begin	
Δ δ	Delta	d	
Ε ε	Epsilon	e short, as in met	
Ζ ζ	Zeta	z	
Η η	Eta	e long, as in keen	
Θ θ	Theta	th	
Ι ι	Iota	i	
Κ κ	Kappa	k	
Λ λ	Lambda	l	
Μ μ	Mu	m	
Ν ν	Nu	n	
Ξ ξ	Xi	x	
Ο ο	Omicron	o short, as in lot	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final ;	Sigma	s	
Τ τ	Tau	t	
Υ υ	Upsilon	u	PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in chord	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in throne.	

The **LETTERS** are divided into seven vowels and seventeen consonants.

The **VOWELS** are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου and six improper, γι, πι, φι, ηυ, ου, υι. The little stroke under γ, π, φ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The **LABIALS**, (π, β, φ,) the **PALATALS**, (κ, γ, χ,) and the **DENTALS**, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of *s* with that of another consonant; thus, the Labials, πs, βs, φs, are equal to ψ, the Palatals, κs, γs, χs, to ξ and the Dentals, τs, δs, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like α; thus αγγελος (*angel*) is pronounced αγγελος, not αγγελος.

INTRODUCTORY REMARKS ON GRAMMAR.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, ('), as ἡλιος, (*syn*.) pronounced as if written *helios*; or with a smooth one, (̂), as ἐπι, (*upon*.) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and υ when they stand at the beginning of a word; thus ῥόδον, (*a rose*.) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱος, (*a son*.) pronounced *why-os*. When ρ is doubled, the last one takes the aspirate, as ἐρῥωσα, pronounced *errhoso*.

Words in Greek are of eight kinds, called Parts of Speech; viz., *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction*.

The Article, Noun, Pronoun, and Participle, are declined with *Gender, Number, and Case*.

There are three Genders; the *Masculine, Feminine* and *Neuter*.

There are two Numbers; the *Singular*, which speaks of *one*, as λόγος, *a word*; and the *Plural*, which speaks of *more than one*, as λόγοι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five Cases; the *Nominative, Genitive, Dative, Accusative*, and *Vocative*.

The Article δ, ἡ, το, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ἄνθρωπος means *a man*, or *man* in general; and ὁ ἄνθρωπος, *the man*. It is thus declined:

SINGULAR.				PLURAL.			
Masc.	Fem.	Neut.	-	Masc.	Fem.	Neut.	-
Nom. δ, ἡ, το,	ἡ, το,	το,	the.	Nom. οἱ, αἱ, τα,	αἱ, τα,	τα,	the.
Gen. του, της,	της,	του,	of the.	Gen. των, των, των,	των,	των,	of the.
Dat. τῷ, τῇ, τῷ,	τῇ,	τῷ,	to the.	Dat. τοῖς, ταῖς, τοῖς,	ταῖς,	τοῖς,	to the.
Acc. τον, την, το,	την,	το,	the.	Acc. τους, τας, τα,	τας,	τα,	the.

The Article has no vocative; ω, which sometimes precedes a noun in the vocative, is an Interjection.

The Article takes the consonant τ in every Case, except in the nom. sin. masc. and fem. δ, ἡ, and in the nom. pl. masc. and fem. οἱ, αἱ, where the τ is superseded by the aspirate (').

The gen. pl. in all genders and in every declension, ends in ων.

The Personal or Primitive Pronouns are three; ἐγώ, *I*, plural ἡμεῖς, *we*, of the first person; σὺ, *thou*, plural ὑμεῖς, *you*, of the second; οὗ, *he* or *she*, plural οὗτοι, *they*, of the third.

The Relative Pronouns are ὅς, ἡ, ὁ, *who*, which, and αὐτός, *aut*, *he*, *she*, *it*, &c., &c., &c.

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a farther knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no know-... ge of the Greek language.

***[ΕΤΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΤΘΑΙΟΝ.**
[GLAD TIDINGS] BY MATTHEW.

ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

¹Βιβλος γεννησεως **Ιησου Χριστου, υιου**
A record of descent of Jesus Christ, son of
Δαυιδ, υιου Αβρααμ. **²Αβρααμ** **εγεννησε τον**
David, son of Abraham. Abraham begot
Ισαακ. **Ισαακ δε εγεννησε τον Ιακωβ.** **Ιακωβ**
Isaac, Isaac and begot the Jacob, Jacob
δε εγεννησε τον Ιουδαν και τους αδελφους
and begot the Judah and the brothers
αυτου. **³Ιουδας δε εγεννησε τον Φαρες και τον**
of him, Judah and begot the Phares and the
Ζαρα εκ της Θαμαρ. **Φαρες δε εγεννησε τον**
Zara by the Thamar. Phares and begot the
Εσραμ. **Εσραμ δε εγεννησε τον Αραμ.** **⁴Αραμ**
Esaron, Esaron and begot the Aram, Aram
δε εγεννησε τον Αμιναδαβ. **Αμιναδαβ δε**
and begot the Aminadab, Aminadab and
εγεννησε τον Ναασων. **Ναασων δε εγεννησε**
begot the Naasson, Naasson and begot
τον Σαλμων. **⁵Σαλμων δε εγεννησε τον Βοος**
the Salmon. Salmon and begot the Boos
εκ της Ραχαβ. **Βοος δε εγεννησε τον Ωβηδ εκ**
by the Rahab. Boos and begot the Obad by
της Ρουθ. **Ωβηδ δε εγεννησε τον Ιεσσαϊ.**
the Ruth. Obad and begot the Jesse;
⁶Ιεσσαϊ δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε * [ὁ βασιλευς] εγεννησε τον Σολομωνα
David and [the king] begot the Solomon
εκ της του Ουριου. **⁷Σολομων δε εγεννησε**
by the of the Uriah. Solomon and begot
τον Ροβοαμ. **Ροβοαμ δε εγεννησε τον Αβια.**
the Rehobam, Rehobam and begot the Abia;
Αβια δε εγεννησε τον Ασα. **⁸Ασα δε εγεννησε**
Abia and begot the Asa, Asa and begot
τον Ιωσαφατ. **Ιωσαφατ δε εγεννησε τον Ιωραμ.**
the Josaphat, Josaphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζιαν. **⁹Οζιαν δε εγεν-**
Joram and begot the Ozias, Ozias and begot
νησε τον Ιωθαμ. **Ιωθαμ δε εγεννησε τον Αχαζ.**
the Jotham, Jotham and begot the Achaz;
Αχαζ δε εγεννησε τον Εζεκιαν. **¹⁰Εζεκιαν δε**
Achaz and begot the Ezechias, Ezechias and
εγεννησε τον Μανασση. **Μανασσης δε εγεννησε**
begot the Manasse, Manasse and begot
τον Αμων. **Αμων δε εγεννησε τον Ιωσιαν.** **¹¹Ιωσιαν**
the Ammon, Ammon and begot the Josiah, Josiah
δε εγεννησε τους Ιερχονιαν και τους αδελφους
and begot the Jerchonian and the brothers
αυτου, επι της μετακτισεως Βαβυλωνος.
of him, near the removal Babylonian.

CHAPTER 1.

1 A Register of the
† Lineage of Jesus Christ,
Son of David, Son of
Abraham.

2 From † Abraham pro-
ceeded ISAAC; from † Isa-
ac, JACOB; from † Jacob,
JUDAH and his BRO-
THERS;

3 from Judah, PHAREZ
and ZARAH, by TAMAR;
from Pharez, HEZRON;
from Hezron, RAM;

4 from Ram, AMMINA-
DAB; from Amminadab,
NAHSHON; from Nah-
shon, SALMON;

5 from Salmon, BOAZ,
by RAHAB; from Boaz,
OBEID, by RUTH; from
Obad, JESSE;

6 and from † Jesse,
DAVID the KING. David
had † SOLOMON by the
[WIDOW] of URIAH;

7 Solomon had † RE-
HOBAM; Rehobam had
ABIJAH; Abijah had
ASA;

8 Asa had JEHOSHAP-
HAT; Jehoshaphat had
† JEHOHAM; Jehoram
had UZZIAH;

9 Uzziah had JOTHAM;
Jotham had AHAZ; Ahaz
had HEZEKIAH;

10 Hezekiah had MA-
NASSEH; Manasseh had
AMON; Amon had JO-
SIAH;

11 and † Josiah had
JECHONIAH and his BRO-
THERS, near the time of
the CARRYING-AWAY to
Babylon.

* Vatican Manuscript—Title—According to Matthew.

* A. By reference to 2 Chron. xiii. and following chapters, it will be seen that the names of Ahaz, Jotham, and Manasse, the immediate descendants of Jehoram, are omitted in the text.

* H. S. P. M. S. read, "Josiah begot Jehonadab and Jehonadab begot Jechoniah," possibly intended to make up for the error of omission in verse 17. Doddridge, Macanlight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

* 1. Luke III. 23.

* 2. Gen. xli. 2; xxv. 26; xlix. 33.

* 3. 1 Sam. xii. 24.

* 4. 1 Chron. iii. 10.

* 6. the KING—omit.

* 6. 1 Sam. xvi. 1; xvii. 12;

¹² Μεταδε την μετοικεσιαν Βαβυλωνος, Ιεχονιας
After and the removal Babylonian, Jechonias
εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε
begot the Salathiel. Salathiel and begot
τον Ζοροβαβελ. ¹³ Ζοροβαβελ δε εγεννησε τον
the Zerubbabel; Zerubbabel and begot the
Αβιουδ. Αβιουδ δε εγεννησε τον Ελιακειμ. Ελια-
Abiud; Abiud and begot the Eliakim; E-
κειμ δε εγεννησε τον Αζωρ. ¹⁴ Αζωρ δε εγεννησε
him and begot the Azor; Azor and begot
τον Σαδωκ. Σαδωκ δε εγεννησε τον Αχειμ. Αχειμ
the Sadok; Sadok and begot the Achim; Achim
δε εγεννησε τον Ελιουδ. ¹⁵ Ελιουδ δε εγεννησε
begot the Eliud; Eliud and begot
τον Ελεazar. ¹⁶ Ελεazar δε εγεννησε τον Ματθαν.
the Elazar; Elazar and begot the Matthan;
Ματθαν δε εγεννησε τον Ιακωβ. ¹⁶ Ιακωβ δε
Matthan and begot the Jacob; Jacob and
εγεννησε τον Ιωσηφ, τον ανδρα Μαρίας, εκ ης
begot the Joseph, the husband of Mary, of whom
εγεννηθη Ιησους, ο λεγομενος Χριστος.
was born Jesus, that being named Christ.

¹⁷ Πασαι ουν αι γενεαι απο Αβρααμ εως Δαυιδ,
All then the generations from Abraham till David,
γενεαι δεκατεσσαρες· και απο Δαυιδ εως της
generations fourteen; and from David till the
μετοικεσιαν Βαβυλωνος, γενεαι δεκατεσσαρες·
removal Babylonian, generations fourteen;
και απο της μετοικεσιαν Βαβυλωνος εως του
and from the removal Babylonian till the
Χριστου, γενεαι δεκατεσσαρες.
Christ, generations fourteen.

¹⁸ Του δε Ιησου Χριστου η γενεσις οτως ην.
Of the now Jesus Christ the birth thus was.
Μνηστευθεισας γαρ της μητρος αυτου Μαρίας τω
Being espoused for the mother of him Mary to the
Ιωσηφ, πριν η συνελθειν αυτους, ευρεθη εν
Joseph, before either came together them, she was found in
γαστρι χουσα εκ πνευματος αγιου. ¹⁹ Ιωσηφ δε
womb having by a spirit holy. Joseph and
δ ανηρ αυτης, δικαιος ων και μη θελων αυτην
the husband of her, a just man being and not willing her
παρδειγματισαι, εβουληθη λαθρα απολυσαι
to publicly expose, was inclined secretly to release
αυτην. ²⁰ Ταυτα δε αυτου ενθυμηθετος, ιδου,
her. These but of him thinking on, lo!
αγγελος κυριου κατ' οναρ εφανη αυτω, λεγων·
a messenger of a lord in a dream appeared to him, saying,
Ιωσηφ, υιος Δαυιδ, μη φοβηθης παραλαβειν Μα-
Joseph, son of David, not thou shouldst fear to take Ma-
ριαμ την γυναικα σου· το γαρ εν αυτη γεννηθεν,
ry the wife of thee; that for in her being formed,
εκ πνευματος εστιν αγιον· ²¹ τεξεται δε υιον, και
by a spirit is holy; she shall bear and a son, and
καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει
thou shalt call the name of him Jesus; he for shall save

¹² And after the CARRYING-AWAY to Babylon, from Jechoniah descended SALATHIEL; from Salathiel, ZERUBBABEL;

¹³ from Zerubbabel, ABIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;

¹⁴ from Azor, ZADOC; from Zadoc, ACHIM; from Achim, ELIUD;

¹⁵ from Eliud, ELEAZAR; from Eleazar, MATTHAN; from Matthan, JACOB;

¹⁶ and from Jacob, JOSEPH, the HUSBAND of MARY, of whom was born THAT Jesus, who is NAMED Christ.

¹⁷ † [All the GENERATIONS, then, from Abraham to David, are fourteen Generations; from David till the CARRYING-AWAY to Babylon, fourteen Generations; and from the CARRYING-AWAY to Babylon till the MESSIAH, fourteen Generations.]

¹⁸ Now the NATIVITY of the CHRIST Jesus was thus: MARY his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.

¹⁹ Then Joseph, her affianced HUSBAND, being a just man, and unwilling to expose her, purposed to divorce her privately.

²⁰ But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced wife; for THAT BEING FORMED in her is by the holy Spirit:

²¹ she will bear a Son, and thou shalt call his NAME † JESUS; for he will

* VATICAN MANUSCRIPT—18. the CHRIST JESUS.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.

† 18. Fifth year before the common *anno domini*. † 21. Jesus—Heb. *Yeshu-shua*, i. e., *Yah-shua*, or *Joshua*. *Yah*, or *Jah*, I shall be; and *shua*, Powerful—hence the name signifies, I shall be the Powerful. "Thou shalt call his name JESUS." for this reason. "Because HE will save his people from their sins." See Acts vii. 35, Heb. iv. 8, and Appendix, word *Jes*: a

† 18. Luke i. 27.

† 19. Deut. xxiv. 1.

† 21. Luke i. 31; ii. 21.

τον λαον αὐτον ἀπο τῶν ἁμαρτιῶν αὐτῶν.²² (Τοῦτο the people of him from the sins of them; This δε ὅλον γεγονεν. ἵνα πληρωθῇ τὸ ῥηθεν ὑπο and all was done, so that might be fulfilled the word spoken by του κυριου δια του προφητου, λεγοντος.²³ Ἰδου, the Lord through the prophet, saying; "Lo, ἡ παρθενος ἐν γαστρὶ ἔξει, καὶ τεẓεται υἱον, καὶ the virgin in womb shall have, and shall bear a son, and καλεσουσι τὸ ὄνομα αὐτου Ἐμμανουηλ." ὁ ἐστὶ they shall call the name of him Emmanuel," which is μεθερμηνευομενον, μεθ' ἡμῶν * [ὁ] θεος.) being translated, with us [the] God.)

²⁴ Δι' ἡγερθεις δε δῶσπῃ ἀπο του ὕπνου, ἐποίησεν Being aroused and the Joseph from the sleep, he did ὡς προσεταξεν αὐτῷ ὁ ἀγγελος κυριου· καὶ παρε- as commanded to him the messenger of a Lord; and took λαβε τὴν γυναῖκα αὐτου, καὶ οὐκ ἐγινώσκεν the wife of him, but not he knew αὐτην ἕως οὗ ἐτεκε * [τον] υἱον * [αὐτης] τον her till she brought forth [the] son [of her] the πρωτοτοκον· } καὶ ἐκάλεσε τὸ ὄνομα αὐτου Ἰησουν. first-born; } and called the name of him Jesus.

ΚΕΦ. Β'. 2.

¹ Του δε Ἰησου γεννηθεντος ἐν Βηθλεεμ της The and Jesus being born in Bethlehem of the Ιουδαιας, ἐν ἡμεραις Ἡρωδου του Βασιλεως, ιδου, in days of Herod the king, lo, μαγοι ἀπο ανατολων παρεγενοντο εἰς Ἱερουσα- magi from an east country came into Jerusalem, λημα, λεγοντες· ² Που ἐστιν ὁ τεχθεις βασιλευς των μα, λεγοντες· ² Που ἐστιν ὁ τεχθεις βασιλευς των saying, Where is the new-born king of the Ιουδαιων; εἰδομεν γαρ αὐτου τον ἀστέρα ἐν τη Ιουδα· εἰδομεν γαρ αὐτου τον ἀστέρα ἐν τη Jew; we saw for of him the star in the ανατολῃ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. ³ Ἀκου- thence, and we came to do homage to him. Having σαι δε Ἡρωδης ὁ βασιλευς ἐταραχθῇ, καὶ πᾶσα heard and Herod the king was alarmed, and all Ἱερουσαλὴμα μετ' αὐτον· ⁴ καὶ συναγαγὼν πάντας Jerusalem with him; and having called together all τοὺς ἀρχιερεῖς καὶ γραμματεῖς του λαου, ἐπυν- the chief-priests and scribes of the people, he in- θηκετο παρ' αὐτων, που ὁ Χριστος γεννᾶται. ⁵ Οἱ quired of them, where the Anointed should be born. They δε εἶπον αὐτῷ· Ἐν Βηθλεεμ της Ιουδαιας· οὕτω and said to him; In Bethlehem of the Judæa; thus γὰρ γέγραπται δια του προφητου· ⁶ "Καὶ συ Βηθ- for it is written by the prophet "And thou Beth- λεεμ, γῆ Ιουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς leem, land of Judæa, by no means least art among the ἡγεμοσιν Ιουδα· ἐκ σου γὰρ ἐξελευσεται ἡγουμε- princes of Judæa; out of thee for shall come forth a prince, νος, ὅστις ποιμαίνει τον λαον μου, τον Ισραηλ." who shall govern the people of me, the Israel."

⁷ Τότε Ἡρωδης λαβρά καλέσας τοὺς μαγους, Then Herod privately having called the wise-men,

† save his PEOPLE from their SINS."

²² (All this occurred; that the word spoken by the Lord through the prophet, might be verified, saying:

²³ † "Behold! the VIR- GIN shall conceive, and "bear a Son, and his "NAME shall be called "† Imma-nu-el;" which signifies, God with us.)

²⁴ And JOSEPH, being raised from SLEEP did as the ANGEL of the Lord had commanded him, and took his WIFE;

²⁵ but he knew her not, till † she brought forth a Son, and called his NAME JESUS.

CHAPTER II.

¹ And JESUS being born in Bethlehem of JUDÆA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying:

² "Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

³ Now * Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

⁴ And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

⁵ And THEY answered, "In Bethlehem, of JUDÆA;" for thus it is written by the PROPHET: ⁶ † "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

⁷ Then Herod, HAVING secretly called the MAGI,

* Vatican Manuscript—22. a God. 23. a Son. 25. of her the first-born—em.; so Lachmann and Tischendorf. 3. the king Herod.

† 22. Heb. Imma, with; gr. we; and xl. God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "God" who will be with his people under the name of Emmanuel; but "God," in the same sense in which it is said "The word was God."—John 1. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

‡ 21. Isa. lix. 20; Rom. xi. 26, 27. ‡ 22. Isa. vii. 14. ‡ 23. Luke ii. 7. ‡ 6. Micah v. 2.

ἠκριβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαίνομένου
 learned exactly from them the time of the appearing
 ἀστέρος, ⁸ καὶ πέμψας αὐτοὺς εἰς Βηθλεεμ,
 a star, and sending them into Bethleem,
 εἰπὶ Πορευθέντες, ἀκριβως ἐξετάσατε περὶ τοῦ
 he said, Passing on your way, exactly inquire about the
 παιδίου· ἔσαν δὲ εὗρητε, ἀπαγγείλατε μοι, ὅπως
 infant; as soon as and you have found, bring word to me, that
 καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ. ⁹ Οἱ δὲ ἀκουσάντες
 I also going pay homage to him. They and having heard
 τοῦ βασιλεως ἐπορεύθησαν. Καὶ ἰδὼν, ὁ ἀστήρ,
 of the king departed. And lo, the star,
 ὅν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως
 which they saw in the rising, went before them, till
 ἐλθὼν ἐστὶ ἐπάνω οὗ ἦν τὸ παιδίον. ¹⁰ Ἰδόντες
 going it stood over where was the infant. Seeing
 δὲ τὸν ἀστέρα, ἐχαρήσαν χαρὰν μεγάλην σφοδρά·
 and the star, they rejoiced a joy very great;
¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ
 and being come into the house, they saw the infant with
 Μαρίας τῆς μητρός αὐτοῦ, καὶ πεσόντες ᾤπροσεκυ-
 Mary the mother of it, and falling down did homage
 νησαν αὐτῷ, καὶ ἀναξάντες τοὺς θησαυροὺς αὐτῶν,
 to it, and opening the treasures of them,
 προσήνεκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ
 they offered to it gifts, gold and frankincense and
 σμύρναν. ¹² Καὶ χρηματισθέντες κατ' ὄναρ, μὴ
 myrrh. And being warned in a dream not
 ἀνακαμψαὶ πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώ-
 to return to Herod, by another way they
 ρησαν εἰς τὴν χώραν αὐτῶν.
 withdrew into the country of them.
¹³ Ἀναχωρησάντων δὲ αὐτῶν, ἰδὼν, ἀγγελὸς
 Having withdrawn but of them, lo, a messenger
 κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων·
 of a lord appears in a dream to the Joseph, saying,
 Ἐγέρθῃς παραλαβε τὸ παιδίον καὶ τὴν μητέρα
 Arising take the infant and the mother
 αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἰσθὶ ἐκεῖ,
 of it, and flee into Egypt, and bethou there,
 ἕως ἂν εἰπῶ σοὶ μελλεῖ γὰρ Ἡρώδης ζητεῖν τὸ
 till I speak to thee; is about for Herod to seek the
 παιδίον, τοῦ ἀπολεσάι αὐτό. ¹⁴ Ὁ δὲ ἐγερθεὶς
 infant, to kill it. He then arising
 παραλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός,
 took the infant and the mother of it by night,
 καὶ ἀνεχώρησεν εἰς Αἴγυπτον. ¹⁵ Καὶ ἦν ἐκεῖ ἕως
 and went into Egypt; and he was there till
 τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρῆθ^{en}
 the death of Herod; that might be fulfilled the word spoken
 ὑπο τοῦ κυρίου διὰ τοῦ προφήτου, λεγόντος·
 by the lord through the prophet, saying,
 “Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.”
 “Out of Egypt I called the son of me.”
¹⁶ Τότε Ἡρώδης ἰδὼν ὅτι ἐνεκαίχθη ὑπο τῶν
 Then Herod seeing that he was mocked by the

ascertained exactly from
 them the time of the
 STAR'S APPEARING;
 8 And sending them to
 Bethleem, he said, "Go,
 search strictly for the
 CHILD; and as soon as
 you have found him, bring
 me Word, that I also may
 go and pay him reverence."
 9 And THEY, having
 heard the KING, departed;
 and behold! the STAR
 which they saw at its RI-
 SING, preceded them, till it
 came and stood over the
 place where the CHILD was.
 10 And seeing the STAR,
 they rejoiced with very
 great Joy.
 11 And coming into the
 HOUSE, they saw the
 CHILD with Mary his MO-
 THER; and prostrating,
 they honored him. Then
 opening their CASSETS,
 they offered, as Presents to
 him, Gold, Frankincense,
 and Myrrh.
 12 And being warned in
 a Dream not to return to
 Herod, they went HOME
 by Another Way.
 13 But they having re-
 tired into their own COUN-
 TRY, behold! an Angel of
 the Lord *appeared to JO-
 SEPH in a Dream, saying:
 "Arise, take the CHILD
 and his MOTHER, and fly to
 Egypt; and remain there,
 till I speak to thee; for
 Herod is about to seek the
 CHILD to DESTROY him."
 14 Then HE, arising,
 took the CHILD and his
 MOTHER, by night, and
 withdrew to Egypt;
 15 and remained there
 till the DECEASE of Herod;
 so that the WORD SPOKEN
 by the *Lord through the
 PROPHET might be verified,
 saying: ‡ "From Egypt I
 have called back my son."
 16 Then Herod, perceiv-
 ing That he had been de-

* VATICAN MANUSCRIPT—13. retired into their own country. 13. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. "obedience."—Campbell.

‡ 15. Hosea xi. 1.

μαγῶν, ἐθυμώθη λίαν· καὶ ἀποστείλας ἀνείλε
was-angry, was enraged much; and sending forth he slew
 πάντας τοὺς ἑνὶ βηθλεὲμ καὶ ἐν
all the boys the in Bethlehem and in
 πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετούς καὶ κατω-
all the borders of her, from two years and under,
 τέρω, κατὰ τὸν χρόνον ὃν ἠκριβώσε παρατὼν
according to the time which he exactly learnt from the
 μαγῶν. ¹⁷ Τότε ἐπληρώθη τὸ ῥῆθὲν Ἰω-
was-ful. Then was fulfilled the word spoken by Jeremiah
 τοῦ προφήτου, λέγοντος, ¹⁸ Ὁ φωνὴ ἐν Ῥάμα
is prophet, saying, "A voice in Rama
 ἤκουσθ, ¹⁹ ὁ θρήνος καὶ κλαυθμός καὶ οὐδύρμος
was heard, [lamentation and] weeping and mourning
 ῥαχὴλ· ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ
great, Rachel bemoaning the children of her; and
 οὐκ ἔβριε παρακληθῆναι, ὅτι οὐκ εἰσι·"
not is willing to be comforted because not they are."

¹⁹ Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἀγ-
Having died and of the Herod, lo, a
 γίλιος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν
messenger of a lord in a dream appears to the Joseph in
 Αἰγύπτῳ, λέγων· ²⁰ Ἐγερθεὶς παραλαβε τὸ
Egypt, saying; Arising take the
 παῖδιον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς
infant and the mother of it, and go thence into
 γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητούντες τὴν
land Israel, they are dead for the seeking the
 ψυχὴν τοῦ παιδίου. ²¹ Ὁ δὲ ἐγερθεὶς παρέλαβε
he of the infant. He and arising took
 τὸ παῖδιον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς
the infant and the mother of it, and came into
 γῆν Ἰσραὴλ. ²² Ἀκούσας δὲ, ὅτι Ἀρχελαὸς
in J. Israel. Hearing and, that Archelaus
 βασιλοῦσε ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ
was reigning over the Judea instead of Herod the
 πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-
father of him, he was afraid there to go; being
 τισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ
was and in a dream, he withdrew into the
 μέρη τῆς Γαλιλαίας. ²³ Καὶ ἐλθὼν κατέκτισεν
region of the Galilee. And coming he dwelt
 εἰς πόλιν λεγομένην Ναζαρεθ· ὥπως πληρώθη
into a city named Nazareth, that might be fulfilled
 τὸ ῥῆθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος
to would be called through the prophets, that a Nazarene
 κληθήσεται.
he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all THE MALE CHILDREN in Bethlehem and in All its VICINITY, from the age of Two-years and under, according to the TIME which he accurately learnt from the MAGIANS.

¹⁷ Then was verified the WORD SPOKEN * through Jeremiah the PROPHET, saying,

¹⁸ † "A Voice was heard in Ramah, Weeping and great Mourning; " Rachel bemoaning her CHILDREN, and unwilling to be comforted, Because they are no more."

¹⁹ When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

²⁰ "Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who sought the CHILD'S LIFE."

²¹ Then HE, arising, took the CHILD and his MOTHER, and * entered into the Land of Israel;

²² but hearing THAT Archelaus was reigning over JUDEA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

²³ and coming into a City named † Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, "That he will be called † a Nazarene."

* 17. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lamentation and—omss. 21. entered into.

† 18. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine or ten places in this chapter, infant is in the neuter gender. 18. in Ramah. A city 11 fms from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen says that the Hebrew term rendered in Ramah, by the LXX, should be translated as High. Matthew, or his translator, followed the Septuagint. 23. Nazareth a village of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. † A Nazarene. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarene was one under a vow of self-denial. In Judges xiii. 6, Samson is called a Nazarene. The apostle Paul was accused by Tertullian, before Felix, as being "a blasphemer of the sect of the Nazarenes." Acts xxiv. 15. Some derive the name from Isaiah i. 1, where the promised Messiah is called a Nazir, or branch.

† 18. Jer. xxxi. 15.

ΚΕΦ. γ. 3.

¹ Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται
In now the days those comes
Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρημῇ
John the dipper, proclaiming in the desert
τῆς Ἰουδαίας, [καὶ] λέγων· ² Μετανοεῖτε·
of the Judea, [and] saying, Reform ye;
ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. ³ Οὗτος
has come nigh for the majesty of the heavens This
γὰρ ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἠσαίου τοῦ προφήτου,
for is he spoken of by Isaiah the prophet,
λέγοντος· “Φωνὴ βοῶντος ἐν τῇ ἐρημῇ·
saying, “A voice crying out in the desert;
ἐτοιμασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε
make ye ready the way of a lord, straight make ye
τὰς τρίβους αὐτοῦ.”
the beaten tracks of him.”
⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ
He and the John had the outer garment of him
ἀπο τριχῶν καμηλοῦ, καὶ ζωνὴν δερματίνην
from hairs of a camel, and a belt made of skin
περὶ τὴν ὀσφίν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν
around the loins of him; the and food of him was
ἀκρίδες καὶ μέλι ἀγρίον. ⁵ Τότε ἐξεπορεύετο
locusts and honey wild. Then went out
πρὸς αὐτοὺς Ἱερουσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,
to him Jerusalem, and all the Judea,
καὶ πᾶσα ἡ περιχωρὸς τοῦ Ἰορδάνου· ⁶ καὶ
and all the country about of the Jordan; and
ἐβαπτίζοντο ἐν τῇ Ἰορδάνῃ ὑπ’ αὐτοῦ, ἐξομολο-
were dipped in to the Jordan by him, confessing
γόμενοι τὰς ἁμαρτίας αὐτῶν.
the sins of them.

⁷ Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
Seeing and many of the Pharisees and Sadducees
καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν
coming to the dipping of him, he said
αὐτοῖς· Γεννητὰ ἐχιδνῶν, τίς ὑπεδείξεν
to them; O broods of venomous serpents, who pointed out
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
to you to flee from the coming wrath?
⁸ Ποιήσατε οὖν καρπὸν ἁξίον τῆς μετανοίας,
Bring forth then fruit worthy of the reformation,
⁹ καὶ μὴ δοξήτε λέγειν ἐν ἑαυτοῖς· Πατέρα
and not think to say in yourselves; A father
ἐχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται
we have the Abraham; I say for to you, that is able
ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῶ
the God out of the stones these to raise up children to the

CHAPTER III.

¹ NOW in those DAYS appeared John the IMMERSEER, in the WILDERNESS of JUDAEA, publicly announcing,
² “Reform! because the ROYAL MAJESTY of the HEAVENS has approached.”

³ For this is HE of whom Isaiah the PROPHET spoke, saying; “A Voice ‘proclaiming in the DESERT, ‘Prepare the WAY ‘for the Lord, make the “HIGHWAYS straight for “him.”

⁴ NOW JOHN wore a MANTLE of Camel's Hair, with a leathern Girdle encircling his WAIST; and his FOOD was Locusts and wild Honey.

⁵ Then resorted to him Jerusalem, and All JUDAEA, and All the COUNTRY along the JORDAN;

⁶ and were immersed by him in the *River JORDAN, confessing their SINS.

⁷ But seeing many of the PHARISEES and Sadducees coming to *the IMMERSION, he said to them; “O Progeny of Vipers! who has admonished you to fly from the APPROACHING VENGEANCE?”

⁸ Produce, then, Fruit worthy of REFORMATION:

⁹ and presume not to say to yourselves, ‘We have a Father.—ABRAHAM;’ for I assure you, That GOD is able out of these STONES to raise up Children to ABRAHAM.

* VATICAN MANUSCRIPT—6. the River JORDAN. 7. the IMMERSION.

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Joshua xv. 61, 62, where mention is made of “six cities with their villages,” in the wilderness. 2. Reform. The word “repent” does not express the force of the original; which signifies a change of character, a permanent alteration of dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—Gannett. 3. Basilisk means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm, or reign*. The prophet Daniel uses *king* and *kingdoms* synonymously. (Dan. ii. 44); so also the evangelists. See Matt. xlii. 8, 9; Mark xlii. 10; Luke xix. 38; and Zech. ix. 9. John's mission was “to go before the face of the Lord, to prepare his ways,” (Luke i. 76); and to point out the Messiah. See John i. 6-8, 29-31, 34; Acts xiii. 24, 25. Therefore he called on the people to “Reform, because the Majesty of the heavens (God's Anointed) has come.”

‡ 2. Isa. xl. 3.

§ 7. Luke iii. 7-9.

ΑΒΡΑΗΜ. ¹⁰ Ἡδὴ δὲ * [καί] ἡ ἀξίνη πρὸς τὴν
 Abrahā. Now and [even] the and to the
 ῥίζαν τῶν δένδρων κείται· παν αὐτὸ δένδρον μὴ
 root of the trees him, every therefore tree not
 ποιοῦν καρπὸν καλόν, ἐκκοπτεται, καὶ εἰς πυρ
 bearing fruit good, is cut down, and into a fire
 βάλλεται. ¹¹ Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι,
 to cast, I indeed dip you in water,
 εἰς μετανοίαν· ὁ δὲ ὀπίσω μου ἐρχομένος,
 into reformation, he but after of me coming,
 ἰσχυρότερος μου ἐστίν, οὐ οὐκ εἰμι ἱκανὸς τα
 mightier of me is, of whom not I am worthy the
 ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν
 sandals to carry, he you will dip in
 πνεύματι ἁγίῳ καὶ πυρὶ. ¹² Οὗ το πτυόν ἐν
 spirit holy and fire. Of whom the winnowing shovel is
 τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίει τὴν ἅλωνα
 the hand of him, and he will thoroughly cleanse the threshing floor
 αὐτοῦ· καὶ συναξει τὸν σίτον αὐτοῦ εἰς τὴν
 of him, and he will gather the wheat of him into the
 ἀποθήκην, τὸ δὲ ἀχὺρον κατακαύσει πυρὶ
 storehouse, the but chaff he will burn up in fire
 ἀσβεστόν.
 not in quenchable.

¹³ Τότε παραγίνεται ὁ Ἰησοῦς ἀπο τῆς Γαλι
 Then comes the Jesus from the Galilee
 λαιας εἰς τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ
 to the Jordan to the John, of the
 βαπτίζοντα ὑπ' αὐτοῦ. ¹⁴ Ο δὲ Ἰωάννης διεκώλυεν
 to be dipped by him. The but John refused
 αὐτόν, λέγων Ἐγὼ χρεῖαν ἔχω ὑπο σου βαπτισ
 him saying, need to have by thee to be
 θῆναι, καὶ σὺ ἐρχῇ πρὸς με· ¹⁵ Ἀποκριθεὶς δὲ ὁ
 dipped, and then cometh to me? Answering and the
 Ἰησοῦς εἶπε πρὸς αὐτόν· Ἀφες ἄρτι· οὕτω γὰρ
 Jesus said to him, Permit now, thus for
 πρέπον ἐστὶν ἡμῖν, πληρῶσαι πᾶσαν δικαιοσύνην.
 becoming it is to us, to fulfil all righteousness.
 Τότε ἀφίησιν αὐτόν. ¹⁶ Καὶ βαπτίσθη ὁ Ἰησοῦς
 Then he suffered him. And having been dipped the Jesus
 ἀνέβη εὐθύς ἀπο τοῦ ὕδατος· καὶ ἰδὼν, ἀνεψύ
 went up immediately from the water, and lo, were
 χθον· * [αὐτῷ] οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα
 opened [to him] the heavens, and was seen the spirit
 τοῦ θεοῦ καταβαίνον ὡσεὶ περιστέραν, [καί]
 of the God descending like a dove, [and]
 ἐρχομένον ἐπ' αὐτόν. ¹⁷ Καὶ ἰδὼν, φωνὴ ἐκ τῶν
 coming on him. And lo, a voice out of the
 οὐρανῶν, λεγούσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ
 heavens, saying, This is the son of me the
 ἀγαπητός, ἐν ᾧ εὐδοκῶσα.
 beloved, in whom I delight.

¹⁰ Even now the AXE
 lies at the ROOT of the
 TREES; Every Tree, there
 fore, not producing good
 Fruit, is cut down, and
 cast into a Fire.

¹¹ I, indeed, † immerse
 you in Water in order to
 Reformation; but HE who
 is COMING after me, is
 more powerful than I,
 † Whose SANDALS I am
 not worthy to carry; ‡ HE
 will immerse you in holy
 Spirit and in Fire.

¹³ Whose WINNOWING
 SHOVEL is in his HAND,
 and he will effectually
 cleanse his THRESHING-
 FLOOR; he will gather his
 WHEAT into * his GRA-
 NARY, but the CHAFF he
 will consume with Fire
 inextinguishable."

¹³ Then comes JESUS
 from GALILEE to the JOR-
 DAN, to be IMMERSSED by
 JOHN.

¹⁴ But * HE refused
 him, saying; "I have
 Need to be immersed by
 thee, and thou comest to
 me!"

¹⁵ But JESUS answer-
 ing, said to him; "Permit
 it now; for thus it is be-
 coming us to establish
 Every Ordinance." Then
 John suffered him.

¹⁶ And JESUS being
 immersed, went up from
 the WATER; and, behold!
 instantly the HEAVENS
 were opened, and * the
 Spirit of God appeared,
 descending, like a Dove,
 and ‡ resting on him.

¹⁷ And, behold! a Voice
 from the HEAVENS, say-
 ing; ‡ "This is my SON,
 the BELOVED, in whom I
 delight."

* VATICAN MANUSCRIPT—10. even—omit. 12. his GRANARY. 14. HE refused. 16. to
 him—omit. 16. the Spirit of God. 18. and—omit.

* 11. immerse you in Water. Baptize, and its root *bapto*, signify to dip, to plunge, to
 immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which
 was by immersion. It is always construed suitably to this meaning. Thus it is *en ludate*
 in *Jordan*. Campbell. 11 Whose SANDALS, &c. The office alluded to, though of the
 apostle's script on, was performed by disciples for their instructors, as it appears from the
 apostle's and Paul's. 12. The allusion in this passage is to an ancient process in
 agriculture, by which the chaff was driven towards a fire prepared for burning it, in order
 that it might not be blown back and mixed again with the wheat.

: 11. Acts 1. 5; 11. 2-3 xl. 15. : 16. Isa. xl. 3; Isai. l. : 17. Isa. xlii. 1; Luke ix. 35.

ΚΕΦ. 4. 4.

ἌΤοτε ὁ Ἰησοῦς ἀνηχθῆ εἰς τὴν ἐρημον ὑπο
Turn the Jesus was led into the desert by
τον πνεύματος, πειρασθῆναι ὑπο τοῦ διαβολοῦ.
the spirit, to be tempted by the accuser.

Ἐκ νηστεύσας ἡμέρας τεσσαρακοντα καὶ νυκτας
And fasting days a man forty but and nights
τεσσαρακοντα, ὕστερον ἐπεινασε. Ὡς καὶ προσ-
forty, after he was hungry. And coming;

ἐλθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ
to him the tempter, said; If a son thou be of the
θεοῦ, εἰπε, ἵνα οἱ λίθοι οὗτοι ἄρτοι γενῶνται.
God, speak, that the stones these loaves may become.

Ὁ δὲ ἀποκριθεὶς εἶπε· Γεγραπται· Ὅτι ἐν
He but answering said; It is written; "Not by
ἄρτι μόνῳ ζῆται ἄνθρωπος· ἀλλ' ἐπὶ παντί
bread alone shall live a man; but by every
ῥήματι ἐκπορευομένῳ δια στόματος θεοῦ."
word proceeding from mouth of God."

ἌΤοτε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν
Then takes him the accuser into the
ἁγίαν πόλιν, καὶ ἵσταναι αὐτὸν ἐπὶ τὸ πτερύγιον
holy city, and places him on the battlement of the
του ἱεροῦ· Ὡς καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ,
of the temple; and says to him; If a son thou be of the God,

βάλε σεαυτὸν κάτω· γεγραπται γάρ· Ὅτι τοῖς
cast thyself down; it is written for; "That to the
ἀγγέλοις αὐτὸν ἐντελεῖται περὶ σου· καὶ ἐπὶ
messengers of him he will give charge of thee, and on
χείρῳ αὐροῦσι σε, μήποτε προσκυνῇς
hands they shall raise thee, lest thou strike against
λίθον τοῦ ποδὸς σου." Ἐφῆ αὐτῷ ὁ Ἰησοῦς·
a stone the foot of thee." Said to him the Jesus:

Πάλιν γεγραπται· Ὅτι ἐκπειράσεις κυρίον
Again it is written; "Not thou shalt put to the proof Lord
τὸν θεόν σου."
the God of thee."

ἌΤοτε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
Again takes him the accuser into
ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πᾶσας
a mountain high exceedingly, and shows to him all
τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,
the kingdoms of the world and the glory of them;

Ὡς καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω, εἰ
and says to him; These all to thee I will give, if
πέσῃς προσκυνήσας μοι. ἌΤοτε λέγει αὐτῷ
falling down thou wilt do homage to me. Then says to him

ὁ Ἰησοῦς· Ἔκαστε ὀπίσω μου, σατανα· γεγραπ-
the Jesus: Go thou behind of me, adversary; it is written
ται γάρ· Ὅτι κύριον τὸν θεόν σου προσκυνήσεις,
for; "Lord the God of thee thou shalt worship,

καὶ αὐτῷ μόνῳ λατρεύσεις." ἌΤοτε ἀφίστη
and to him only thou shalt render service." Then leaves
αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἀγγελοὶ προσηλθόν
him the accuser; and lo, messengers came
καὶ διηκονοῦν αὐτῷ.
and ministered to him.

CHAP. IV.

1 Then JESUS was con-
ducted by the SPIRIT into
the DESERT, to be tempt-
ed by the ENEMY.

2 And after fasting forty
Days and forty Nights,
he was hungry.

3 Then the TEMPTER
approaching him, said;
"If thou be a Son of
God, command that these
STONES become Loaves."

4 But HE answering,
said; "It is written,
† 'MAN shall not live by
Bread only, but by Every
Word proceeding from
'the Mouth of God.'"

5 Then the ENEMY con-
ducts him into the HOLY
City, and places him on the
BATTLEMENT of the
TEMPLE,

6 and says to him, "If
thou be a Son of God,
cast thyself down; for it
is written, † 'He will give
his ANGELS charge of
'thee; they shall uphold
'thee on their Hands, lest
'thou strike thy FOOT
'against a Stone.'"

7 JESUS answered;
"Again, it is written,
† 'Thou shalt not try the
'Lord thy God.'"

8 Again, the ENEMY
takes him to a very high
Mountain, and shows him
ALL the KINGDOMS of the
† WORLD, and the GLORY
of them;

9 and says to him;
"All these will I give thee,
if prostrating thou wilt
worship me."

10 Then JESUS says to
him; "Get thee behind me,
Adversary; for it is
written, † 'Thou shalt
'worship the Lord thy
'God, and him only shalt
'thou serve.'"

11 Then the ENEMY
leaves him; and behold
ANGELS came and minist-
ered to him.

* VATICAN MANUSCRIPT—4. MAN.

† R. WORLD. Kosmos, here translated world, may be restricted to the Land of Palestine, as it is in Rom. iv. 13; though in Luke iv. 5, here acknowledged is found, which may possibly include the Roman empire, in which acceptance it is frequently used.

† 4. Deut. viii. 2.

† 6. Psal. xci. 11, 12.

† 7. Deut. vi. 13.

† 10. Deut. vi. 13.

ἰακουσας δε ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη,
Hearing now the Jews, that John was delivered up,
αὐχάρησεν εἰς τὴν Γαλιλαίαν. 13 Καὶ κατα-
be wakened into the Galilee. And having
λίπῃ τὴν Ναζαρέτ, ἐλθὼν κατοίκησεν εἰς
left the Nazareth, coming dwelt at
Καπερναούμ ἐπὶ τὴν παραθαλάσσιαν, ἐν ὁρίois
Capernaum the by the sea-side, in borders
Ζεβουλὼν καὶ Νεφθαλεὶμ. 14 ἵνα πληρωθῇ τὸ
of Zebulon and Nephthaliim; that it might be fulfilled the
ῥῆθιν διὰ Ἠσαίου τοῦ προφῆτου, λεγόντος·
word spoken through Isaiah the prophet, saying;
12 Ἐγὼ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ ὁδὸν
Land of Zebulon and land Nephthaliim way
θαλάσσης περὶ τοῦ Ἰορδάνου, Γαλιλαία τῶν
of the sea by the Jordan, Galilee of the
ἐθνῶν. 15 Ὁ λαὸς ὁ καθημέρος ἐν σκοτει εἶδε φῶς
nations. The people who are sitting in darkness saw alight
μεγαλὴ καὶ τοῖς καθημένοις ἐν ὥρᾳ καὶ σκίᾳ
great, and to those sitting in a region even a shade
θανάτου, φῶς ἀντέειπεν αὐτοῖς.

17 Ἀπὸ τότε ᾤξετο ὁ Ἰησοῦς κηρύσσειν, καὶ
From that time began the Jesus to proclaim, and
λεγεῖν Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία
to say; Repent; has come nigh for the royal dignity
τῶν οὐρανῶν.
of the heavens.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς
Walking and by the sea of the
Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν
Galilee, he saw two brothers, Simon the
λεγομένου Πέτρου, καὶ Ἀνδρεῶν τὸν ἀδελφόν
called Peter, and Andrew the brother
αὐτῶν, βαλλόντας ἀμφιβληττρον εἰς τὴν θάλασ-
of him, casting a fishing-net into the sea;
σαν ἵσαν γὰρ ἄλιεις. 19 Καὶ λέγει αὐτοῖς·
they were for fishers. And he says to them,
Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἄλιεις
Come behind me, and I will make you fishers
ἀνθρώπων. 20 Οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα,
of men. They were immediately leaving the nets,
ἠκολούθησαν αὐτῷ. 21 Καὶ προβάς ἐκεῖθεν, εἶδεν
followed him. And going on from thence, he saw
ἄλλους δύο ἀδελφούς, Ἰακώβον τὸν τοῦ Ζεβε-
other two brothers, James the of the Zebu-
δαιου καὶ Ἰωάννην τὸν ἀδελφόν αὐτοῦ, ἐν τῇ
dus and John the brother of him, in the
πλοίῳ μετὰ Ζεβεδαιοῦ τοῦ πατρὸς αὐτῶν, καταρ-
ship with Zebedee of the father of them, mend-
τίζοντας τὰ δίκτυα αὐτῶν καὶ ἐκαλεσεσεν αὐτούς.
ing the nets of them; and he called them.
22 Οἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
They and forthwith leaving the ship and the father
αὐτῶν, ἠκολούθησαν αὐτῷ
of them, followed him.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς,
And went about all the Galilee the Jesus,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτοῦ, καὶ κηρύ-
teaching in the synagogues of him, and preach-

12 Now JESUS, hearing
That John was imprison-
ed, retired into GALILEE;
13 and, having left
NAZARETH, resided at
THAT Capernaum, by the
lake, in the Confines of
Zebulon and Naphtali;

14 so that the word
SPOKEN through Isaiah
the PROPHET, might be
verified, saying;

15 "Land of Zebulon
"and Land of Naphtali,
"situate near the lake, on
"the JORDAN, Galilee of
"the NATIONS;

16 "THAT PEOPLE,
"dwelling in Darkness,
"saw a great Light; and
"to THOSE INHABITING
"a Region, even a Shadow
"of Death, a Light arose."

17 From that time JE-
sus began to proclaim,
and to say; "Repent; for
the ROYAL MAJESTY of
the HEAVENS has ap-
proached."

18 And walking by the
LAKE of GALILEE, he saw
Two Brothers, THAT Si-
mon who is SURNAMED
Peter, and Andrew his
BROTHER, casting a Net
into the LAKE; for they
were Fishermen.

19 And he says to them,
"Follow me; and I will
make you Fishers of Men."

20 And THEY, imme-
diately leaving the NETS,
followed him.

21 And going forward
from thence, he saw OTHER
two Brothers, James the
son of ZEBEDEE, and John
his BROTHER, in the BOAT
with Zebedee their FA-
THER, repairing their
NETS; and he called them.

22 And THEY, instantly
leaving the BOAT and their
FATHER, followed him.

23 And "JESUS jour-
neyed throughout ALL GA-
LILEE, teaching in their
SYNAGOGUES, and pro-
claiming the GLAD TI-
DINGS of the KINGDOM,

* VARIAN MANUSCRIPT—23. he went about throughout ALL.

12. Isa. ix. 1, 2.

των το εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων
ing the glad tidings of the kingdom, and curing
πάσαν νόσον καὶ πάσαν μαλακίαν ἐν τῷ λαῷ.
every disease and every malady among the people.

²⁴ Καὶ ἀπηλθὼν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν
And went the report of him into all the
Χυρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς
Byria; and they brought to him all the
κακῶς ἐχοντας, ποικίλαις νόσοις καὶ βασανοῖς
sick having various diseases and torments
συνεχομένους, * [καὶ] δαιμονιζομένους, καὶ σελή-
arised with, [and] demoniacs, and le-
νιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν
nation, and paralytics; and he cured
αὐτούς. ²⁵ Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ
them. And followed to him crowds great
ἀπὸ τῆς Γαλιλαίας, καὶ Δεκαπόλεως, καὶ Ἱερο-
from the Galilee, and Decapolis, and from
σολυμῶν, καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.
Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. Ε. 5.

¹ Ἴδων δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ
Seeing and the multitudes, he went up to the mountain; and
καθίσαντος αὐτοῦ, προσήλθον * [αὐτῷ] οἱ μαθη-
having seated himself, came [to him] the disci-
ται αὐτοῦ· ² καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδι-
ples of him; and opening the mouth of him, he
δάσκει αὐτούς, λέγων· ³ Μακάριοι οἱ πτωχοὶ τῷ
taught them, saying; Blessed the poor to the
πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν
spirit; because of them is the kingdom of the
οὐρανῶν. ⁴ Μακάριοι οἱ πενθοντες· ὅτι αὐτοὶ
heaven. Blessed the mourners; for they
παρακληθήσονται. ⁵ Μακάριοι οἱ πραεῖς· ὅτι
shall be comforted. Blessed the meek; for
αὐτοὶ κληρονομήσουσι τὴν γῆν. ⁶ Μακάριοι οἱ
they shall inherit the earth. Blessed the
πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι
hungering and thirsting the righteousness; for
αὐτοὶ χορτασθήσονται. ⁷ Μακάριοι οἱ ἐλεημο-
they shall be satisfied. Blessed the merciful;
νες· ὅτι αὐτοὶ ἐλεηθήσονται.
for they shall obtain mercy.

⁸ Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ
Blessed the clean to the heart; for they
τοῦ θεοῦ ὁφονται. ⁹ Μακάριοι οἱ εἰρηνοποιοί·
the God shall see. Blessed the peace-makers;
ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. ¹⁰ Μακάριοι οἱ
for they sons of God shall be called. Blessed those

and healing Every kind
of Disease and Infirmary
among the PEOPLE.

²⁴ And his FAME spread
through All STRIA: and
they brought to him All
the sick, having Various
Disorders, and arrested
by Severe Complaints;—
demoniacs, and lunatics,
and paralytics;—and he
healed them.

²⁵ And great CROWDS
followed him from GALI-
LEE, and Decapolis, and
Jerusalem, and Judea,
and from the vicinity of
the Jordan.

CHAPTER V.

¹ And beholding the
CROWDS, he ascended the
MOUNTAIN, and having
sat down, his DISCIPLES
* came up:

² And opening his
MOUTH, he taught them,
saying:

³ "Happy the [†]POOR
(in SPIRIT); for theirs is
the KINGDOM of the HEA-
VEN!"

⁴ Happy the [†]MOURN-
ERS; seeing that they will
be consoled!

⁵ Happy the [†]MEEK;
because they will possess
the LAND!

⁶ Happy [†]they who
HUNGER and THIRST (for
righteousness); since they
will be satisfied!

⁷ Happy the MERCY-
FUL; because they will
receive mercies!

⁸ Happy the [†]PURE (in
heart); for they will be-
hold God!

⁹ Happy the PEACE-
MAKERS; because they
will be called Sons of God!

* VATICAN MANUSCRIPT—24. and—omit.

1. came up.

1. to him—omit.

† 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity.
† 2. Weststein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor" and Geo. Campbell renders it—"Happy the poor who repine not." Both do violence to the original. The former interferes with the arrangement of the words, and the latter paraphrases rather than translates. In Luke vi. 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "in spirit." So in verses 6 and 8. For a further illustration, see James ii. 5. The article and noun is in the dative case, and conveys the same meaning as our preposition in.

† 2. Luke vi. 20; James ii. 5.

† 4. Isa. lxi. 2, 3.

† 5. Psa. cxlvi. 11, 20.

† 6. Isa. lv. 1.

† 8. 1 John iii. 2, 3.

δεξιωματοι ενεκεν δικαιοσυνης· **οτι αυτων εστιν** being persecuted on account of righteousness: for of them is
η βασιλεια των ουρανων. ¹¹ **Μακαριοι εστε,** the kingdom of the heavens. Blessed are ye,
οταν ονειδισωσιν υμας και διωξωσι, και ειπωσι whenever they reproach you and persecute, and say
παν πονηρον ρημα καθ' υμων, ψευδομενοι, ενεκεν every evil word against you, speaking falsely, because
εμου. ¹² **Χαιrete και αγαλλιασθε· οτι ο μισθος** of me. Rejoice ye and exult ye, for the reward
υμων πολυς εν τοις ουρανοις· ουτω γαρ εδιωξαν of you great in the heavens; in this way for they persecuted
τους προφητας τουτ προ υμων. ¹³ **Τμεις εστε** the prophets those before you. You are
το αλας της γης. **Εαν δε το αλας μαρανθη, εν** the salt of the earth. If but the salt become tasteless, with
τινι αλισθησεται; εις ουδεν ισχυει ετι, ει μη what shall it be salted? for nothing is it of service any more, except
βληθηται εξω, και καταπατεισθαι υπο των to be cast out, and trodden under foot by the
ανθρωπων.

¹⁴ **Τμεις εστε το φως του κοσμου.** **Ου δυναται** You are the light of the world. Not possible
πολις κρυβηναι επαν ορους κειμενη· ¹⁵ **ουδε** a city to hide upon a hill being situated; nor
καινοσι λυχνον, και τιθασιν αυτον υπο τον they use a lamp, and place him under the
μυλον, αλλ' επι την λυχνιαν και λαμπει πασι mill, but on the lamp-stand, and it gives light to all
τω εν τη οικια. ¹⁶ **Οδω λαμψατω το φως** in the house. Thus let it shine the light
υμων εμπροσθεν των ανθρωπων, οπως ιδωσιν of you in the presence of the men, that they may see
υμων τα καλα εργα, και δοξασωσι τον πατερα of you the good works, and may praise the father
υμων τον εν τοις ουρανοις. of you that in the heavens.

¹⁷ **Μη νομισητε, οτι ηλθον καταλυσαι τον** Not think ye, that I have come to destroy the
νομον η τους προφητας· ουκ ηλθον καταλυσαι, law or the prophets; not I have come to destroy
αλλ' πληρωσαι. ¹⁸ **Αμην γαρ λεγω υμιν, εως** but to fulfil. Indeed for I say to you, till
εν παρελθω ο ουρανός και η γη, ιωτα εν η μια pass away the heaven and the earth, iota one or one
κεραια ου μη παρελθω απο του νομου, εως αν one point in no way. pass from the law, till
παντα γεννηται. ¹⁹ **Οτι εαν ουν λυθη μίαν των** all be fulfilled. Whoever therefore breaks one of the

¹⁰ Happy the **PERSECUTED** on account of Righteousness; for theirs is the KINGDOM of the HEAVENS!

¹¹ Happy are you, when they revile and persecute you, and, on my account, falsely allege, Every kind of Evil against you.

¹² Rejoice and exult, Because your **REWARD** will be great in the HEAVENS; for thus THOSE PROPHETS who preceded you were persecuted.

¹³ You are the **SALT** of the EARTH. But if the **SALT** become insipid, how shall it recover its savor? It is then worthless, except to be cast out and trodden down by MEN.

¹⁴ You are the **LIGHT** of the WORLD. A city being situated on a hill cannot be concealed:

¹⁵ nor is a Lamp lighted to be placed under the **CORN MEASURE**, but on the LAMP-STAND; and it gives light to ALL the FAMILY.

¹⁶ Thus, let your **LIGHT** shine before MEN, that they may see your GOOD works, and glorify THAT FATHER of yours in the HEAVENS.

¹⁷ Think not, That I have come to subvert the LAW, or the PROPHETS: I have come not to subvert, but to establish.

¹⁸ For, indeed, I say to you, Till HEAVEN and EARTH pass away, one Iota or One Tip of a letter shall by no means pass from the LAW, till all be accomplished.

¹⁹ Therefore, whoever

† 11. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifice, to counteract the smell of the burning flesh, and to hasten its consumption. This salt, once, however, was really damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewn upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savor.—Trotter. † 18. The modius was a measure, both among the Greeks and Romans, containing a little less than a peck; but it is clear that nothing here depends upon the capacity of the measure.

‡ 10. 2 Tim. ii. 12; Acts xiv. 22; Rev. iii. 21. ‡ 12. Rom. viii. 18. ‡ 13. Luke xiv. 34, 35. ‡ 14. Phil. ii. 15.

ελαχιστων, και διδαξη οὕτω τους ανθρωπους,
least, and teach thus the men,
ελαχιστος κληθησεται εν τη βασιλεια των
least he shall be called in the kingdom of the
ουρανων· ος δ' αν ποιηση και διδαξη, ουτος
hear-as; who but ever shall do and teach, the same
μεγας κληθησεται εν τη βασιλεια των ουρανων.
great shall be called in the kingdom of the heavens.
20 Λεγω γαρ υμιν, οτι εαν μη περισσευση η
I say for to you, that except abound the
δικαιοσυνη υμων πλεον των γραμματεων και
righteousness of you more of the scribes and
Φαρισαιων, ου μη εισελθητε εις την βασιλειαν
Pharisees, by no means you may enter into the kingdom
των ουρανων.
of the heavens.

21 Ηκουσατε, οτι ερρεθη τοις αρχαιοις· “Ου
You have heard, that it was said to the ancients; “Not
φονευσεις· ος δ' αν φονευση, ενοχος εσται τη
thou shalt kill, who and ever shall kill, liable shall be to the
κρισει.” 22 Εγω δε λεγω υμιν, οτι πας ο οργι-
tribunal.” 22 I but say to you, that all the being
ζομενος τη αδελφω αυτου· [εικη,] ενοχος εσται
angry to the brother of him; (without cause,) liable shall be
τη κρισει· ος δ' αν ειπη τη αδελφω αυτου·
to the tribunal; who and ever shall say to the brother of him;
ρακα, ενοχος εσται τη συνεδριω· ος δ' αν ειπη·
the fellow, liable shall be to the sanhedrim; who and ever shall say;
μωρε, ενοχος εσται εις την γεενναν του πυρος.
O fool, liable shall be to the Gehenna of the fire.
23 Εαν ουν προσφερης το δωρον σου επι το
If therefore thou bring the gift of thee to the
θυσιαστηριον, κακει μνησθης, οτι ο αδελφος
altar, and there remember, that the brother
σου εχει τι κατα σου· 24 αφες εκει το δωρον
of thee has somewhat against thee; leave there the gift
σου εμπροσθεν του θυσιαστηριου, και υπαγε,
of thee before the altar, and go,
πρωτον διαλλαγηθι τη αδελφω σου, και τοτε
first be thou reconciled to the brother of thee, and then
ελθων προσφερε το δωρον σου. 25 Ισθι ευνοων
coming offer the gift of thee. Be thou willing to agree
τη αντιδικωσου ταχυ, εως οτου ει εν τη οδω
with the opponent of thee quickly, while thou art in the way
μετ' αυτου· μηποτε σε παραδω ο αντιδικος τη
with him; lest thee deliver up the opponent to the
κριτη, και ο κριτης [σε παραδω] τη υπηρετη,
judge, and the judge (thee deliver up) to the officer,
και εις φυλακην βληθησθι. 26 Αμην λεγω σοι,
and into prison thou shalt be cast. Indeed I say to thee,
ου μη ελθεις εκειθεν, εως αν αποδωσ τον
by no means thou wilt come out thence, till thou hast paid the
εσχατον κοδραντην.
last farthing.

shall violate one of the
LEAST of these COM-
MANDS, and shall teach
MEN so, will be called
little in the KINGDOM of
the HEAVENS; but who-
ever shall practise and
teach them, will be called
great in the KINGDOM of
the HEAVENS.

20 For I tell you, that
unless your RIGHTEOUS-
NESS excel that of the
SCRIBES and Pharisees,
you shall never enter into
the KINGDOM of the HEA-
VENS.

21 You have heard That
it was said to the AN-
CIENTS, † ‘Thou shalt not
‘kill; and whoever shall
‘kill, will be farnable to
‘the JUDGES.’

22 But I say to you,
That every one BEING
ANGRY with his BROTHER,
shall be amenable to the
JUDGES; and whoever
shall say to his BROTHER,
Fool! will be subject to
the HIGH COUNCIL; but
whoever shall say, Apo-
state wretch! will be ob-
noxious to the BURNING
of GEHENNA.

23 If therefore, thou
bring thy GIFT to the AL-
TAR, and there recollect
That thy BROTHER has
ought against thee,

24 Leave there thy GIFT
before the altar, and go,
first be reconciled to thy
BROTHER, then come, and
present thy GIFT.

25 Agree quickly with
thy PROSECUTOR, while
thou art on the ROAD with
him; lest the PROSECU-
TOR deliver thee to the
JUDGE, and the JUDGE to
the OFFICER, and thou
be cast into Prison.

26 Indeed, I say to thee,
Thou wilt by no means
be released, till thou hast
paid the LAST Farthing.

* VATICAN MANUSCRIPT—22. without cause—omit.

25. deliver thee—omit.

† 21. The Jews had a Common Court consisting of seventy-three men, which had power to sentence criminals to death, by beheading or strangling; this was called the *Judgment*, or Court of *Judges*. The Sanhedrim or High Council consisted of seventy-two men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former,

ἤκουσατε, ὅτι ἐρρήθη· “Οὐ μοιχεύ-
 27 ^{you have heard, that it was said,} “Not thou shalt commit
 σεῖς.” 28 ^{but say to you, that all who looking at} ^{adultery.”} ^{but say to you, that all who looking at}
 γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοί-
 28 ^{a woman in order to lust after her, already has}
 χεύσειν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. 29 ^{Εἰ δὲ ὁ} ^{eye of thee the right} ^{eye of thee the right}
 ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἐξέλε
 29 ^{eye of thee the right} ^{eye of thee the right} ^{eye of thee the right}
 αὐτὸν, καὶ βάλε ἀπὸ σου· συμφερεὶ γὰρ σοί,
 30 ^{and cast it from thee; it is profitable for to thee,}
 ἵνα ἀπολῇται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον
 30 ^{that should perish one of the members of thee, and not whole}
 τὸ σῶμα σου βληθῇ εἰς γέενναν. 31 ^{Καὶ εἰ ἡ} ^{the body of thee should be cast into Gehenna. And if the}
 δεξιά σου χεὶρ σκανδαλίζει σε, ἐκκόψον αὐτήν,
 31 ^{right of thee hand remove thee, out off her,}
 καὶ βάλε ἀπὸ σου· συμφερεὶ γὰρ σοί ἵνα ἀπο-
 32 ^{and cast from thee; it is profitable for to thee that should}
 λῇται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμα
 32 ^{perish one of the members of thee, and not whole the body}
 σου βληθῇ εἰς γέενναν.
 32 ^{of thee should be cast into Gehenna.}

Ἐρρήθη δὲ, “ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα
 33 ^{It was said and, “that whoever shall release the wife}
 αὐτοῦ, δότεν αὐτῇ ἀποστάσιον.” 34 ^{Εἰ δὲ} ^{of him, let him give her a bill of divorce.”} ^{but}
 λέγῃ ὅτι, ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα αὐ-
 34 ^{say to you, that whoever may release the wife of}
 τοῦ, παρὲς λόγου πορνείας, ποιεῖ αὐτὴν
 35 ^{him, except on account of fornication, makes her}
 μοιχασθαι· καὶ ὁς εἰς ἀπολελυμένην γαμήσῃ,
 36 ^{to commit adultery, and whoever her being divorced may marry,}
 μοιχεύεται.

Ἐπάλιν ἤκουσατε, ὅτι ἐρρήθη τοῖς ἀρχαίοις·
 37 ^{Again you have heard, that it was said to the ancients,}
 “Οὐκ ἐπιορκήσεις· ἀποδώσεις δὲ τῷ κυρίῳ
 38 ^{“Not thou shalt swear falsely; shalt perform but to the Lord}
 τοὺς ὅρκους σου.” 39 ^{Εἰ δὲ λέγῃ ὅτι, μὴ ὀμοῦσαι} ^{the oaths of thee.”} ^{but say to you not swear}
 ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ
 40 ^{at all, not even by the heaven, for a throne is of the}
 Θεοῦ· 41 ^{μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιον ἐστὶ τῶν} ^{feet of him, neither by Jerusalem, for a city}
 πόλεων αὐτοῦ· μήτε εἰς Ἱερουσαλὴμ, ὅτι πόλις
 42 ^{is of the great king, nor by the}

27 You have heard That
 it was said, †Thou shalt
 not commit adultery; †
 28 but I say to you,
 That every man GAZING
 AT A Woman, in order to
 CUPIDIOUS IMPURE DE-
 SIRE, has already com-
 mitted lewdness with her
 in his HEART.
 29 Therefore, if thy
 RIGHT EYE ensnare thee,
 pluck it out, and throw it
 away: it is better for thee
 to lose one of thy MEM-
 BERS, than that thy WHOLE
 BODY should be cast into
 Gehenna.
 30 And if thy RIGHT
 Hand ensnare thee, cut it
 off, and throw it away: it
 is better for thee to lose
 one of thy MEMBERS, than
 that thy WHOLE BODY
 should be cast into G-
 henna.
 31 And it was said,
 †Whoever shall dismiss
 his wife, let him give
 her a Wit of Divorce.
 32 But I say to you,
 That EVERY-ONE who
 DISMISSES his WIFE, ex-
 cept on account of Whore-
 dom, causes her to commit
 adultery; and HE who
 MARRIES the divorced
 woman, commits adultery.
 33 †Again, you have
 heard That it was said to
 the ANCIENTS; †Thou
 shalt not perjure thyself,
 but shalt perform to the
 LORD thine OATHS; †
 34 but I say to you,
 †Swear not at all; neither
 by the HEAVEN, for it is
 God's Throne;
 35 nor by the EARTH,
 because it is a Footstool
 for his FEET; neither sh. it
 thou swear by Jerusalem,

* VATICAN MANUSCRIPT—30. go away. 31. EVERY-ONE who DIVORCES. 32. HE who MARRIES.

† 33. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; ascertaining that the law, which our Saviour here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16-22; and the injunction here given against swearing by *Heaven*, by *Jerusalem*, &c. is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 37. Exod. xx. 14. † 38. Deut. xxi. 1; Matt. xix. 3-9; Mark x. 2-12. † 39. Deut. x. 21-23; Num. xxx. 2. † 40. James v. 12.

κεφαλῇ σου ὁμοῦς, ³⁶ ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μελαιναὶν ποιῆσαι. ³⁷ Ἐστὼν δὲ ὁ λόγος ὁμῶν· καὶ καὶ· οὐ οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν.

³⁵ Ἦκουσατε, ὅτι ἐρρήθη· “Ὁφθαλμὸν ἀντι ὀφθαλμοῦ, καὶ ὀδὸντα ἀντι ὀδόντος.” ³⁶ Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε βαπτίσει ἐπὶ τὴν δεξιὰν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· ⁴⁰ καὶ τῷ θελοντὶ σοὶ κριθῆναι, καὶ τὸν χιτῶνα σου λαβεῖν, ἀφες αὐτῷ καὶ τὸ ἱμάτιον· ⁴¹ καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ἔκαγε μετ’ αὐτοῦ δυο. ⁴² Τῷ αἰτοῦντι σε δίδου· καὶ τὸν θελοντα ἀπὸ σου δανείσασθαι, μὴ ἀποστραφῆς.

³⁵ Ἦκουσατε, ὅτι ἐρρήθη· “Ἀγαπήσεις τὸ πλῆθιον σου, καὶ μισήσεις τὸν ἐχθρὸν σου.” ⁴¹ Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθρούς ὑμῶν, ⁴² [εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,] καὶ προσευχεσθε ὑπὲρ τῶν [ἐπηρεαζόντων ὑμᾶς καὶ] διωκόντων ὑμᾶς· ⁴³ ὅπως γενήσθε υἱοὶ τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. ⁴⁶ Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι το αὐτο ποιοῦσι; ⁴⁷ καὶ ἐὰν ἀσπασθῇτε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν

for it is the † city of the GREAT KING;

³⁶ nor by thy HEAD, because thou canst not make One Hair white or black.

³⁷ But let your Yes be yes; and your No, no: for whatever EXCEEDS these, proceeds from EVIL.

³⁸ You have heard That it was said, † ‘Eye for ‘Eye, and Tooth for ‘Tooth;’

³⁹ but I say to you, † oppose not the INJURIOUS PERSON; but if any one strike thee on thy RIGHT Cheek, turn to him also the LEFT;

⁴⁰ and WHOEVER WILL sue thee for thy COAT, let him have the MANTLE also.

⁴¹ And if a man † press thee to go one † Mile with him, go two.

⁴² † Give to HIM who SOLICITS thee; and HIM, who WOULD borrow from thee, do not reject.

⁴³ You have heard That it was said, † ‘Thou shalt ‘love thy NEIGHBOR, and ‘hate thine ENEMY;’

⁴⁴ but I say to you, Love your ENEMIES, and pray for THOSE who PERSECUTE you;

⁴⁵ that you may resemble THAT FATHER of yours in the HEAVENS, who makes his SUN arise on Bad and Good, and sends rain on Just and Unjust.

⁴⁶ For if you love THEM only who LOVE you, What Reward can you expect? Do not even the TAX-GATHERERS the SAME?

⁴⁷ And if you salute YOUR BROTHERN only, in what do you excel? Do

* VATICAN MANUSCRIPT—43. bless THOSE who curse you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

† 41. An allusion to the *Tagari*, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persian this custom passed to the Romans, and it is still retained in the East. † 41. The Roman *millien*, or mile, measured a thousand paces.

† 38. Psal. xlviii. 2. † 38. Exod. xxi. 24; Deut. xix. 21. † 39. Prov. xx. 22; xlii. 22; Rom. xii. 17—19. † 42. Deut. xv. 7—11. † 43. Lev. xix. 18; Deut. xxiii. 6.

ποιεῖτε· οὐχὶ καὶ οἱ ἔθνηκοι οὕτω ποιοῦσιν·

do you? not even the Gentiles so do?

Ἐσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατήρ

shall be ye therefore you perfect, as the father

ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, τέλειος ἐστί.

of you, who in the heavens, perfect is.

ΚΕΦ. 5. 6.

ἸΠροσεχετε τὴν δικαιοσύνην, ὑμῶν μὴ ποιεῖν

Take heed the righteousness, of you not to do

ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι

in the presence of the men, so as to be exhibited

αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ

to them, If not otherwise, reward not you have with to the

πατρὶ ὑμῶν, τῷ ἐν τοῖς οὐρανοῖς. Ὅταν οὖν

father of you, to the in the heavens. When then

τοὶς ἐλεημοσύνην, μὴ σαλπίσσης ἐμπροσθεν

them doest alms, not sound a trumpet in the presence

σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συνα-

of thee, like the hypocrites do in the syna-

γωγαῖς καὶ ἐν ταῖς ῥυμαῖς, ὅπως δοξασθῶσιν

synagogues and in the streets, that they may have praise

ὑπο τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπεχουσι

under of the men. Indeed I say to you, they obtain

τον μισθὸν αὐτῶν. ἸΣου δε ποιοῦντος ἐλεημο-

the reward of them. Of thee but doing alms-

σύνην, μὴ γινώσκῃ ἡ ἀριστερά σου, τί ποιεῖ ἡ

giving, not let it know the left of thee, what does the

δεξιὰ σου ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῇ

right of thee, that may be of thee the alms-giving in the

κρυπτῇ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῇ

secret, and the father of thee, who seeing in the

κρυπτῇ, [αὐτὸς] ἀποδώσει σοι· [ἐν τῷ φανερῷ.]

secret [himself] will give back to thee [in the clear light.]

ἘΚαι ὅταν προσευχῇ, οὐκ εἴη ὥσπερ οἱ

And when thou prayest, not thou shalt be like the

ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ

hypocrites, for they love in the synagogues and

ἐν ταῖς γυνιαῖς τῶν πλατειῶν ἵστῶτες προσευ-

in the corners of the wide places standing to

χεσθῆαι, ὅπως αὐ φανῶσι τοῖς ἀνθρώποις. Ἀμὴν

pray, that they may appear to the men. Indeed

λέγω ὑμῖν, ὅτι ἀπεχουσι τὸν μισθὸν αὐτῶν.

I say to you, that they have in full the reward of them.

ἸΣυ δε, ὅταν προσευχῇ, εἰσελθε εἰς τὸ ταμι-

Thou but, when thou prayest, enter into the retired

εἶος σου, καὶ κλείσας τὴν θύραν σου, προσεύξαι

place of thee, and locking the door of thee, pray thou

τῷ πατρὶ σου, τῷ ἐν τῇ κρυπτῇ· καὶ ὁ πατήρ

to the father of thee, to the in the secret, and the father

σου, ὁ βλέπων ἐν τῇ κρυπτῇ, ἀποδώσει σοι

of thee who seeing in the secret place, will give to thee

· [ἐν τῷ φανερῷ.] ἸΠροσευχόμενοι δε μὴ βατ-

· [in the clear light.] 7 Προσευχόμενοι δε μὴ βατ-

· [in the clear light.] Praying but not bab-

τολογησῆτε, ὥσπερ οἱ ἔθνηκοι· δοκῶσι γὰρ ὅτι

do, like the Gentiles, they say, as for that

not even the GENTILES

* the SAME.

48 Ἰ Be Ἰou therefore

perfect, even as *your

HEAVENLY FATHER is

perfect.

CHAPTER VI.

1 Beware, that you per-

form not your RELIGIOUS

DUTIES before MEN, in

order to be OBSERVED by

them; otherwise, you will

obtain no Reward from

THAT FATHER of yours in

the HEAVENS.

2 When, therefore, thou

† givest Alms, proclaim it

not by sound of trumpet,

as the HYPOCRITES do, in

the STREETS, that they

may be extolled by MEN:

Indeed, I say to you, They

have their REWARD.

3 But thou, when giv-

ing Alms, let not thy

LEFT hand know what

thy RIGHT hand does;

4 so that Thine ALMS

may be PRIVATE; and

THAT FATHER of thine,

who SEES IN SECRET, will

recompense thee.

5 And when * you pray,

you shall not imitate the

HYPOCRITES, for they are

fond of standing up in the

ASSEMBLIES and at the

CORNERS of the OPEN

SQUARES to pray, so as to

be OBSERVED by MEN.

Indeed, I say to you, They

have their REWARD.

6 But thou, when thou

wouldst pray, enter into

thy PRIVATE ROOM, and

having closed the DOOR,

pray to THAT FATHER of

thine who is INVISIBLE;

and THAT FATHER of

thine, who SEES IN SE-

CRET, will recompense

thee.

7 And in prayer, ; use

not foolish repetitions, as

the * HYPOCRITES; for

* VULGATE MARGARET—47. the SAME.

& you pray, you shall not.

7. HYPOCRITES.

† 2. The phrase of *sounding a trumpet before them* seems only a figurative expression to represent their doing it in a noisy, ostentatious way.—*Doddridge*. Erasmus and Beza justly observe, that *that/that* in verse 1 is a theatrical word; that *hypocritae* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the music of the stage.

; cf. Luke vi. 26; Eph. v. 1.

† 2. Rom. xii. 8.

† 7. Eccles. v. 2.

εν τη πολυλογια αὐτῶν εἰσακουσθήσονται.
in the wordiness of them they shall be heard.

8 Μη οὖν δοκῶσθε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Ὅτι οὕτως οὖν προσευχεσθε ὑμῖς·
Not therefore you may belike to them; knows far the father of you, of what things need you have, before of the you ask him. In this way then pray you.

Πατερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθῆτω τὸ ὄνομα σου· ἵνα ἐλθῇ ἡ βασιλεία σου· γένηθῃ τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·
Father of us, who in the heavens, revered the name of thee; let come the kingdom of thee; let be done the will of thee, as in heaven, also on the earth;

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον·
the bread of us the sufficient give thou to us to-day;

12 καὶ ἀφεῖς ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφιέμεν τοῖς ὀφειλέταις ἡμῶν·
and discharge to us the debts of us, as even we discharge to the debtors of us;

13 καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπο τοῦ πονηροῦ.
and not bring us into temptation, but save us from the evil.

14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐρανίος·
If for you forgive to the men the faults of them, will forgive and you the father of you the heavenly;

15 εἰ δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
if but not forgive to the men the faults of them, neither will the father of you will forgive the faults of you.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταὶ, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ προσ-
When and you fast, not be, like the hypocrites, of a sad face; they disfigure for the fa-

17 ὡς αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες.
ces of them, so that they may seem to the men fast-
Indeed I say to you, that they obtain

18 τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων, ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι·
the reward of them. Thou but fasting, anoint of thee the head, and the face of thee wash;

19 ὅπως μὴ φανῇ τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πα-
so that not thou mayest seem to the men fasting, but to the father of thee, that in the secret; and the fa-

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλεπτὰς
Not say up to you treasures on the earth, where moth and rust destroys, and where thieves

20 διορυσσούσι καὶ κλεπτούσι·
dig through and steal;

20 θησαυρίζετε δὲ ἐν τῷ οὐρανῷ, ὅπου οὐ σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλεπτὰς
lay up but in heaven, where moth and rust does not destroy, and where thieves do not steal;

21 ὁ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

22 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

23 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

24 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

25 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

26 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

27 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

28 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

29 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

30 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

31 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

32 ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος· ὁ δὲ πατὴρ ὑμῶν ὁ οὐρανίος·
the father of you the heavenly; the father of you the heavenly; the father of you the heavenly;

they think that by using many words that they will be accepted.

8 Therefore, do not imitate them; for God your Father knows your Necessities, before you ask him.

9 Thus, then, pray you: Our Father, THOU in the HEAVENS, Reverend be thy NAME!

10 let thy KINGDOM come; thy WILL be done upon EARTH, even as in Heaven.

11 Give us This-day OUR NECESSARY FOOD;

12 and forgive us our DEBTS, as we have forgiven our DEBTORS;

13 and abandon us not to Trial, but preserve us from EVIL.

14 For if you forgive MEN their OFFENCES, your HEAVENLY FATHER will also forgive you;

15 but if you forgive not MEN their OFFENCES, neither will your FATHER forgive your OFFENCES.

16 Moreover, when you fast, be not as the HYPOCRITES, of a melancholy aspect; for they distort their FEATURES, that they may seem fasting to MEN. Indeed, I say to you, They have their REWARD.

17 But thou, when fasting, anoint thy head, and wash thy face;

18 that thy fasting may not appear to MEN, but to THAT FATHER of thine who is INVISIBLE; and THAT FATHER of thine who SEES IN SECRET, will recompense thee.

19 Do not accumulate for yourselves TREASURES upon the EARTH, where Moth and Rust consume, and where Thieves break through and steal;

20 but deposit for yourselves TREASURES in Hea-

* VATICAN MANUSCRIPT—8. GOD YOUR FATHER.

12. WE HAVE FORGIVEN.

10. Luke xl. 2. 11. Dan. ii. 44. 12. Matt. xviii. 31—33. 13. 1 Cor. x. 12.
14. John xvii. 15. 15. Mark xi. 25, 26. 16. James ii. 13. 17. Isa. lviii. 2.
18. Prov. xxiii. 4; 1 Tim. vi. 10, 17—19.

ἡμιν θησαυρους εν ουρανῳ, ὅπου οὔτε σὴς οὔτε
 in you treasures in heaven, where neither moth nor
 βροτοὶς ἀφανίζει, καὶ ὅπου κλέπται οὐ διоруσ-
 rust destroy, and where thieves not dig
 σοῦσιν οὐδὲ κλεπτοῦσιν. ²¹ Ὅπου γὰρ ἐστὶν ὁ
 through nor steal. Where for is the
 θησαυρος ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν.
 treasure of you, there will be also the heart of you.

²² Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμος.
 The lamp of the body is the eye.

Εὰν οὖν ὁ ὀφθαλμος σου ἁπλῶς ᾖ, ὅλον
 If therefore the eye of thee sound may be, whole
 τὸ σῶμα σου φωτεινὸν ἐστί. ²³ Εὰν δὲ ὁ ὀφθαλ-
 the body of thee enlightened will be. If but the eye
 μος σου ποτηρὸς ᾖ, ὅλον τὸ σῶμα σου σκοτει-
 of thee evil may be, whole the body of thee darkness
 νον ἐστί. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκοτος
 will be. If then the light, that in thee, darkness
 ἐστὶ, τὸ σκοτος ποῶν;

in, the darkness how great?

²⁴ Οὐδεὶς δύναται δυοὶ κυρίοις δουλεῖν· ἢ
 No one is able two for a to serve; either
 γὰρ τὸν ἑνὰ μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·
 for the one he will hate, and the other he will love;
 ἢ ἑνὸς ἀνδρῆται, καὶ τοῦ ἕτερου καταφρονησει.
 or one he will cling to, and the other he will slight.

Οὐ δύνασθε ἑνὶ δουλεῖν καὶ μαμωνᾷ. ²⁵ Διὰ
 Not you are able God to serve and mammon. For

τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν,
 I say to you, Not be over careful the life of you,
 τί φάγητε, καὶ τί πίνητε· μῆδε τῷ σώματι
 what you may eat, and what you may drink; nor to the body
 ὑμῶν, τί ἐνδύσθητε. Οὐχὶ ἡ ψυχὴ πλεον ἐστὶ
 of you, what you may put on. Not the life more is
 τῆς τροφῆς, καὶ τὸ σῶμα τὸν ἐνδύματος; ²⁶ Εὐ-
 the food, and the body the clothing? Look

βλεψάτε εἰς τὰ πετεῖνα τοῦ οὐρανοῦ, ὅτι οὐ
 anxiously at the birds of the heaven, for not
 σπειροῦσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγοῦσιν εἰς
 they sow, nor reap, nor gather into
 ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ ὀραῖος τρέφει
 barns; and the father of you the heavenly feeds
 αὐτά. Οὐχ ὑμεῖς μάλλον διαφερέτε αὐτῶν;

τίνα· Not you greatly excel them?

²⁷ Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι
 Which and by of you bring over careful is able to add

εἰς τὴν ἡλικίαν αὐτοῦ πηχυν ἑνα; ²⁸ Καὶ περὶ
 to the age of him span one? And about
 ἐνδύματος τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα
 clothing why be over careful? Consider the lilies

τοῦ ἀγροῦ πως αὐξάνει· οὐ κοπιᾷ, οὐδὲ νηθεῖ·
 of the field how it grows; not it labors, nor spins;

²⁹ Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ
 I say but to you, that not even Solomon in all the

ven where neither Moth
 nor Rust can consume,
 and where Thieves break
 not through, nor steal.

²¹ For where * thy
 TREASURE is, there * thy
 HEART will also be.

²² † The LAMP of the
 BODY is * thine EYE; if,
 therefore, thine EYE be
 clear, thy Whole BODY
 will be enlightened;

²³ but if thine EYE be
 dim, thy Whole BODY will
 be darkened. If, then,
 THAT LIGHT which is in
 thee be Darkness, how
 great is that DARKNESS!

²⁴ † No man can serve
 Two Masters; for either
 he will hate ONE, and love
 the OTHER; or, at least,
 he will attend to ONE, and
 neglect the OTHER. You
 cannot serve God and
 † Mammon.

²⁵ Therefore, I charge
 you, † Be not anxious
 about your LIFE, what
 you shall eat, or what you
 shall drink; nor about
 your BODY, what you shall
 wear. Is not the LIFE of
 more value than FOOD,
 and the BODY than RAI-
 MENT?

²⁶ Observe the BIRDS
 of HEAVEN; they sow not,
 nor reap, nor gather into
 Store-houses; † but your
 HEAVENLY FATHER feeds
 them. Are not you of
 greater value than they?

²⁷ Besides, which of
 you, by being anxious,
 can prolong his LIFE one
 Moment?

²⁸ And why are you
 anxious about Raiment?
 Mark the † LILIES of the
 FIELD. How do they
 grow? They neither la-
 bor nor spin;

²⁹ yet I tell you, That
 not even Solomon in All

* VATICAN MANUSCRIPT—21. thy TREASURE.

21. thy HEART.

22. thine EYE.

† 24. Mammon is a Syriac word for riches, which our Lord beautifully represents as a per-
 son whom the folly of men had deified.

† 25. Syriac—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden liliaceous
 flower, which grows wild in the Levant, and blooms in Autumn. The flowering thence it is
 the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

‡ 27. Luke xi. 24. ‡ 28. Luke xvi. 12. ‡ 29. Luke xii. 23; Phil. iv. 6; 1 Pet. v. 7.
 § 26. Job xxxviii. 41; Ps. cxlviii. 9

δοξή αὐτοῦ περιεβαλετο ὡς ἐν τούτων. ³⁰ Εἰ
glory of him was clothed like one of these. If
δε τον χορτον του αγρου, σημερον οντα και
then the grass of the field, to-day existing and
αυριον εις κλιβανον βαλλομενον, ὁ θεος οὕτως
to-morrow into an oven is being cast, the God so
αμφιεννυσιν, ου πολλῶν μαλλον ὑμας, ολιγοτισ-
clothes, not much more you, O you of weak
τοι; ³¹ Μὴ οὖν μεριμνησῃτε, λεγοντες· Τι
faith? Not therefore you may be over careful, saying; What
φαγωμεν, η τι πιωμεν, η τι περιβαλωμεθα;
may we eat, or what may we drink, or what may we put on?
³² Παντα γαρ ταυτα τα εθνη ἐκζητει· οἶδε γαρ
All for these the Gentiles seek; knows for
ὁ πατηρ ὑμων ὁ ουραnios, ὅτι χρῆζετε ταύτων
the father of you the heavenly, that you have need of these
ἀπαντων. ³³ Ζητεῖτε δε πρῶτον την βασιλειαν
all. Seek you but first the kingdom
του θεου και την δικαιοσυνην αὐτου· και ταυτα
of the God and the righteousness of him; and these
παντα προστεθησεται ὑμιν. ³⁴ Μὴ οὖν μεριμ-
all shall be superadded to you. Not therefore be over
νηστεῖτε εἰς την αυριον· ἡ γαρ αυριον μεριμ-
careful for the morrow; the for morrow will be over
νησει ^α [τα] ἑαυτης. Αρκετον τῇ ἡμερᾷ ἡ κακια
careful [the] of herself. Enough to the day the trouble
αυτης.
of her.

ΚΕΦ. ζ' 7.

¹ Μὴ κρινετε, ἵνα μὴ κριθῇτε. ² Ἐν ᾧ γαρ
Not do you judge, that not you may be judged. In what for
κριματι κρινετε, κριθεσεσθε· και ἐν ᾧ μετρω
judgment you judge, you shall be judged; and in what measure
μετρεῖτε, μετρηθησεται ὑμιν. ³ Τι δε βλεπεῖς
you measure, it shall be measured to you. Why and seest thou
το καρφος, το ἐν τῷ ὀφθαλμῷ του ἀδελφου
the splinter, that in the eye of the brother
σου, την δε ἐν τῷ σῷ ὀφθαλμῷ δοκον ου κατα-
of thee, that but in thine-own eye beam not per-
νοεῖς; ⁴ ὥς ερεῖς τῷ ἀδελφῷ σου· Ἀφες,
ceivest? or how wilt thou say to the brother of thee; Allow me,
ἐκβαλε το καρφος ἀπο του ὀφθαλμου σου· και
I can pull the splinter from the eye of thee; and
ἰδου, ἡ δοκος ἐν τῷ ὀφθαλμῷ σου; ⁵ Ὑποκριτα,
lo, the beam in the eye of thee? O Hypocrite,
ἐκβαλε πρῶτον την δοκον ἐκ του ὀφθαλμου σου,
pull first the beam out of the eye of thee,
και τότε διαβλεψεις ἐκβαλειν το καρφος ἐκ του
and then thou shalt see clearly to pull the splinter out of the
ὀφθαλμου του ἀδελφου σου.
eye of the brother of thee.

⁶ Μὴ δατε το αγιον τοις κυσι, μηδε βαλητε
Not you may give the holy to the dogs, neither cast
τους μαργαριτας ὑμων ἐμπροσθεν των χοιρων·
the pearls of you before the swine.

^a VATICAN MANUSCRIPT—33. his righteousness and kingdom.
of—omit.

¹ 23. Luke xii. 31.
² 2. Mark iv. 24.

¹ 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12.
² 3. Luke vi. 41. ³ 6. Prov. ix. 7, 8; xxiii. 9.

his SPLENDOR, was ap-
rayed like one of these.

³⁰ If, then, GOD SO
decorate the GRASS of the
FIELD, (which flourishes
To-day, and To-morrow
will be cast into a Fur-
nace,) how much more
you. O you distrustful!

³¹ Therefore, be not
anxious, saying, What
shall we eat? or, What
shall we drink? or, With
what shall we be clothed?

³² for all the nations
require these things; and
your HEAVENLY FATHER
knows That you have need
of all these things.

³³ But seek you first
his RIGHTEOUSNESS and
KINGDOM; and all these
things shall be superadded
to you.

³⁴ Be not anxious, then,
about the MORROW; for
the MORROW will claim
anxiety for itself. Suf-
ficient for each DAY is its
OWN TROUBLE.

CHAPTER VII.

¹ Judge not, that you
may not be judged;

² for as you Judge, you
will be judged; and by
the Measure you dis-
pense, it will be measured
to you.

³ And why observest
thou THAT SPLINTER in
thy BROTHER'S EYE, and
perceivest not the THORN
in THINE-OWN EYE?

⁴ or, how wilt thou say
to thy BROTHER, Let me
take the SPLINTER from
thine EYE; and, behold, A
THORN in thine-own EYE?

⁵ Hypocrite! first ex-
tract the THORN from
thine-own EYE, and then
thou wilt see clearly to
take the SPLINTER from
thy BROTHER'S EYE.

⁶ Give not SACRED
THINGS to DOGS, nor
throw YOUR PEARLS before
SWINE; lest they tread

34. the things

μηποτε καταπατησωσιν αυτοις εν τοις ποσιν
but they should trample them under the feet
αυτων, και στραφευτες βηξωσιν υμας.
of them, and turning they should read you.

† Αιτετε, και δοθησεται υμιν* ζητετε, και
Ask, and it shall be given to you: seek, and
εσρησετε* κρουετε, και ανοιγησεται υμιν. 8 Πας
you shall find. knock, and it shall be opened to you. All

γαρ ο αιων λαμβανει* και ο ζητων ευρισκει*
for the asking receiveth; and the seeking finds;
και τη κρουοντι ανοιγησεται. 9 Η τις* [εστιν]
and to the knocking it shall be opened. Or what [is there]

εξ υμων ανθρωπος, ον εαν αιτησθαι ο υιος αυτου
of you a man, who if ask the son of him
ερωτη, μη λιθον επιδωσει αυτω; 10 και εαν ιχθυον
hewd, not a stone will give to him? or if a fish

αιτησθαι, μη οφιν επιδωσει αυτω; 11 Ει ουν υμεις,
he ask, not a serpent will give to him? If then you,

πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις
had even being, know gifts good to give to the

τεκνοις υμων, ποση μαλλον ο πατηρ υμων, ο
children of you, how much more the father of you, that

εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν
in the heavens, give good to those asking

αυτον; 12 Παιστα ουν, οσα αν θελητε ινα
him? All therefore, as much as ever you may will that

ποιωσιν υμιν οι ανθρωποι, ουτω και υμεις ποιειτε
should do to you the men, even so also you do

αυταις* ουτως γαρ εστιν ο νομος και οι προφηται.
to them, thus far in the law and the prophets.

13 Εισελθετε δια της στενης πυλης* οτι
Enter you in through the strait gate; for

πλατεια η πυλη, και ευρυχωρος η οδος η
wide the gate, and broad the road that

απαγουσα εις την απωλειαν* και πολλοι εισιν
leading into the perdition; and many are

οι εισερχομενοι δι αυτης. 14 Τι στενη η πυλη,
those entering through her. How strait the gate,

και τεθλιμμενη η οδος η απαγουσα εις την
and difficult the road that leading into the

ζηην* και ολιγοι εισιν οι εβρισκοντες αυτην.
life, and few are they finding her.

15 Προσεχετε δε απο των ψευδοπροφητων,
Beware ye and of the false prophets,

οιτινες ερχονται προς υμας εν ενδυμασι προβα-
who come to you in clothing of sheep-

των, εσθθεν δε εισι λυκοι αρπαγες. 16 Απο
with them but they are wolves ravenous. By

των καρπων αυτων επιγνωσεσθε αυτους. Μητι
the fruits of them you shall know them. What

συνταγουσιν απο ακανθων σταφυλην, η απο
do they gather from thorns a cluster of grapes, or from

them under their FEET, or turning again they tear you.

7 † Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:

8 for [EVERY-ONE] who ASKS, receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door is opened.

9 Indeed, † What Man among you, who, if his SON request Bread, will offer him a Stone?

10 or, if he ask for a Fish, will give him a Serpent?

11 If you, then, being evil, know how to impart good Gifts to your CHILDREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?

12 † Whatever you wish that MEN should do to you, do you the same to them; for this is the LAW and the PROPHETS.

13 † Enter in through the NARROW Gate; for wide is the GATE of DESTRUCTION, and broad THAT WAY LEADING thither; and MANY are they who enter through it.

14 How narrow is the GATE of LIFE! how difficult THAT WAY LEADING thither! and how FEW are they who FIND it.

15 † Beware of FALSE TEACHERS, who come to you in the Garb of Sheep, while inwardly they are ravenous Wolves.

16 † By their FRUITS you will discover them. Are Grapes gathered from Thorns, or Figs from Thistles?

17 † Every good Tree yields good Fruit; but the BAD tree produces bad Fruit.

18 A good Tree cannot

* VATICAN MANUSCRIPT—B. is opened.

9. is there—omit.

† 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5.
17. Jer. xlix. 12, 13. † 9. Luke xi. 11—12. † 12. Luke vi. 21. † 13. Prov. viii. 24.

† 14. Luke xii. 24.
† 17. Matt. xii. 22.

αγαθον καρπους ποτηρους ποιειν, ουδε δενδρον
good fruits evil to bear, neither tree
σακρον καρπους καλους ποιειν. ¹⁹ Παν δενδρον,
corrupt fruits good to bear. Every tree,
μη ποιουν καρπον καλον, εκκοπτεται και εις πυρ
not bearing fruit good is cut down and into a fire
βαλλεται. ²⁰ Αραγε απο των καρπων αυτων
is cast. Therefore by the fruits of them
επιγνωσθε αυτους.
you shall know them.

²¹ Ου πας ο λεγων μοι· Κυριε, κυριε, εισελευ-
Not all who saying to me; O Lord, O Lord, shall enter
σεται εις την βασιλειαν των ουρανων· αλλ' ο
into the kingdom of the heavens; but he
ποιων το θελημα του πατρος μου, του εν ουρανοις.
doing the will of the father of me, of that in heavens.

²² Πολλοι ερουνσι μοι εν εκεινη τη ημερα· Κυριε,
Many shall say to me in that the day; O Lord,
κυριε, ου τω σφ ονοματι προεφητευσαμεν, και
O Lord, not to the thy name have we prophesied, and
τω σφ ονοματι δαιμονια εξεβαλομεν, και τω
to the thy name demons have we cast out, and to the
σφ ονοματι δυναμεις πολλας εκποιησαμεν; ²³ Και
thy name wonders many have we done? And
τοτε ομολογησω αυτοις· Οτι ουδεποτε εγνων
then I will declare to them; Because never I know
υμας· αποχωρειτε απ' εμου οι εργαζομενοι την
you; depart from me those working the
ανομιαν.
lawlessness.

²⁴ Πας ουν οστις ακουει μου τους λογους
All therefore whoever hears of me the words
τουτους, και ποιει αυτους, ομοιωσω αυτον ανδρι
these, and does them, I will compare him to a man
φρονιμω, οστις φκοδομησε την οικιαν αυτου επι
prudent, who built the house of him upon
την πετραν· ²⁵ και κατεβη η βροχη, και ηλθον
the rock; and fell down the rain, and came
οι ποταμοι, και επνευσαν οι ανεμοι, και προσε-
the floods, and blew the winds, and beat
πεσον τη οικια εκεινη· και ουκ επεσε· τεθεμελι-
against the house that; and not it fell, it was founded
ωτο γαρ επι την πετραν.
for on the rock.

²⁶ Και πας ο ακουων μου τους λογους τουτους,
And all who hearing of me the words these,
και μη ποιων αυτους, ομοιωθησεται ανδρι μωρω,
and not doing them, shall be compared to a man foolish,
οστις φκοδομησε την οικιαν αυτου επι την αμμον·
who built the house of him upon the sand;
²⁷ και κατεβη η βροχη, και ηλθον οι ποταμοι,
and fell down the rain, and came the floods,
και επνευσαν οι ανεμοι, και προσεκοψαν τη
and blew the winds, and dashed against the
οικια εκεινη, και επεσε· και ην η πτωσις αυτης
house that, and it fell; and was the fall her
μεγαλη.
great.

yield bad Fruit; nor a bad Tree, good Fruit.

¹⁹ † (Every Tree not producing good Fruit, is cut down, and cast into a Fire.)

²⁰ Therefore, by their FRUITS you will discover them.

²¹ Not EVERY-ONE who SAYS to me, † Master, Master, will enter into the KINGDOM of the HEAVENS; but HE who PERFORMS the WILL of THAT FATHER of mine in * the HEAVENS.

²² Many will say to me in That DAY, Master, Master, have we not taught in THY Name? and in THY Name expelled Demons? and in THY Name performed many Wonders?

²³ And then I will plainly declare to them, † I never approved of you. Depart from me, YOU who PRACTISE INIQUITY.

²⁴ † Therefore, whoever hears these PRECEPTS of Mine, and obeys them, * he will be compared to a prudent Man, who built * HIS House on the ROCK;

²⁵ for though the RAIN fell, and the TORRENTS came, and the WINDS blew, and rushed upon that HOUSE, it fell not, because it was founded on the ROCK.

²⁶ But EVERY-ONE who HEARS these PRECEPTS of Mine, and disobeys them, will be compared to a foolish Man, who built * HIS House on the SAND;

²⁷ for when the RAIN fell, and the TORRENTS came, and the WINDS blew, and dashed against that HOUSE, it fell, and great was its RUIN."

* VATICAN MANUSCRIPT—21. the HEAVENS.
House. 20. HIS House.

24. he will be compared.

24. HIS

† 19. Matt. xiii. 10.
† 23. Luke xiii. 27.

† 21. Matt. xxv. 11; Luke vi. 40, xiii. 25; Rom. ii. 13; James i. 22.
† 24. Luke vi. 47—49.

²³ Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς
And it came to pass, when he had finished the Jews
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι
the words these, were astounded the crowds
ἐπὶ τῇ διδασκῇ αὐτοῦ. ²⁴ Ἦν γὰρ διδάσκων
at the teaching of him. He was for teaching
αὐτοὺς ὡς ἐβούλεται ἔχων, καὶ οὐχ ὡς οἱ γραμ-
them as authority having, and not as the scribes.
ματέεις.

ΚΕΦ. 4. 8.

¹ Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολού-
Coming down and to him from the mountain, followed
θησαν αὐτῷ ὄχλοι πολλοί. ² Καὶ ἰδοὺ, λεπρὸς
after him crowds great. And lo, a leper
ἐλθὼν προσεκύνη αὐτῷ, λέγων· Κύριε, ἐάν
coming prostrated to him, saying, O sir, if
θίγῃς, θύνασαι με καθαρίσαι. ³ Καὶ ἐκτείνας
thou wilt, thou art able me to cleanse. And putting forth
τῇ χειρᾷ, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω,
the hand, he touched him the Jesus, saying, I will,
καθαρισθήτι. Καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ
be thou cleansed. And immediately was cleansed of him the
λεπρὰ. ⁴ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μὴ
leprosy. And says to him the Jesus, See no one
εἰπῇς· ἀλλὰ ἔπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,
thou tell; but go, thyself shew to the priest,
καὶ προσενέγκε τὸ θύρον, ὃ πρᾶτταζε Μωσῆς,
and offer the gift, which commanded Moses,
εἰς μάρτυριον αὐτοῖς.

⁵ Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσ-
Having entered and to him into Capernaum, came
ἦλθεν αὐτῷ ἑκατοντάρχος, παρακαλῶν αὐτόν,
to him a centurion, addressing him,
'καὶ λέγων· Κύριε, ὁ παῖς μου βεβηλται ἐν τῇ
and saying, O sir, the boy of me is laid in the
οἰκῇ παραλυτικός, δεινῶς βασανιζόμενος. ⁷ Καὶ
house a paralytic, greatly being afflicted. And
λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω
say to him the Jesus, I coming will heal
αὐτόν. ⁸ Καὶ ἀποκριθεὶς ὁ ἑκατοντάρχος εἶπεν·
him And answering the centurion said,
Κύριε, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην
O sir, not I am fit that of me under the roof
εἰσελθῇς· ἀλλὰ μόνον εἶπε λόγῳ, καὶ ἰαθή-
thou shalt enter, but only speak a word, and will be
σεται ὁ παῖς μου. ⁹ Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι
healed the boy of me. Even for I a man am

²⁸ And it happened, when JESUS had finished this DISCOURSE, that THE PEOPLE were struck with awe at his mode of INSTRUCTION; ²⁹ for he taught them as possessing Authority, and not as their SCRIBES.

CHAPTER VIII.

¹ Being come down from the MOUNTAIN, followed by great Crowds, ² behold, a Leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me." ³ And JESUS extending his HAND, touched him, saying, "I will; be thou clean;" and instantly he was purified from his LEPROSY. ⁴ Then JESUS says to him, "See that thou tell no one; but go, shew thyself to the PRIEST, and present the OBOLATION enjoined by MOSES, for notifying [the cure] to the people." ⁵ And having entered Capernaum, a Centurion came to him, earnestly accosting him, ⁶ and saying, "Sir, my SERVANT is laid in the house, seized with palsy, being greatly afflicted." ⁷ He says to him, "I am coming, and will cure him." ⁸ And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my ROOF; but only command by word, and my SERVANT will be cured: ⁹ for even I am a man

* VATICAN MANUSCRIPT—23. their scribes. 7. He says. 8. And the centurion.
² By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—TOWNSON. ⁴ A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him—Lev. xiv. 31. ⁴ For notifying [the cure] to the people so Geo. Campbell translates. The oblation could not be an evidence to the priest, as he had the privilege to heal the man in private, before he was permitted to enter the temple to make an oblation. ⁸ The man's consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society. ⁹ A Roman officer, who had the command of one hundred soldiers.

1. M. Mark i. 33; Luke iv. 32. 2. Mark i. 40—44; Luke v. 13—14. 4. Lev. xiv. 3—32. 5. Luke vii. 1—19.

ὅπο ἐξουσίαν, ἔχων ὅπ' ἑμαυτὸν στρατιώτας·
under authority, having under myself soldiers;
καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ
and I say to this, Go, and he goes; and
ἀλλῳ· Ἐρχου, καὶ ἐρχεται· καὶ τῷ δούλῳ μου·
to another, Come, and he comes; and to the slave of me;
Ποίησον τούτο, καὶ ποιεῖ. ¹⁰ Ἀκούσας δὲ ὁ

Do this, and he does. Hearing and the
Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν·
Jesus, was astonished, and said to those following;

Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην
Indeed I say to you, not even in the Israel so great
πίστιν εἶδον. ¹¹ Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπο

faith I have found. I say but to you, that many from
ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται

east and west will come, and will lie down

μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλ-

with Abraham and Isaac and Jacob in the kingdom
εἰς τὴν οὐρανῶν. ¹² Οἱ δὲ υἱοὶ τῆς βασιλείας

of the heavens. The but sons of the kingdom
ἐκβληθήσονται εἰς τὸ σκοτὸς τὸ ἐξωτερὸν· ἐκεῖ

shall be cast out into the darkness the outer; there
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

will be the weeping and the gnashing of the teeth.
¹³ Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ἴταγε,

And said the Jesus to the centurion; Go,
"καὶ" ὡς ἐπιστευσας γεννηθῇτω σοί. Καὶ ἰαθῇ

[and] as thou hast believed let it be done to thee. And was healed
ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

the boy of him in the hour that.
¹⁴ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου,

And coming the Jesus into the house of Peter,
εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρετ-

saw the mother-in-law of him being laid down and burning
σοῦσαν. ¹⁵ Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ

with fever. And he touched the hand of her, and
ἀφήκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διη-

left her the fever; and arose, and minis-

κορεῖ αὐτοῖς. ¹⁶ Ὁφίαις δὲ γενομένης, προσήνευ-

tered to them. Evening now being come, they brought
καὶ αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξεβάλε

to him being possessed many, and he cast out
τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς

the spirits by a word, and all those sicknesses
ἐχοντας ἐθεράπευσεν· ¹⁷ ὅπως πληρωθῇ τὸ

having he healed; that might be fulfilled the
ῥῆθην διὰ Ἠσαίου τοῦ προφήτου, λεγόντος·

word spoken through Isaiah the prophet, saying;
"Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλάβε, καὶ τὰς
"Himself the weaknesses of us he took away, and the
νόσους ἐβάστασεν."

diseases he removed."
¹⁸ Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ

Seeing and the Jesus great multitudes about

* appointed under Authority, having soldiers under me, say to this one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

¹⁰ And JESUS listening, was astonished, and said to THOSE WALKING with him, "Indeed, I say to you, I have not found So-great Faith * among any in ISRAEL:

¹¹ and I assure you, † That many will come from the East and from the West, and will recline with Abraham and Isaac and Jacob, in the KINGDOM of the HEAVENS;

¹² ‡ but the SONS of the KINGDOM will be driven into the † OUTER DARKNESS, where will be weeping and gnashing of TEETH."

¹³ Then JESUS said to the CENTURION, "Go; be it done to thee as thou hast believed." And * the SERVANT was IMMEDIATELY restored.

¹⁴ † Then JESUS entering into Peter's house, saw his WIFE's MOTHER lying sick of a fever:

¹⁵ and he touched her HAND, and the FEVER left her; and she arose, and entertained * him.

¹⁶ † Now, in the evening, they brought to him many demoniacs; and he expelled the SPIRITS with a Word, and cured ALL the SICK;

¹⁷ that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying, † "He has "himself carried off our "INFIRMITIES, and borne "OUR DISTRESSES."

¹⁸ And JESUS seeing

* VATICAN MANUSCRIPT—9. appointed under. 10. among any in. 13. and—omit. 13. the SERVANT. 15. him.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night! Illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness.—Hefelein. † 17. "This man beareth away our sins, and for us he is in sorrow."—Thomson's Scriptural translation of Isa. liii. 4.

‡ 11. Luke xlii. 20. ‡ 12. Matt. xxi. 47. ‡ 14. Mark i. 20—21; Luke iv. 38. ‡ 16. Mark i. 32; Luke iv. 40. ‡ 17. Isa. liii. 4.

δια την ὁδον ἐκεῖνης. ²⁹ Καὶ ἰδού, ἐκράξαν
by the way that. And lo, they cried out
λεγοντες· Τί ἡμῖν καὶ σοί, υἱὲ θεοῦ; ἢ λέ-
saying; What to us and to thee, O son of the God? Comest
θες ὥδε πρὸ καιροῦ βασανισαὶ ἡμᾶς; ³⁰ Ἦν δὲ
thou here before a destined time to torment us? There was now
μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν
at some distance from them a herd of swine many
βοσκομένη. ³¹ Οἱ δὲ δαίμονες παρεκάλουν αὐτόν,
feeding. The and demons implored him,
λεγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἀποστείλον ἡμᾶς
saying; If thou cast out us, send us
εἰς τὴν ἀγέλην τῶν χοίρων. ³² Καὶ εἶπεν αὐτοῖς·
to the herd of the swine. And he said to them;
ἴταγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς
Go; They and coming out they went to the
χοίρους. Καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ
swine. And lo, rushed whole the herd down
τοῦ κρημνοῦ εἰς τὴν θαλάσσαν, καὶ ἀπέθανον ἐν
the steep place into the lake, and died in
τοῖς ὕδασιν. ³³ Οἱ δὲ βοσκόντες ἐφύγον, καὶ
the waters. They and feeding them fled, and
ἀπελθόντες εἰς τὴν πόλιν, ἀπηγγείλαν πάντα,
arriving at the city, related all,
καὶ τὰ τῶν δαιμονιζομένων. ³⁴ Καὶ ἰδού, πᾶσα
and that of those being demonized. And lo, whole
ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ
the city went out to a meeting to the Jesus; and
ἰδόντες αὐτόν, παρεκάλουν, ὅπως μεταβῇ
seeing him, they entreated, that he would depart
ἀπὸ τῶν ὁρίων αὐτῶν.
from the coasts of them.

ΚΕΦ. Θ'. 9.

¹ Καὶ ἐμβας εἰς τὸ πλοῖον, διεπεράσεν, καὶ
And stepping into the boat, he passed over, and
ἦλθεν εἰς τὴν ἰδίαν πόλιν. ² Καὶ ἰδού, προσέφερον
came to the own city. And lo, they brought
αὐτῷ, παραλυτικόν, ἐπὶ κλινῆς βεβλημένον.
to him, a paralytic, upon a bed lying.
Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ
And seeing the Jesus the faith of them, he said to the
παραλυτικῷ· Ὁρᾶσαι, τέκνον· ἀφεῶνται σοί [σοι]
paralytic; Take courage, son; are forgiven [thee]

²⁹ And, behold, they cried out, saying, "What hast thou to do with us, O Son of God? Comest thou hither before the appointed Time, to torment us?"

³⁰ Now there was at some distance from them a great Herd of Swine feeding.

³¹ And the DEMONS implored him, saying, "If thou dismiss us, send us away to the HERD of SWINE."

³² And he said to them, "Go." And THEY, going forth, went away to the SWINE; and behold, the WHOLE HERD rushed down to the PRECIPICE into the LAKE, and perished in the WATERS.

³³ Then the SWINE-HERDS fled, and reaching the CITY, related all this, and the THINGS concerning the DEMONIACS.

³⁴ And presently the WHOLE CITY came forth to meet JESUS, and seeing him, they entreated that he would retire from their VICINITY.

CHAPTER IX.

¹ Then stepping on board a Boat, he crossed the lake, and came to his own City.

² And they brought to him a paralytic, lying on a Bed, and JESUS perceiving their FAITH, said to the PARALYTIC, "Son,

* VATICAN MANUSCRIPT.—1. a Boat.

2. thee—omit

† 32. The following extract from "Hackett's Tour in the Holy Land," will serve as an illustration:—"COUNTRY OF THE GADARENES.—I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side, I had before me the country of the Gadarenes, where the swine, impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down the steep place or precipice' (the article being required by the Greek), 'and were choked in the waters.' It is implied here, first, the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these notions are correct. A mass of rocky hills overlook the sea on the east, so near the water, that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of a steep place or precipice, where so much of the coast runs out into one continuous precipice. Our translators omit the definite article, and show, by this inadvertence, how naturally the more exact knowledge of the Evangelists influenced their language."

‡ 1. Matt iv. 13.

‡ 2. Mark ii. 8; Luke v. 18.

αἱ ἁμαρτίαι σου. ³ Καὶ ἰδού, τινες τῶν γραμμα-
the men of these. And lo, some of the scribes
τεων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. ⁴ Καὶ
said among themselves. This blasphemes. And
ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῆν, εἶπεν·
knowing the Jesus the thoughts of them, says,
Ἰνατί ὑμεῖς ἐνθυμείσθε πονήρα ἐν ταῖς καρδίαις
Why you think evils in the hearts
ὑμῶν; ⁵ Τί γὰρ ἐστὶν ευκοπότερον; εἰπεῖν
you? Which for to easier? to say,
Ἀφίενται σου αἱ ἁμαρτίαι; ἢ εἰπεῖν· Ἐγείραι
Are forgiven of thee the sins? or to say, Arise
καὶ περιπατεῖ. ⁶ Ἰνα δὲ εἰδῇτε ὅτι ἐξουσίαν
and walk? That but you may know that authority
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι
has the son of the man on the earth to forgive
ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ) Ἐγεί-
mas. (then he says to the paralytic,) Arising
θεις ἄρον σου τὴν κλινὴν, καὶ ὑπάγε εἰς τὸν
take up of thee the bed, and go into the
οἶκόν σου. ⁷ Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον
house of thee. And arising he went to the house
αὐτοῦ. ⁸ Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ
of him. Seeing and the crowds wondered, and
ἐδόξασαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην
glorified the God, that having given authority so great
τοῖς ἀνθρώποις.
to the men.

⁹ Καὶ παρὰ τὸν ὅ Ἰησοῦς ἐκείθεν, εἶδεν ἀνθρῶ-
And passing on the Jesus from thence, he saw a man
τὸν καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαίον
sitting at the custom-house, Matthew
λεγομένου· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι.
being named, and he says to him, Follow me.
Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰ Καὶ ἐγένετο,
And rising up he followed him. And it happened,
αὐτὸν ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ
of him reclining at table in the house, and lo, many
τελωναὶ καὶ ἁμαρτωλοὶ ἐλθόντες συνανακείμενοι
publicans and sinners coming reclined
τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ Καὶ
in the Jesus and the disciples of him. And
ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ·
seeing the Pharisees said to the disciples of him,
Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
Why with the publicans and sinners eats
ὁ διδάσκαλος ὑμῶν; ¹² Ὁ δὲ Ἰησοῦς ἀκούσας,
the teacher of you? The and Jesus hearing
εἶπεν· αὐτοῖς· Ὅν χρεια ἔχουσιν οἱ ἰσχυρόντες
says to them, No need have those being well
ἰσχυροὶ, ἀλλ' οἱ κακῶς ἔχοντες. ¹³ Πορευθέντες
being. You are going
? λέγειτε, τί ἐστίν· Ἐλεον θέλω, καὶ οὐ
I learn what is, Mercy I wish, and not

take courage; Thy sins are forgiven.

³ And behold, some of the scribes said among themselves, "This man blasphemes."

⁴ But Jesus discerning their thoughts, said, "Why do you think evil [things] in your hearts?"

⁵ For, which is easier? to say, "Thy sins are forgiven; or to say, [with effect,] Arise, and walk?"

⁶ But that you may know that the son of man has Authority on earth to forgive Sins," (then he says to the PARALYTIC,) "Arise, take up Thy bed, and go to thy house."

⁷ And arising, he went to his house.

⁸ And the people seeing it, feared and praised that God who had given such Authority to MEN.

⁹ † And Jesus, passing on from thence, saw a Man, named Matthew, sitting at a TAX-OFFICE; and he says to him, "Follow me." And he arose, and followed him.

¹⁰ And it came to pass, as he was reclining at table in his house, behold, † Many Tribute-takers and † Sinners coming, reclined with Jesus and his DISCIPLES.

¹¹ And the PHARISEES observing it, said to his DISCIPLES, † "Why does your TEACHER eat with TRIBUTE-TAKERS and Sinners?"

¹² But * HE hearing it, says, "THEY who are in HEALTH have no need of a Physician, but THEY who are SICK."

¹³ But go, and learn what that is, † I desire

* VULGATE MARGINALIA—6. Thy sins. 12. to them—eat.

8. feared—so Lach. and Tisch.

12. to

† 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water.

† 10. The word *amartolous*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify a Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

† 10. Mark ii. 16; Luke v. 27.

† 10. Mark ii. 15; Luke v. 20

† 11. Luke xv. 2.

† 12. Nov. vi. 6; Matt. xii. 7.

θυσιαν." Οὐ γὰρ ἦλθον καλεῖσαι δικαίους, ἀλλ' ἑνὸς ἁμαρτωλοῦ.

14 Τότε προσερχόνται αὐτοὶ μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, [πολλά,] οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

15 Καὶ εἰπὼν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφώνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος· Ἐλευσονται δὲ ἡμέραι, ὅταν

ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. 16 Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα βράκου ἀγναφοῦ ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλῆρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρὸν σχίσμα γίνεται. 17 Οὐδὲ βάλλουσιν οἶνον νέον εἰς

ἀσκούς παλαιούς· εἰ δὲ μὴγε, ρήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφοτέροι συντηροῦνται.

18 Ταῦτα αὐτοὺς λαλοῦντος, αὐτοῖς, ἰδοὺ, ἀρχὸν εἰς ἔλθον προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἀρτί ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπιθεῖ τὴν χεῖρα σου ἐπ' αὐτήν, καὶ ζήσεται.

19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ ἰδοὺ, γυνὴ αἰμορροῦσα δώδεκα ἐτῶν, προσελθούσα ὀπισθεν, ἥψατο τοῦ κρασπεδοῦ τοῦ ἱματίου αὐτοῦ. 21 Ἐλθὼν ἐγγὺς ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς ἐπιστραφείς

'Compassion, † and not 'a Sacrifice; for I came not to call Righteous men, but Sinners.'

14 Then John's DISCIPLES recosting him, said, † "Why and the PHARISEES fast, why not also thy DISCIPLES?"

15 And JESUS says to them, † "Can the BRIDE-MEN mourn, while the BRIDE-GROOM is with them? But the Time will come, when the BRIDE-GROOM will be taken from them, † and then they will fast.

16 No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

17 Neither do persons put new Wine into old Skins; for if they do, the SKINS burst, and the WINE is spilled, and the SKINS are destroyed; but they put new Wine into new Skins, and both are preserved."

18 † While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying, "My DAUGHTER is by this time dead; but come, lay thy HAND on her, and she will revive."

19 And JESUS arising, with his DISCIPLES, followed him.

20 † And, behold, a Woman, having been afflicted with an Hemorrhage for Twelve Years, coming behind, touched the TURT of his MANTLE;

21 for she said within herself, "If I can only touch his MANTLE, I shall be cured."

22 JESUS turning, and

* VATICAN MANUSCRIPT—14. much—omit.

† 13. "I desire mercy, rather than sacrifice."—Septuagint. † 15. The force of our Lord's answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master's removal from them. † 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—Samuel Sharpe.

† 14. Mark ii. 18; Luke v. 23. † 15. John iii. 22. † 16. Mark v. 23; Luke viii. 41. † 20. Mark v. 25; Luke viii. 43.

καὶ ἰδὼν αὐτὴν, εἶπε· **Θαρσεῖ, θυγατερ· ἡ**
and seeing her, said, Take courage, daughter; the
πίστις σου σέσωκε σε. Καὶ ἐσώθη ἡ γυνὴ ἀπο
faith of thee has saved thee. And was well the woman from
τῆς ὥρας ἐκείνης. ²² Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς
the hour of that. And coming the Jesus into
τὴν οἰκίαν τοῦ ἀρχόντου, καὶ ἰδὼν τοὺς αὐλητάς,
the house of the ruler, and seeing the flute-players,
καὶ τὸν ὄχλον θορυβούμενον, ²⁴ λέγει ²⁵ [αὐτοῖς·]
and the crowd making a noise, says [to them·]
Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ
Withdraw, not for is dead the girl, but
καθευδεῖ. Καὶ κατεγέλων αὐτοῦ. ²⁶ Ὅτε δὲ
slept. And they derided him. When but
εἰβληθὴ ὁ ὄχλος, εἰσελθὼν ἐκρατήσῃ τῆς
they put on the crowd, he entering took hold of
χείρου αὐτῆς· καὶ ἤγερόν τινι τὸ κοράσιον. ²⁸ Καὶ
hand of her, and was raised the girl. And
ἐξηλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
went forth the report this into all the land that.

²² Καὶ παραγόντι ἐκείθεν τῇ Ἰησοῦ, ἠκολού-
And passing on from there the Jesus, went
θησαν ²³ [αὐτῷ] δύο τυφλοὶ, κραζόντες καὶ
after [him] two blind men, crying out and
λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. ²⁵ Ἐλθόντι
saying: Have pity on us, O son of David. Being come
δὲ εἰς τὴν οἰκίαν, προσήλθεν αὐτῷ οἱ τυφλοὶ,
and into the house, came to him the blind men,
καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύτε, ὅτι δύνα-
and says to them the Jesus. Do you believe, that I am
μαι τούτου ποιῆσαι· Λέγουσιν αὐτῷ· Ναὶ κύριε.
able this to do? They say to him; Yea O master;
²⁷ **Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων·**
Then he touched the eyes of them, saying;
Κατὰ τὴν πίστιν ὑμῶν γενήθητω ὑμῖν. ³⁰ Καὶ
According to the faith of you be it done to you. And
ἀνεγχεσθάν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμ-
were opened of them the eyes. And strictly
σατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὅρατε, μηδεὶς
charged them the Jesus, saying; See, no one
γινώσκειτω. ³¹ Οἱ δὲ ἐξελθόντες διεφώνισαν
know. They but having gone published
αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. ³² Αὐτῶν δὲ ἐξερ-
him in all the land that. Thence and going
χόμενον, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον
coming, lo, they brought to him a man
κῶφον, δαιμονιζομένον. ³³ Καὶ ἐκβλήντος τοῦ
dumb, being demonized. And having cast out the
δαμονίου, ἐλάλησεν ὁ κῶφος. Καὶ ἐθαύμασαν
demon, spoke the dumb. And were astonished
οἱ ὄχλοι, λέγοντες· Οὐδεποτε ἐφάνη οὕτως ἐν
the crowd, saying; Never was it even thus in

seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

²³ † JESUS being come into the RULER's HOUSE, and seeing the † FLUTE-PLAYERS and the CROWD making lamentation.

²⁴ † says to them, "Leave the place; for the GIRL is not dead, but sleeps." And they derided him.

²⁵ But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

²⁶ And the REPORT of this [miracle] went forth through All that REGION.

²⁷ And JESUS passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

²⁸ And being come into the HOUSE, the BLIND men came to him; and JESUS says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

²⁹ Then he touched their EYES, saying, "Be it done to you according to your FAITH."

³⁰ And Their EYES were opened; and JESUS strictly charged them, saying, "See that you inform no one."

³¹ But THEY, having departed, spread his fame through All that LAND.

³² Now, as these men were going out, behold, † there was brought to him a Dumb man, being demonized.

³³ And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished, saying, "Never was it thus seen in ISRAEL!"

* VATICAN MANUSCRIPT—24. to them—omit.

27. him—omit.

† 23. *Arrianus on Virgil* says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." Lightfoot remarks, "On the death of his wife even the poor-est Jew will afford not less than two pipes (or flutes), and one woman to make lamentation." See 2 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 25.

† 22. Mark v. 25; Luke viii. 51. — † 23. Matt. xii. 22; Luke xi. 14.

τῷ Ἰσραὴλ. ³⁴ Οἱ δὲ Φαρισαῖοι εἶπον· Ἐν τῷ
to the Israel. The but Pharisees said; By the
ἀρχόντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
prince of the demons he casts out the demons.

³⁵ Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας
And went about the Jesus the cities all
καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς
and the villages, teaching in the synagogues
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλ-
of them, and publishing the glad tidings of the kingdom
εἰας, καὶ θεράπευον πᾶσαν νόσον καὶ πᾶσαν
and healing every disease and every
μαλακίαν.

³⁶ Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ
Seeing and the crowds, he was moved with pity for
αὐτῶν, ὅτι ᾤσαν ἐσκυλμένοι καὶ ἐρριμμένοι,
them, because they were jaded and scattered,
ὥστε πρόβατα μὴ ἔχοντα ποιμένα. ³⁷ Τότε λέγει
like sheep not having a shepherd. Then he says
τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμός ποῦλος, οἱ
to the disciples of him; The indeed harvest plentiful, the
δὲ ἐργάται ὀλίγοι. ³⁸ Δεήθητε οὖν τοῦ κυρίου
but laborers few. Implore then the lord
τοῦ θερισμοῦ, ὥστε ἐκβάλῃ ἐργάτας εἰς τὸν
of the harvest, that he would send out laborers into the
θερισμὸν αὐτοῦ. ΚΕΦ. Ι. 10. ¹ Καὶ προσ-
harvest of him. And having

καλεσάμενος τοὺς δώδεκα μαθητάς αὐτοῦ, ἐδῶ-
called the twelve disciples of him, he
κεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε
gave to them authority spirits unclean, so as
ἐκβάλλειν αὐτὰ, καὶ θεράπευειν πᾶσαν νόσον
to cast out them, and to heal every disease
καὶ πᾶσαν μαλακίαν.

² Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα
Of the now twelve apostles the names
ἐστὶ ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος
are these; first, Simon that being called
Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰακώ-
Peter, and Andrew the brother of him; James
βος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς
that of the Zebedee, and John the brother
αὐτοῦ· ³ Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ
of him; Philip, and Bartholomew; Thomas, and
Ματθαῖος ὁ τελωνὴς· Ἰακώβος ὁ τοῦ Ἀλφαίου,
Matthew the tax-gatherer; James that of the Alphaeus,
καὶ * [Λεββαῖος ὁ ἐπικληθεὶς] Θαδδαῖος· ⁴ Σίμων
and [Lebbeus that surnamed] Thaddaeus; Simon
ὁ κανανίτης, καὶ Ἰουδᾶς ὁ Ἰσκαριώτης, ὁ καὶ
and the Canaanite, and Judas that Iscariot, who even
παράδους αὐτοῦ.
delivered up him.

⁵ Τούτους τοὺς δώδεκα ἀπεστείλεν ὁ Ἰησοῦς,
These the twelve sent forth the Jesus
παράγγιλλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ
commanding them, saying; Into road of Gentiles not
ἀπελθῆτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελ-
you may go, and into a city of Samaritans not you may

* VATICAN MANUSCRIPT—8. PRAT Lebbaeus, surnamed—omit.

† 34. Mark iii. 22; xxv. 8; Jer. xxxii. 1—4.

‡ 35. Mark vi. 6; Luke xlii. 22. § 37. Luke x. 2; John iv. 35.

³⁴ But the PHARISEES said, † "He expels the DEMONS by the PRINCE of the DEMONS."

³⁵ ‡ And JESUS went through all the CITIES and VILLAGES teaching in their SYNAGOGUES, and announcing the GLAD TIDINGS of the KINGDOM, and curing Every Disease and Every Malady.

³⁶ § And beholding the CROWDS, he deeply pitied them, Because they were being harassed and dispersed, as Sheep having no Shepherd.

³⁷ Then he says to his DISCIPLES, † "The HARVEST indeed is great, but the REAPERS are few ;

³⁸ beseech, therefore, the LORD of the HARVEST, that he would send laborers to REAP it."

CHAPTER X.

¹ And having summoned his TWELVE DISCIPLES, † he gave them Authority to expel impure Spirits, and to cure Diseases and Maladies of Every kind.

² Now these are the NAMES of the TWELVE APOSTLES; The first, THAT Simon, NAMED Peter, and Andrew his BROTHER; THAT James, son of ZEBEDEE, and John his BROTHER;

³ Philip and Bartholomew; Thomas, and Matthew the TRIBUTE TAKER; THAT James, son of ALPHEUS; and Thaddaeus;

⁴ Simon the Canaanite; and THAT Judas Iscariot, who even delivered him up.

⁵ These TWELVE JESUS commissioned, instructing them, saying, "Go not Away to the Gentiles, and enter not any city of the Samaritans ;

† 36. Mark vi. 24; Ezek. † 1. Mark iii. 13; ix. 1.

θητε. ⁶ Πορευεσθε δε μαλλον προς τα προβατα
enter. Go you but rather to the sheep
τα ἀκατωλάτα οίκου Ισραὴλ. ⁷ Πορευομενοι δε
the perishing houses of Israel. Passing on your way and
ἐκπρυσσέτε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία
prerach you, saying; That has come nigh the kingdom
τῶν οὐρανῶν. ⁸ Ἀσθενουντας θεραπευετε, νεκ-
of the heavens. Those being sick heal, dead
ρους ἐγείρετε, λεπρους καθαρίζετε, δαιμονια
ones raise up, lepers cleanse, demons
ἐκβάλλετε· δωρεαν ἐλάβετε, δωρεαν δοτε.

⁹ Μὴ κτῆσθητε χρυσόν, μηδε ἀργυρόν, μηδε
eat out, freely you have received, freely give.
ἤ Μὴ κτῆσθητε χρυσόν, μηδε ἀργυρόν, μηδε
Not provide gold nor silver, nor
χαλκόν εἰς τὰς ζώνας ὑμῶν· ¹⁰ μὴ πῆραν εἰς ὁδόν,
copper in the belts of you; not a bag for a journey,
μηδε δύο χιτῶνας, μηδε ὑποδήματα, μηδε ραβδόν.

¹¹ Ἐξίος γὰρ ὁ ἐργατὴς τῆς τροφῆς αὐτοῦ ἐστιν.

¹² Εἰς τὴν δ' ἀν πόλιν ἢ κωμὴν εἰσελθῆτε,
into what and over city or country-town you may enter,
ἐξῆτασατε, τίς ἐν αὐτῇ ἄξιός ἐστι· κακεὶ μέινετε,
asked out, who in her worthy is; and there abide,
ὡς αὐτὴ ἐξελθῆτε. ¹³ Εἰσερχομενοι δε εἰς τὴν

οἰκίαν, ἀσπασασθε αὐτήν. ¹⁴ Καὶ εἰ μὲν ᾧ

ἡ οἰκία ἄξια, ἐλθετω ἡ εἰρήνη ὑμῶν ἐν αὐτῇ.
the house worthy, let come the peace of you on her;
εἰ μὲν δὲ μὴ ᾧ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς
if but not may be worthy, the peace of you to you
ἐπιστραφήτω. ¹⁵ Καὶ ὅς εἰ μὴ δεχθῆται ὑμᾶς,

μηδε ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχομενοι τῆς
nor hear the words of you, coming out of the
οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτιναξάτε τὸν
house or of the city that, shake off the
ποῦσιν τῶν ποδῶν ὑμῶν. ¹⁶ Ἀμὴν λέγω ὑμῖν,

ἀρεκτοτερον ἔσται γὰρ Σοδομων καὶ Γομορρῶν ἐν
more tolerable will be land of Sodom and Gomorrah in
ἡμέρῃ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. ¹⁷ Ἰδοὺ, ἐγὼ

ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μεσφ λυκῶν.

Γίνεσθε οὖν φρονιμοὶ ὡς οἱ ὄφεις, καὶ ἀκεραιοὶ
Be ye therefore wise as the serpents, and artless
ὡς αἱ περιστέραι.

¹⁸ Προσεχετε δε ἀπὸ τῶν ἀνθρώπων. Παρα-
Take heed and of the men They will
δώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς
hand over for you to sanhedrims, and in the

⁶ † But go rather to the PERISHING SHEEP of the Stock of Israel.

⁷ † And as you go, proclaim, saying, 'The KINGDOM of the HEAVENS has approached.'

⁸ Heal the Sick, †[raise the Dead,] cleanse Lepers, expel Demons; freely you have received, freely give.

⁹ Provide neither Gold, nor Silver, nor Copper, in your † GIRDLES;

¹⁰ carry no Traveling Bag, no spare Clothes, Shoes, or Staff; † for the WORKMAN is worthy of his MAINTENANCE.

¹¹ And whatever City or Village you enter, inquire what worthy person resides there; and remain with him till you leave the place.

¹² When you enter the HOUSE, salute the family.

¹³ And if the FAMILY be worthy, let the PEACE you wish come upon them; but if unworthy, let your PEACE return * upon yourselves.

¹⁴ And whoever will not receive you, nor hear your WORDS, in departing from that HOUSE or CITY, shake the DUST off your FEET.

¹⁵ Indeed, I say to you, it will be more endurable for the Land of Sodom and Gomorrah, in a Day of Judgment, than for that CITY.

¹⁶ † Behold! I send you forth as Sheep * into the Midst of Wolves; be, therefore, sagacious as SERPENTS, and innocent as DOVES.

¹⁷ But beware of these MEN; † for they will deliver you up to High

* VATICAN MANUSCRIPT—13. upon you. 16, into
† A. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Grisebach excluded it from his first edition; of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whistly, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23.
† B. Their purses were commonly in their girdles.
† 6. Isa. liii. 6; Acts xiii. 46. † 7. Mark vi. 8; Luke ix. 8; x. 7. † 10. 1 Tim. v. 28.
† 13. Matt. xii. 21, 24. † 16. Luke - 2. † 17. Matt. xxiv. 6.

συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. ¹⁸ καὶ
synagogues of them they shall scourge you; and
ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
before governors and also kings you shall be led on account
ἐμοῦ, εἰς μαρτυρίον αὐτοῖς καὶ τοῖς ἐθνέσιν.
of me, for a witness to them and to the nations.

¹⁹ Ὅταν δὲ παραδίδωσιν ὑμᾶς, μὴ μεριμνήσητε.

When but they shall deliver up you, not you may be anxious,
πῶς ἢ τι λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν
how or what you must speak, it shall be given for to you in

ἐκείνῃ τῇ ὥρῃ, τι λαλήσετε. ²⁰ Οὐ γὰρ ὑμεῖς
at that the hour, what you shall speak Not for you

ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς
are the speaking, but the spirit of the father

ὑμῶν, τὸ λαλῶν ἐν ὑμῖν. ²¹ Παραδώσει δὲ
of you, that is speaking in you. Will give up and

ἀδελφός ἀδελφῶν εἰς θάνατον, καὶ πατὴρ τέκνον·
a brother a brother to death, and a father a child;

καὶ ἐκπαισθήσονται τέκνα ἐπὶ γονεῖς, καὶ θανά-
and shall rise up children against parents, and deliver

τώσουσιν αὐτούς. ²² καὶ ἐσέσθε μισούμενοι ὑπὸ
to death them; and you will be being hated by

παντὸς δια τοῦ ὀνόματός μου. Ὁ δὲ ὑπομείνας εἰς
all for the name of me. The but persevering to

τέλος, οὗτος σωθήσεται.

and, the same shall be saved.

²³ Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,

When but they persecute you in the city this

φεύγετε εἰς τὴν ἑτέραν· καὶ ἐκ ταύτης διώκωσιν
see into the other, and if out of this they persecute

ὑμᾶς, φεύγετε εἰς τὴν ἀλλήν. Ἀμὴν γὰρ λέγω
you, see into the other. Indeed for I say

ὑμῖν, οὐ μὴ τελεσθῇ τὰς πόλεις τοῦ Ἰσραὴλ,
to you, in no wise you may finish the cities of the Israel,

ἕως ἀνέλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ Οὐκ ἐστὶ
till may come the son of the man. Not is

μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ, οὐδὲ δούλος ὑπὲρ
a disciple above the teacher, nor a slave above

τοῦ κυρίου αὐτοῦ. ²⁵ Ἀρκετὸν τῷ μαθητῇ ἵνα
the lord of him. Sufficient to the disciple that

γίγνηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς
he be as the teacher of him, and the slave as

ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσποτὴν Βεελζεβούλ
the lord of him. If the master of the house Beelzeboul

ἐτεκαλέσταν, πόσῳ μάλλον τοὺς οἰκιακοὺς αὐτοῦ;
they have named, how much more the domestics of him?

²⁶ Μὴ οὖν φοβηθῆτε αὐτούς. Οὐδὲν γὰρ ἐστὶ
Not therefore you may fear them. Nothing for is

κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ
anything been covered, which not shall be uncovered; and

Councils, and scourge you in their SYNAGOGUES;

18 and they will bring you before Governors and Kings, on my account, to bear Testimony to them and the GENTILES.

19 † But when they deliver you up, be not anxious how, or what you shall speak, because what you should say shall be suggested to you in That MOMENT.

20 For it is not you that shall SPEAK; but the SPIRIT OF YOUR FATHER is THAT WHICH SPEAKS by you.

21 † Then Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

22 And you will be hated by all on account of my NAME. But HE who PATIENTLY ENDURES to the End, will be saved.

23 But when they persecute you in this CITY, fly to the OTHER; † [and from that, if they persecute you, take refuge in ANOTHER;] for indeed I declare to you, you will not have gone through the CITIES of Israel, till the SON of MAN be come.

24 † A DISCIPLE is not above his TEACHER, nor a SERVANT above his MASTER.

25. It is sufficient for the DISCIPLE that he be as his TEACHER, and the SERVANT as his MASTER. If they have called the HOUSEHOLDER Beelzebub, how much more THOSE of his HOUSEHOLD?

26 † Therefore, fear them not; for there is nothing concealed, which will not be discovered;

* VATICAN MANUSCRIPT.—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Origen, Clarke says—"This clause is found in 1488 D L, and eight others; the Armenian, Syriac, all the Italic except those of Athanasius, Theodorus, Tertullian, Augustinus, Ambrosius, Hilarius, and Irenaeus. Bengel in his *synonyma*, approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

† 19. Mark xiii. 11; Luke xii. 11.

† 21. Luke xxi. 16.

† 24. Luke vi. 46;

John xiii. 16; xi. 20.

† 26. Mark iv. 22; Luke viii. 17; xii. 2.

κρυπτον, ὃ οὐ γνωσθήσεται. 27 Ὅ λέγω ὑμῖν ἐν
secret, which not shall be known: What I say to you in
τῇ σκοτίᾳ, εἰπάτε ἐν τῇ φωτί· καὶ ὃ εἰς τοὺς
the darkness, speak in the light: and what in the ear
ἀκούετε, κηρύξατε ἐπὶ τῶν δαματῶν. 28 Καὶ μὴ
you hear, preach you on the house-tops. And not
φοβισθε ἀπὸ τῶν ἀποκτενοντῶν τὸ σῶμα, τὴν
be afraid of those killing the body, the
δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήθητε
but life not being able to kill; be afraid
δὲ μάλλον τοῦ δυναμένου καὶ ψυχὴν καὶ σῶμα
but rather that being able both life and body
ἀπολεῖσαι ἐν γένει. 29 Οὐχὶ δύο στρουθία
to destroy in Gehenna. Not two sparrows
ἀσφαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖ
an assaria is sold? and one of them not shall
ταῖς ἐπὶ τὴν γῆν ἀνέν τοῦ πατρὸς ὑμῶν. 30 Ὅτι μὴ
fall upon the earth without the father of you. Of you
δε καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι
and even the hairs of the head all being numbered
εἰσι. 31 Μὴ οὖν φοβήθητε πολλῶν στρουθίων
ye. Not therefore fear you; many sparrows
διαφέρτε ὑμῖς.
are better you.

32 Πᾶς οὖν ὁστις ὁμολογήσῃ ἐν ἐμοὶ ἐμπρὶς-
All therefore whoever shall confess to me in presence
θεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ
of the men. I will confess even I to him
ἐμπρὸς τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
in presence of the father of me, of that in heavens.
33 Ὅστις δ' ἀρνήσῃται με ἐμπρὸςθεν τῶν
Whoever but if deny me in presence of the
ἀνθρώπων, ἀρνήσομαι αὐτὸν καγὼ ἐμπρὸςθεν
men, I will deny him even I in presence
τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
of the father of me, of that in heavens.

34 Μὴ νομίσητε, ὅτι ἔλθω βαλεῖν εἰρήνην ἐπὶ
Not you must suppose that I am come to send peace upon
τὴν γῆν· οὐκ ἔλθω βαλεῖν εἰρήνην, ἀλλὰ
the earth; not I am come to send peace, but
μαχαίραν. 35 Ἐλθὼν γὰρ διχάσαι ἄνθρωπον κατὰ
a sword. I am come for to set a man against
τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μη-
the father of him, and a daughter against the mo-
τρὸς αὐτοῦ, καὶ νύμφην κατὰ τῆς πενθερας
ter's of her, and a daughter-in-law against the mother-in-law
αὐτοῦ. 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοί
of her; and enemies of the man, the household
αὐτοῦ.
of him.

37 Ὅ φίλων πατέρα ἢ μητέρα ὑπὲρ ἐμε, οὐκ
He loving father or mother above me, not
ἐστὶ μου ἀξίος· καὶ ὁ φίλων υἱὸν ἢ θυγατέρα
is of me worthy, and he loving son or daughter

and hid, which will not be made known.

27 What I tell you in the DARK, publish in the LIGHT; and what is whispered in your EAR, proclaim from the HOUSE-TOPS.

28 Be not afraid of THOSE who KILL the BODY, but cannot destroy the [future] LIFE; but rather fear HIM who CAN utterly destroy both LIFE and BODY in Gehenna.

29 Are not TWO Sparrows sold for an Assarius? Yet neither of them shall fall on the GROUND without YOUR FATHER.

30 And even the HAIRS of YOUR HEAD are all numbered.

31 Fear not, then; you are of more value than Many Sparrows.

32 Whoever, therefore, shall acknowledge me before MEN, I also will acknowledge him before THAT FATHER of mine in the HEAVENS.

33 But whoever shall renounce me before MEN, I also will renounce him before THAT FATHER of mine in the HEAVENS.

34 Think not That I am come to send forth Peace on this LAND; I am come not to send Peace, but War.

35 For my coming will set a Man against his FATHER, and a Daughter against her MOTHER, and a Daughter-in-law against her Mother-in-law;

36 so that a MAN'S Enemies will be found in his own FAMILY.

37 He who LOVES Father or Mother more than me, is not worthy of me; and HE who LOVES Son or Daughter more than me, is not worthy of me.

* VATICAN MANUSCRIPT—32. the HEAVENS.

33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxi. 8, Josh. ii. 4, Neh. viii. 16, Isa.

x. 3, Jer. xlii. 20, Acts x. 9. † 28. See Appendix and verse 29. † 29. Assarius—

the value of but one cent and five mills, or three farthings sterling. † 30. Some Greek

read in this place two doves—the will of.

‡ 32. Luke xii. 8: ix. 36; Mark viii. 36; Rom. x. 9; 1 Tim. ii. 12. § 34. Luke xii. 86

‡ 33. Isaiah vii. 6. § 37. Luke xiv. 26.

λεγειν τοις οχλοις περι Ιωαννου Τι εξηλθετε
to say to the "crowds" concerning John; What went you out
eis την ερημον θεασασθαι; κατακλον υπο ανεμου
into the desert to see? a reed by wind
σαλευομενον; Αλλα τι εξηλθετε ιδειν; ανθρω-
being shaken? But what went you out to see? a man
πον εν μαλακοις ιματιοις ημφιεσμενον; Ιδου,
in soft garments having been clothed; Lo,
αι τα μαλακα φοροντες, εν τοις οικοις των
wearing in the houses of the
βασιλεων εισιν. Αλλα τι εξηλθετε ιδειν;
kings are. But what went you out to see?
προφητην; Ναι, λεγω υμιν, και περισσοτερον
a prophet? Yes, I say to you, and much more
προφητου. Ουτος * [γαρ] εστι, περι ου
of a prophet. This (for) is, concerning whom
γγραφαται: "Ιδου, εγω αποστελλω τον αγγελον
in a writer, "Lo, I send the messenger
μου προ προσωπου σου, ος κατασκευασει την
of me before the face of thee, who shall prepare the
δον σου εμπροσθεν σου." 11 Αμην λεγω υμιν,
way of thee in presence of thee." Indeed I say to you,
ουκ εγρηγορει εν γεννητοις γυναικων μειζων,
not awakened among born of woman greater,
Ιωαννου του Βαπτιστου; ο δε μικροτερος εν τη
of John the Baptist; the but less in the
βασιλεια των ουρανων, μειζων αυτου εστιν.
kingdom of the heavens, greater of him is.
12 Απο δε των ημερων Ιωαννου του Βαπτιστου δως
from and the days of John the Baptist till
αρτι, η βασιλεια των ουρανων βιαζεται, και
now, the kingdom of the heavens has been invaded, and
βιασται αρταζουσιν αυτην. 13 Παντες γαρ οι
assaulted until now. All for the
προφηται και ο νομος δως Ιωαννου, προεφητευ-
prophets and the law till John, prophesied.
σαν. 14 Και ει θελετε δεξασθαι, αυτος εστιν
And if you are willing to receive, this is
Ηλιας, ο μελλων ερχεσθαι. 15 Ο εχων οτα
Elijah, that being about to come. He having ears
9 [ακουειν,] ακουετε.
[to hear,] let him hear.

16 Τις δε ομοιωσιν την γενεαν ταυτην; Ομοια
To what but shall I compare the generation this? Like
εστι παιδιοις εν αγοραις καθήμενοις, και προ-
is to boys in markets sitting, and call-
φουσιν τοις ιταροις αυτων, 17 * [και] λεγου-
ing to the companions of them, [and] saying,
σιν Ηυλησαμεν υμιν, και ουκ ωρχησασθε·
We have played to you, and not you have danced;
εθρηνησαμεν υμιν, και ουκ εκουψασθε. 18 ΗΑθε
we have mourned to you, and not you have lamented. Come

departing, † Jesus pro-
ceeded to say to the
crowds concerning John,
"Why went you out into
the DESERT? To see a
Reed shaken by the Wind?

8 But why went you
out? To see a man robed
in Soft Raiment? Behold!
those wearing fine
clothing are in ROYAL
PALACES.

9 But why went you
out? To see a Prophet?
Yes, I tell you, and one
more excellent than a
Prophet.

10 This is he concern-
ing whom it is written,
† Behold! I send my MES-
SENGER before thy Face,
who will prepare thy way
'before thee!'

11 Indeed, I say to you,
Among those born of Wo-
men, there has not arisen
a greater than John the
BAPTIST; yet the LEAST
in the KINGDOM of the
HEAVENS is superior to
him.

12 † And from the DAYS
of John the IMMERSER
till now, the KINGDOM of
the HEAVENS has been
forcibly assailed, and the
violent seize it.

13 † For All the PRO-
PHETS and the LAW in-
structed till John.

14 And if you are dis-
posed to receive it, he is
THAT † Elijah who is to
come.

15 He HAVING Ears,
let him hear.

16 But to what shall I
compare this GENERA-
TION? It is like Boys
sitting in Public Places,
and calling to "ορχησας;
17 saying, We have
played to you in the flute,
but you have not danced;
we have sung mournful
songs to you, but you
have not lamented

* "VATICAN MANUSCRIPTS.—7 Why went you out into the desert? To see a Reed shaken by the Wind? 8. But why went you out? To see a Man, &c. 9. But why went you out? To see a Prophet? 10. For—&c. 11. To hear—&c. 12. ορχησας. 13. And—&c.

† 13. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah.

‡ 7. Luke vii. 24. † 10. Mat. iii. 1; Mark i. 2; Luke i. 76. ‡ 12. Luke xvi. 16. † 14. Mat. iv. 8; Mat. xvii. 11. ‡ 16. Luke vii. 31.

γαρ Ἰωάννης, μήτε ἐσθίων μήτε πίνων· καὶ λέγ-
 for John, neither eating nor drinking; and they
 οὔσι· Δαίμονιον ἔχει. ¹⁹ Ἦλθεν ὁ υἱὸς τοῦ
 say A demon he has. (Came the son of the
 ἀνθρώπου, ἐσθίων καὶ πίνων καὶ λεγούσιν· Ἰδοὺ,
 man, eating and drinking; and they say, Lo,
 ἀνθρώπος φαγὸς καὶ οἰνοποτὴς, τελωνῶν φίλος
 a man glutton and a wine drinker, of tax-gatherers a friend
 καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπο τῶν
 and sinners. But is justified the wisdom by the
 τέκνων αὐτῆς.
 children of her.

²⁰ Τότε ἤρξατο ονειδίζειν τὰς πόλεις, ἐν αἷς
 Then he began to reprove the cities, in which
 ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ
 were done the most mighty works of him, because not
 μετενοήσαν· ²¹ Οὐαὶ σοὶ, Χοραζὶν, οὐαὶ σοὶ,
 I say reformed; Woe to thee, Chorazin, woe to thee,
 Βηθσαιδὰν ὅτι ἐν Τυρῷ καὶ Σιδῶνι ἐγένοντο
 Bethsaida; for if in Tyre and Sidon had been done
 αἱ δυνάμεις, αἱ γενομέναι ἐν ὑμῖν, πάλαι ἂν
 the mighty works, those being performed in you, long ago would
 ἐν σακκῷ καὶ σποδῷ μετενοήσαν. ²² Πλὴν
 in sackcloth and ashes they have reformed. But
 λέγω ὑμῖν· Τυρῷ καὶ Σιδῶνι ἀνεκτοτέρων
 I say to you; Tyre and Sidon more tolerable
 ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. ²³ Καὶ σὺ,
 will be in a day of trial, than you. And thou,
 Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα,
 Capernaum, which even to the heaven art being exalted,
 ἕως ἄβου καταβιβασθήσῃ· ὅτι ἐν Σοδομοῖς
 to irrevocability shalt be brought down, for if in Sodom
 ἐγένοντο αἱ δυνάμεις, αἱ γενομέναι ἐν σοὶ,
 had been done the mighty works, those being done in thee,
 ἔμελλαν αὖ μεχρὶ τῆς σημερον. ²⁴ Πλὴν λέγω
 it had remained till this day. But I say
 ὑμῖν, ὅτι γὰρ Σοδομῶν ἀνεκτοτέρων ἔσται ἐν
 to you, that land of Sodom more tolerable will be in
 ἡμέρᾳ κρίσεως, ἢ σοὶ.
 a day of trial, than thee.

²⁵ Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς
 On that the occasion answering the Jews
 εἶπεν· Ἐξομολογούμεαι σοὶ, πατερ, κυριε τοῦ
 said, I adore thee, O father, O lord of the
 οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκρύψας ταῦτα ἀπο
 heaven and of the earth, because thou hast hid these from
 σοφῶν καὶ συνετῶν, καὶ ἀπεκαλύψας αὐτὰ
 wise men and discerning men, and thou hast revealed them
 νηπίοις. ²⁶ Ναι, ὁ πατήρ, ὅτι οὕτως ἐγένετο
 to babes. Yea, the father, for even so it was
 εὐδοκία ἐμπροσθεν σου. ²⁷ Πάντα μοι παρεδόθη
 good in presence of thee. All to me are given

18 For John came ab-
 staining from meat and
 drink, and they say, He
 has a Demon;

19 THE SON OF MAN came
 partaking of meat and
 drink, and they say, Be-
 hold, a Glutton and a Wine
 drinker! an Associate of
 Tribute-takers and Sin-
 ners? But WISDOM is vin-
 dicated by her CHILDREN.

20 †Then he began to
 censure the CITIES in
 which MOST of his MIRAC-
 LES had been performed,
 Because they did not re-
 form.

21 Woe to thee Chora-
 zin! woe to thee, Beth-
 saida! For if THOSE
 MIRACLES which are BE-
 ING PERFORMED in you,
 had been done in Tyre
 and Sidon, they would
 long since have reformed
 in Sackcloth and Ashes.

22 Therefore, I say to
 you, it will be more endur-
 able for Tyre and Sidon,
 in a Day of Judgment,
 than for you.

23 And thou, Caperna-
 um, THOU which art BE-
 ING EXALTED TO HEAVEN,
 † wilt be brought down to
 † Hades; for if THOSE
 MIRACLES which are BE-
 ING PERFORMED in thee,
 had been done in Sodom,
 it had remained till THIS-
 DAY.

24 But I say to you,
 That it will be more endur-
 able for the Land of
 Sodom, in a Day of Judg-
 ment, than for thee."

25 †ON THAT OCCASION,
 JESUS said, "I adore thee,
 O Father, Lord of HEAVEN
 and EARTH, Because, hav-
 ing CONCEALED these things
 from the Wise and Intel-
 ligent, thou hast revealed
 them to Babes.

26 YES, FATHER, For
 thus it was well pleasing
 in thy sight."

† 25. Hades—from *a*, not, and *idein*, to see; and literally means *hidden*, *obscure*, *invisible*. It is found eleven times in the New Testament. In the Common Version, it is rendered *grave* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now universally admitted to be an incorrect translation. See Appendix—word *Hades*.

‡ 20. Luke x. 12.

‡ 23. Isa. xiv. 15; Ezek. xxviii. 5.

‡ 26. Luke x. 21.

ὅτε τον πατρος μου και ουδεις επιγινωσκει τον
 the father of me; and no one knows the
 υιον, ει μη ο πατηρ ουδε τον πατερα τις επι-
 son, if not the father, neither the father any one
 γνωσκει, ει μη ο υιος, και ὃ εαν βουληται
 knows, if not the son, and to whom may be willing
 ο υιος αποκαλιψαι. ²⁸ Δευτε προς με παντες οι
 the son to reveal. Come to me all the
 κοπιωντες και πεφορτισμενοι, και ω αναπαυσω
 toiling and being burdened, and I will cause to rest
 υμας. ² Αρατε τον ζυγον μου εφ' υμας, και
 you Take the yoke of me upon you, and
 μαθετε απ' εμου οτι πραος ειμι, και ταπεινος
 be instructed by me, for meek I am, and humble
 εν καρδια. και ευρησετε αναπαυσιν ταις ψυχαις
 in the heart, and you shall find a rest to the lives
 υμων. ³⁰ Ο γαρ ζυγος μου χρηστος, και το
 of you. The for yoke of me easy, and the
 φορτιον μου ελαφρον εστιν.
 burden of me light is.

ΚΕΦ. ΙΒ'. 12.

¹ Εν εκείνη τη καιρη επορευθη δ Ιησους τοις
 At that the woman passed the Jesus to the
 σαββασιν δια των σποριμων οι δε μαθηται αυτου
 sabbath through the corn-fields, the and disciples of him
 πεινασαν, και ηρξαντο τιλλειν σταχυας, και
 were hungry, and began to pluck ears of corn, and
 εσθιειν. ² Οι δε φarisαιοι ιδοντες, ειπον αυτω
 to eat. The and Pharisees seeing, said to him;
 ιδου, οι μαθηται σου ποιουσιν, ο ουκ εστι
 Lo, the disciples of thee are doing, that not is lawful
 ποιειν εν σαββατη. ³ Ο δε ειπεν αυτοις ουκ
 to do on a sabbath. He but said to them; Not
 ανεγνωτε, τι εκοιησε Δαυιδ, οτε πειρασε, και
 have you known, what did David, when he was hungry, and
 ει μετ' αυτου; πως εισηλθεν εις τον οικον
 these with him? how he entered into the house
 του θεου, και τους αρτους της προθεσεως εφαγεν,
 of the God, and the loaves of the presence did eat,
 ος ουκ εξον ην αυτω φαγειν, ουδε τοις μετ'
 which not lawful was to him to eat, neither to those with
 αυτου, ει μη τοις ιερευσι μονοις. ⁴ Η ουκ
 him, except the priests alone? Or not
 ανεγνωτε εν τη νομη, οτι τοις σαββασιν οι
 have you read in the law, that to the sabbaths the
 ιερεις εν τη ιερη το σαββατον βεβηλουσι, και
 priests in the temple the sabbath violate, and
 απαταιται εστι; ⁵ Δεγω δε υμιν, οτι του ιερου
 blameless are? I say but to you, that of the temple

²⁷ † All things are im-
 parted to me by my FA-
 THER; and no one, but
 the FATHER, knows the
 SON; nor does any one
 know the FATHER, except
 the SON, and he to whom
 the SON is pleased to re-
 veal him.

²⁸ Come to me, All YOU
 LABORING and burdened
 ones, and I will cause
 you to rest.

²⁹ Take my YOKER on
 you, and be taught by me;
 For I am meek and lowly
 in HEART; and your LIVES
 will find †a Resting-place.

³⁰ † For my YOKER is
 easy, and my BURDEN is
 light.

CHAPTER XII.

¹ At That TIME † JESUS
 on the †SABBATH went
 through the FIELDS OF
 GRAIN; and his DISCI-
 PLES were hungry, and
 began to pluck off EARS of
 Grain, and to eat.

² Now the PHARISEES,
 observing, said to him,
 Behold, thy DISCIPLES
 are doing what is not law-
 ful to do on a Sabbath."

³ But HE said to them,
 † Have you not read what
 David did, when † he was
 hungry, and THOSE who
 were with him?

⁴ how he † entered into
 the TABERNACLE OF GOD,
 and ate the LOAVES of the
 PRESENCE, which were
 not lawful for him to eat,
 nor for THOSE who were
 with him, but for the
 PRIESTS alone?

⁵ † Or, have you not
 read in the LAW, that
 † the PRIESTS in the TEM-
 PLE profane the REST to
 be observed on the SAB-
 BATHS and are blameless?

⁶ But I say to you,

* VATICAN MANUSCRIPT.—3. he was.

¹ I. sabbath—wth us, Saturday, or rather Friday at sun-set to Saturday at sun-set, for
 Jews reckoned. ² b. By comparing 1 Sam. xxi. 1-6, and Lev. xxiv. 5-9, it will
 be seen that it was also transpired on a Sabbath. ³ c. From Num. xxviii. 9, it appears
 that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of
 the week was doubled. Compare Exod. xxix. 28.

⁴ d. Matt. xxviii. 12; John iii. 25; vi. 46; x. 15. ⁵ e. John xiv. 3; Heb. iv. 9-11
 † 7 John v. 2. ⁶ f. Mark ii. 28; Luke vi. 1; 1 Pet. xxi. 23. ⁷ g. 1 Sam. xxi. 1-6
 & Lev. xxiv. 5; Num. xxviii. 9.

μείζων ἐστὶν ὧδε. ⁷ Εἰ δὲ ἐγνώκειτε, τί ἐστὶν·
greater is here. If but you had known, what is,
"Ἐλεον θέλω, καὶ οὐ θυσιαν;" οὐκ ἂν κατέ-
"Mercy I desire, and not a sacrifice," not would you
δικασάτε τοὺς ἀναιτίους. ⁸ Κύριος γὰρ ἐστὶ
have condemned the blameless. A lord for is
τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
of the sabbath the son of the man.

⁹ Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συνα-
And passing on from thence, he came into the syna-
γωγὴν αὐτῶν. ¹⁰ Καὶ ἰδοὺ, ἀνθρώπος ἦν τῇ
synagogue of them. And lo, a man there was the
χειρὰ ἐχὼν ξηρὰν. Καὶ ἐπηρώτησαν αὐτόν,
hand having withered. And they asked him,
λέγοντες· Εἰ ἐξέστι τοῖς σαββάσι θεραπεύειν·
saying; If it is lawful to the sabbaths to heal?
ἢ να κατηγορησώσιν αὐτόν. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς·
that they might accuse him. He but said to them,
Τίς ἐστὶ ἀπὸ ὑμῶν ἀνθρώπος, ὃς ἔχει πρόβατον
What shall be among you a man, who shall have sheep
ἓν, καὶ εἰς ἐμπεσθὴ τοῦτο τοῖς σαββάσι εἰς
one, and if should fall this to the sabbath into
βυθὺνον, οὐκ ἔκραττει αὐτό, καὶ ἐγείρει;
a pit, not seize it, and raise it up?
¹² Ποσὶ οὖν διαφέρει ἀνθρώπος πρόβατον; Ὥστε
How much then is superior a man of a sheep? So that
ἐξέστι τοῖς σαββάσι καλῶς ποιεῖν. ¹³ Τότε
it is lawful to the sabbath good to do. Then
λέγει τῷ ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου.
he says to the man, Stretch out the hand of thee.
Καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ὅλῳ, ὥς
And he stretched it out; and it was restored whole, as
ἡ ἄλλη.
the other.

¹⁴ Οἱ δὲ Φαρισαῖοι συμβουλίον ἔλαβον κατ'
The then Pharisees a council held against
αὐτὸν ἐξελθόντες, ὅπως αὐτὸν ἀπολεσώσιν.
him going out, how him they might destroy.
¹⁵ Ὁ δὲ Ἰησοῦς γινὼς ἀνεχώρησεν ἐκεῖθεν· καὶ
The but Jesus knowing withdrew from thence; and
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐβέρα-
followed him crowds great; and he
πύσεν αὐτοὺς πάντας, ¹⁶ καὶ ἐπέτιμην
healed them all and charged
αὐτοὺς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. ¹⁷ ὅπως
them, that not know him they should make; so that
πληρῶθῃ τὸ ῥῆθεν διὰ Ἠσαίου τοῦ προ-
it might be fulfilled the word spoken through Isaiah the pro-
φήτου, λέγοντος· ¹⁸ Ἰδοὺ, ὁ παῖς μου, ὃν
phet saying; "Lo, the servant of me, whom

That one greater than the temple is here.

⁷ If, then, you had known what this is; † I 'desire Compassion, and 'not a Sacrifice,' you would not have condemned the innocent;

⁸ For the SON OF MAN is Master of the sabbath."

⁹ † And having left that place, he went into their synagogue;

¹⁰ And behold, there was a Man who had * a withered Hand. They asked JESUS, with a design to accuse him, † "Is it lawful to heal on the sabbath?"

¹¹ And HE answered them, "What Man is there among you, who, having one Sheep, † if it fall into a pit on the sabbath, will not lay hold on it, and lift it out?"

¹² Does not a Man greatly surpass a Sheep? Therefore, it is lawful to do good on the sabbath."

¹³ Then he says to the MAN, "Stretch out Thine HAND." And he stretched it out; and it was restored to soundness, like the other.

¹⁴ Then the PHARISEES, departing, held a Council concerning him, how they might destroy him.

¹⁵ But JESUS knowing it, withdrew from them, and * many followed him, and he healed them all;

¹⁶ and charged them not to make him known. ¹⁷ So that the word SPOKEN through Isaiah the PROPHET might be verified, saying;

¹⁸ † "Behold, my SERV-

* VATICAN MANUSCRIPT.—10. a withered Hand.

15. many followed.

† 18. The following is from the Septuagint version of Isa. xlii. 1, translated by Thompson:—"Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations: he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth;—and in his name shall the nations trust (or hope)." The words Jacob and Israel, added by the authors of the Septuagint, have obscured this prophecy.

† 7. Hos. vi. 6; Matt. ix. 13.

† 10. Mark iii. 1; Luke vi. 6.

† 10. Luke xlii. 14;

† 11. Exod. xxiii. 4, & Deut. xxii. 4.

† 15. Isa. xlii. 1.

ἔρευνα, ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῆσεν ἡ
I have chosen, the beloved of me, in whom takes delight the
ψυχὴ μου· ὅρα μὲν το πνεῦμα μου ἐπ' αὐτόν,
and of me; I will put the spirit of me upon him,
καὶ ἐρίσω τοῖς ἔθνεσιν ἀπαγγελεῖ. Ὁ οὐκ
and judgment to the nations he shall declare. Not
ἐρίσει, οὐδὲ κραυγᾶσει, οὐδὲ ἀκούσει τις ἐν
he shall strive, nor cry out, nor shall hear any one in
ταῖς πλατείαις τὴν φωνὴν αὐτοῦ· ²⁰ καλαμὸν
the wide places the voice of him; a reed
ἐντετραμμένον οὐ κατεαλεῖ, καὶ λίπον τυφλοῦ
having been bruised not he shall break, and flax something
ἐν ὃν βίβει· ὡς ἂν ἐκβάλῃ εἰς νίκος
not he shall quench, till he bring forth in victory
τὴν κρίσιν. ²¹ Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη
the judgment. And to the name of him nations
ἐλπίουσι·
will hope."

²² Τότε προσήνεχθη αὐτῷ δαιμονιζόμενος,
Then was brought to him a demoniac,
τυφλὸς καὶ κωφός· καὶ ἐθεραπεύεν αὐτόν, ὥστε
blind and dumb, and he healed him, so that
τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.
the blind and dumb both to speak and to see.
²³ Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἐλεγόν·
And were amazed all the crowds, and said,
Μὴτι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ; ²⁴ Οἱ δὲ
Not that this is the son David? The and
Φαρισαῖοι ἀκούσιντες, εἶπον· Ὅδὸς οὐκ ἐκ-
Pharisees hearing, said; This not
βαλλεῖ τὰ δαιμόνια, εἰ μὴ ἐν τῇ Βεελζεβούλ,
casts out the demons, if not by the Beelzebub,
ἀρχόντι τῶν δαιμονίων. ²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς
a prince of the demons. Knowing that the Jesus
τὰς ἐφ' ἑαυτοῖς αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βα-
the thoughts of them, said to them; Every
σιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημνύεται· καὶ
kingdom being divided against itself, is laid waste; and
πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ
every city or house being divided against itself, not
σταθήσεται. ²⁶ Καὶ εἰ ὁ σάτανος τὸν σάτανον
will stand. And if the adversary the adversary
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν στα-
casts out, with himself be in at variance, how then
θήσεται ἡ βασιλεία αὐτοῦ; ²⁷ Καὶ εἰ ἐγὼ ἐν
will stand the kingdom of him? And if I by
Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν
be will cast out the demons, the sons of you
ἐν τίτι ἐκβαλλόντι; Διὰ τοῦτο αὐτοὶ ὑμῶν
by whom do they cast out? In this they of you
ἐκτίθενται κρίται. ²⁸ Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ
are being judged. If but by spirit of God I
ἐκβάλλω τὰ δαιμόνια, ἀρα ἐφθασεν ἐφ'
cast out the demons, then has suddenly come among

"VANT, whom I have cho-
"sen, my BELOVED, in
"whom I take delight: I
"will put my SPIRIT upon
"him, and he shall pro-
"claim Justice to the NA-
"TIONS.

¹⁹ "He will not strive
"nor cry out, nor will any
"one hear his voice in
"the OPEN SQUARES.

²⁰ "He will not break
"a bruised Reed, and a
"dimly burning Taper he
"will not extinguish, till
"he send forth the JUDGE-
"MENT to victory.

²¹ "The nations also
"will hope in his name."

²² ¶ Then *they brought
to him a demoniac, blind
and dumb; and he cured
him, so that *the DUMB
man spake and saw.

²³ And All the PEOPLE
with amazement, asked,
"Is this the SON of Da-
vid?"

²⁴ But the PHARISEES
hearing them, said, "This
man could not expel DEM-
MONS, except through
Beelzebub, the Prince of the
DEMONS."

²⁵ And *he knowing
their thoughts, said unto
them, "Every Kingdom
being divided against it-
self, is desolated; and No
City or House being di-
vided against itself, can
stand.

²⁶ Now if the ADVER-
SARY expel the ADVER-
SARY, he is at variance
with himself; how then
will his KINGDOM stand?

²⁷ Besides, if I through
Beelzebub expel DEMONS,
through whom do your
sons expel them? There-
fore, they will be Your
Judges.

²⁸ But, if it be by Di-
vine co-operation that I
cast out DEMONS, then
† GOD'S ROYAL MAJESTY

* Vatican Manuscript.—22. they brought.

23. the dumb man spake and saw.

† See note on Beelzebub, Matt. xii. 2. It is not according to fact, to make Jesus say, "The kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

† R. Luke xi. 14.

† R. Mark iii. 22.

δυνας ἡ βασιλεια του θεου. ²⁹ Η πως δυναται
you the majesty of the God. Or how is able
τις εἰσελθειν εἰς την οικίαν του ισχυρου, και
any one to enter into the house of the strong man, and
τα σκευη αυτου διαρπασαι, εαν μη πρωτον
the household stuff of him to plunder, if not first
δησῃ τον ισχυρον; και τοτε την οικίαν αυτου
he should bind the strong man? and then the house of him
διαρπασει. ³⁰ Ὁ μὴ ὦν μετ' ἐμου, κατ' ἐμου
he shall plunder. He not being with me, against me
ἔστι· και ὁ μὴ συναγων μετ' ἐμου, σκορπιζει.
is; and he not gathering with me, scatters.
³¹ Δια τουτο λεγω ὑμῖν· Πασα ἁμαρτια και
Therefore this I say to you; All sin and
βλατφημια ἀφεθησεται τοις ἀνθρώποις· ἡ δὲ
evil-speaking shall be forgiven to the men; the but
του πνευματος βλασφημια οὐκ ἀφεθησεται
of the spirit evil-speaking not shall be forgiven
* [τοις ἀνθρώποις]· ³² και ὁς ἂν εἰπῃ λόγον
[to the men.] and who ever may speak a word
κατα του υἱου του ἀνθρώπου, ἀφεθησεται αὐτῷ·
against of the son of the man, it shall be forgiven to him;
ὁς δ' ἂν εἰπῇ κατα του πνευματος του ἁγίου,
who but ever may speak against of the spirit of the holy,
οὐκ ἀφεθησεται αὐτῷ, ὅτε ἐν τούτῳ τῷ αἰωνί,
not it shall be forgiven to him, neither in this the age,
οὐτε ἐν τῷ μελλόντι. ³³ Ἡ κοινησατε το δέν-
nor in the coming. Either make you the tree
δρον καλον, και τον καρπον αυτου καλον· ἡ
good, and the fruits of him good; or
κοινησατε το δένδρον σαπρον, και τον καρπον
make you the tree corrupt, and the fruits
αυτου σαπρον· ἐκ γαρ του καρπου του δένδρου
of him corrupt; by for the fruit the tree
γινωσκεται. ³⁴ Γεννηματα ἐχιδνων, πως
is known. O broods of venomous serpents, how
δυνασθε αγαθα λαλειν, πονηροὶ ὄντες; ἐκ γαρ
are you able good (things) to speak, evil (men) being; out of for
του περισσευματος της καρδιας το στομα λαλει.
the fulness of the heart the mouth speaks.
³⁵ Ὁ αγαθος ἀνθρώπος εκ του αγαθου θησαυρου
The good man out of the good treasure
ἐκβαλλει τα αγαθα· και ὁ πονηρος ἀνθρώπος
brings forth the good (things); and the evil man
εκ του πονηρου θησαυρου ἐκβαλλει πονηρα.
out of the evil treasure brings forth evil (things).
³⁶ Λεγω δε ὑμῖν, ὅτι παν ῥημα ἄργον, ὃ εἰπῶ
I say but to you, that every word idle, which if
λαλησωσιν οἱ ἀνθρώποι, ἀποδώσουσι, περὶ
they shall give account, concerning
αυτου λόγον ἐν ἡμέρᾳ κρίσεως. ³⁷ Ἐκ γαρ των
this word in a day of trial. By for the
λογων σου δικαιωθησῇ, και εκ των λογων σου
words of thee thou shalt be acquitted, and by the words of thee
καταδικασθῇ.
thou shalt be condemned.

has unexpectedly appear-
ed among you.

²⁹ Moreover, how can
any one enter the STRONG
one's HOUSE, and plunder
his GOODS, unless he first
bind the STRONG one?
and then indeed he may
plunder his HOUSE.

³⁰ HE who is not with
me, is against me; and HE
who GATHERS not with
me, scatters.

³¹ † Therefore, I say to
you, Though every other
Sin and Blasphemy will
be forgiven * to YOU MEN;
yet the BLASPHEMY of
the SPIRIT will not be
forgiven.

³² For whoever may
speak a Word against the
SON of MAN, it * † will be
forgiven him; but he who
may speak against the
HOLY SPIRIT, * it will in
no wise be forgiven him,
neither in this nor in the
coming AGE.

³³ † Either call the TREE
good, and its FRUIT good;
or call the TREE bad, and
its FRUIT bad; for we
know the TREE by the
FRUIT.

³⁴ () Progeny of Vipers!
How can you, being evil,
speak good things? for
out of the EXUBERANCE
of the HEART the mouth
speaks.

³⁵ † The GOOD Man out
of his GOOD Treasure pro-
duces * good things; and
the EVIL Man out of his
BAD Treasure produces
evil things.

³⁶ But I say to you,
That for Every pernicious
Word which MEN may
utter, they shall be Re-
sponsible, on a Day of
Judgment.

³⁷ For by thy WORDS
thou wilt be acquitted;
and by thy WORDS thou
wilt be condemned."

* VATICAN MANUSCRIPT.—31. TO YOU MEN. 32. not to be forgiven him. 33. in no wise be forgiven him.

31. to MEN—omit.

32. not to be forgiven him. 33. of the HEART—omit. 35. good things.

† 32. The Vat. MSS. here reads, "it shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

† 31. Mark iii. 28; Luke xii. 10; 1 John v. 16. 33. Matt. vii. 17. Luke vi. 43, 44. 34. Matt. iii. 7; xlii. 33. 35. Luke vi. 45.

Ἔτι ἀπεκρίθησαν τινες τῶν γραμματέων·
Then answered some of the scribes
 ἡ [καὶ φαρισαίων,] λέγοντες· Διδασκαλε, θέλεις
and Pharisees, saying, O teacher, we
 ὁμνᾶν ἀπὸ σου σημεῖον· ἰδεῖν. Ὁ δὲ ἀποκριθεὶς
said to them, A generation evil and adulterous
 εἶπεν αὐτοῖς· Γένεα πονηρὰ καὶ μοιχαλὶς ση-
says demands; and a sign not shall be given to her.
 μείον ἐκζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ.
sign demands; and a sign not shall be given to her.
 εἰ μὴ τὸ σημεῖον Ἰωάννα τοῦ προφήτου. Ὡς περ
if not the sign of Jonah, the prophet. Like as
 γὰρ ἦν Ἰωάννα ἐν τῇ κοιλίᾳ τοῦ κητους τρεῖς
for as was Jonah in the belly of the fish three
 ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς
days and there nights; so shall be the son
 τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας
of the man in the heart of the earth three days
 καὶ τρεῖς νύκτας. Ἄνθρωποι Νινευίται ἀναστή-
and three nights. Men Ninevites shall stand
 σονται ἐν τῇ κρίσει μετὰ τῆς γενεαῆς ταύτης,
up in the judgment against the generation of this,
 καὶ κατακρινουσὶν αὐτὴν· ὅτι μετενόησαν
and shall give judgment against her; for they reformed
 εἰς τὸ κήρυγμα Ἰωάννα· καὶ ἰδοὺ πλείων Ἰωάννα ὧδε.
in the preaching of Jonah; and behold, something greater than
 Ὁ βασιλεὺς νότου ἐγερθήσεται ἐν τῇ κρίσει·
Queen of south shall rise up in the judgment
 μετὰ τῆς γενεαῆς ταύτης, καὶ κατακρινεῖ
against the generation of this, and shall give judgment against
 αὐτὴν· ὅτι ἦλθεν ἐκ τῶν περατῶν τῆς γῆς
her; for she came from the ends of the earth
 ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλείων
to hear the wisdom of Solomon; and lo, a greater
 Σολομῶνος ὧδε. Ὅταν δὲ τὸ ἀκαθάρτον
of Solomon here. When but the unclean
 πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διερχεται
spirit may come out from the man, it wanders about
 δι' ἀνῶν τοκῶν ἵππων ἀναψαύει, καὶ οὐχ
through dry places seeking a resting-place, and not
 εὐρίσκει. Ὅτε λέγει· Ἐπιστρέψω εἰς τὸν
it seeks. Then it says; I will return into the
 οἶκόν μου, ὅθεν ἐξηλθόν. Καὶ ἔλθον εὐρίσκει
house of me, whence I came. And coming it finds
 σχολάζοντα, σιταρωμένον, καὶ κεκοσμημένον.
it being empty, having been swept, and having been set in order.
 Ὅτε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ
Then it goes, and takes with itself
 ἕτερα ἑτέρα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ
other other spirits, more wicked of itself, and
 ἐσθλάοντα κατοικεῖ ἐκεῖ· καὶ γίνεται τα
they entering dwells on abode there; and becomes the

55 †Then some of the
 scribes answered him,
 saying, "Teacher, we de-
 sire to witness † a Sign
 from thee."

39 But HE answering,
 said to them, † "A wicked
 and faithless Generation
 demands a Sign; but no
 Sign will be given it, ex-
 cept the SIGN of Jonah
 the PROPHET."

40 † For as Jonah was
 Three Days and Three
 Nights in the STOMACH
 of the GREAT FISH; so
 will the SON of MAN be
 Three Days and Three
 Nights † in the HEART of
 the EARTH.

41 The Ninevites will
 stand up in the JUDG-
 MENT against this GEN-
 ERATION, and cause it to
 be condemned; † For they
 reformed at the WARNING
 of Jonah; and behold,
 something greater than
 Jonah is here.

42 † The Queen of the
 South will rise up at the
 JUDGMENT against this
 GENERATION, and cause
 it to be condemned; for
 she came from a DISTANT
 LAND to hear the WIS-
 DOM of Solomon; and be-
 hold, something greater
 than Solomon is here.

43 † When the UNCLE
 Spirit is gone out of the
 MAN, it roves through
 Parched Deserts, seeking
 a Place of Rest, and finds
 it not.

44 Then it says, I will
 return to my HOUSE,
 whence I came. And
 coming, it finds it empty,
 swept, and furnished.

45 It then departs, and
 takes with itself Seven
 Other Spirits, more wicked

* VARIAN MANUSCRIPT.—38. and Pharisees—omit.

38. answered him, saying.

† 31. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 16—and
 is fully founded on the prophecy of Dan. vii. 13, which describes the Son of Man as coming
 in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See
 Luke i. 22. They demanded one from heaven—a more relational phenomenon—which would be
 the strongest test of Jesus' pretensions.—Hoskyns.
 † 40. That is, simply, in the
 earth. So Tyne is said to be in the heart of the sea, Ezek. xxviii. 2, although it was so
 near the continent, that, when Alexander besieged it, he carried a causeway from the land
 to the city.—Frothingham.
 † 41. In the Old Testament.—Hoskyns.

† 38. Luke xi. 29. † 38. Matt. xvi. 4. † 40. Jonah i. 17. † 41. Jonah iii. 2.
 † 42. 1 Kings ii. 1; 2 Chron. ix. 1. † 43. Luke xi. 29.

εσχάτα του ανθρώπου εκείνου χειρότερα των
last (state) of the man that worse of the
 πρώτων. Οὕτως ἐστὶ καὶ τῇ γενεᾷ ταύτῃ,
first. Thus will be and the generation this
 ἡ πόνητος.
the wicked.

45 Ἐγὼ δὲ αὐτοὺς λαλοῦντος τοῖς ὄχλοις, ἰδοὺ,
While and he is talking to the crowds, lo,
 ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐστήκεισαν ἔξω,
the mother and the brothers of him stood without,
 ζητοῦντες αὐτὴν λαλῆσαι. * [47 Εἶπε δὲ τις
seeking to him to speak [Said then one
 αὐτῇ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου
to him, Lo, the mother of thee and the brothers of thee
 ἔξω ἐστήκασιν, ζητοῦντές σοι λαλῆσαι.] 48 Ὁ
without stand, seeking to thee to speak.] He
 δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῇ· Τίς ἐστίν
but answering said to the man informing him, Who is
 ἡ μήτηρ μου, καὶ τίμες εἰσὶν οἱ ἀδελφοί μου;
the mother of me? and who are the brothers of me?
 49 Καὶ ἐκτεινας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς
And stretching out the hand of him towards the
 μαθητάς αὐτοῦ, εἶπεν· Ἰδοὺ, ἡ μήτηρ μου, καὶ
disciples of him, said, Lo, the mother of me, and
 οἱ ἀδελφοί μου. 50 Ὅστις γὰρ ἀν ποιήσῃ τὸ
the brethren of me. Whoever for may do the
 βελημα τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς, αὐτὸς
will of the father of me, that in heavens, the same
 μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν.
of me a brother and a sister and a mother is.

than itself, and entering. they abide there; and † the LAST state of that MAN is worse than the FIRST. Thus will it also be with this EVIL GENERATION.

46 While he was yet talking to the CROWDS, † behold, his MOTHER and his BROTHERS stood without, desiring to speak to him.

47 * [And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee."]

48 But HE answering, said to the PERSON INFORMING him, "Who is my MOTHER? and who are my BROTHERS?"

49 And extending his HAND towards his DISCIPLES, he said, "Behold my MOTHER, and my BROTHERS!"

50 † For whoever shall do the WILL of THAT FATHER of mine in the HEAVENS, that one is my Brother, or Sister, or Mother."

ΚΕΦ. ιγ'. 13.

1 Ἐν δὲ τῇ ἡμέρᾳ ἐκεῖνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ
In but the day that departing the Jesus from
 τῆς οἰκίας, ἐκάθισεν παρα τὴν θαλάσσαν· 2 καὶ
the house, he sat by the sea;
 συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε
were gathered to him crowds great, so that
 αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθέσθαι· καὶ πᾶς
he into the ship entering to be seated; and all
 ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. 3 Καὶ
the crowd on the shore at it. And
 ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβόλαις, λέγων·
he spake to them much in parables, saying;
 Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 Καὶ
I, I, went out the sower of the seed to sow. And
 ἐν τῷ σπείρειν αὐτοῦ, ἃ μὲν ἐκείσε παρα τὴν
in the sowing it, some indeed fell on the
 ὁδὸν· καὶ ἦλθε τὰ πετεινά, καὶ κατέφαγεν αὐτά.
path; and came the birds, and ate them.

CHAPTER XIII.

1 On that DAY, JESUS, having gone out of the HOUSE, sat by the side of the LAKE;

2 but so many People gathered around him, that he entered * a Boat, and sat down; and ALL the PEOPLE stood on the SHORE.

3 Then he discoursed much to them in Parables, saying; † "Behold, the SOWER went forth to sow.

4 And in sowing, some seeds fell † by the ROAD; and the BIRDS came and picked them up.

* VULGATE MARGINALIA.—47. And one said to him, "Behold, thy mother and thy brothers are standing without, wishing to speak to thee"—omit. 2. a boat. 3. earth.

† 4. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them. It appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him.

† 4. The ordinary roads or paths in the East lead often along the edge of the fields, which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—HUBERT.

† 48. Heb. vi. 4; x. 20; † Peter ii. 20—22. † 49. Mark iii. 31; Luke viii. 19. I 50. John xv. 14; Gal. iii. 28; Heb. ii. 11. † 1. Mark iv. 1. † 2. Luke viii. 2.

Ἄλλα δε ἐπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ
Others and SO on the rocky ground, where not
εἶχε γὰρ πολλὴν· καὶ εὐθεὶς ἐξανέτειλε, διὰ
it had earth much, and immediately sprung up, through
τὸ μὴ εἶναι βάθος γῆς· ἡλίου δε ἀνατεί-
the not to have a depth of earth, sun and having
λατος, ἐκαυμάτισθη· καὶ διὰ τὸ μὴ εἶναι
rose, it was scorched, and through the not to have
ῥίζαν, ἐξηρανόθη. Ἰ Ἄλλα δε ἐπεσεν ἐπὶ τὰς
root, was dried up. Others and fell among the
ἀκανθὰς· καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ ἀπέπνιξαν
thorns, and sprung up the thorns, and choked
αὐτά. Ἰ Ἄλλα δε ἐπεσεν ἐπὶ τὴν γῆν τὴν
them. Others and fell on the ground the
καλὴν· καὶ εἶδον καρπὸν, ὁ μὲν ἑκατὸν, ὁ
good, and there fruit the one a hundred, the
δε ἑξήκοντα, ὁ δε τριάκοντα. Ἰ Ὅτι ἔχων ὠτα
other sixty, the other thirty. He having ears
ἀκούει, ἀκούεται. Ἰ Καὶ προσελθόντες οἱ
to hear, let him hear. And coming the
μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς
disciples said to him, Why in parables
ἀκούεις αὐτοῖς; Ἰ Ὅτι οὐκ ἀποκρίθεις εἰπὼν αὐ-
troudest thou to them? He and answering said to
τοῖς· Ὅτι ὅμην δεδοται γινώσκειν τὰ μυστήρια
them, Because to you it is given to know the secrets
τῆς βασιλείας τῶν οὐρανῶν· ἐκείνοις δε οὐ
of the kingdom of the heavens, to them but not
δίδεται. Ἰ Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ,
is given. Whoever for has, it shall be given to him,
καὶ περισσευθήσεται· ὅστις δε οὐκ ἔχει, καὶ
and he will be grieved with abundance, whoever but not has, even
ὁ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Ἰ Διὰ τοῦτο
what he has, shall be taken from him. Therefore this
ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
in parables to them I speak, for seeing not
βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδε
they see, and hearing not they hear, neither
συνιούσιν. Ἰ Καὶ ἀναπληροῦνται αὐτοῖς ἡ προ-
do they understand. And is fulfilled to them the
φῆμι· Ἠσάου, ἡ λεγούσα· Ἰ Ἀκοῇ ἀκούετε,
prophecy of Esau, that saying; Ἰ By hearing you shall hear,
καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε,
and not yet you may understand, and seeing you will see,
καὶ οὐ μὴ ἴδητε. Ἰ Ἐπαχύνθη γὰρ ἡ καρδία του
and not yet you may see. His grown fat for the heart of the

5 And others fell on
ROCKY GROUND, where
they had not much Soil;
and immediately vegeta-
ted, through not HAVING
a Depth of EARTH;
6 † and when the Sun
had risen, they were
scorched, and HAVING NO
Root, they withered.

7 And others fell among
THORNS; and the THORNS
choke them.

8 But others fell on
GOOD GROUND, and yield-
ed Increase; ONE a hun-
dred, ONE sixty, and ONE
thirty.

9 HE HAVING Ears to
hear, let him hear.

10 † Then the DISCI-
PLES approaching, said to
him, "Why dost thou
speak to them in Para-
bles?"

11 HE answering, said
to them, "Because You
are permitted to know the
SECRETS of the KINGDOM
of the HEAVENS; but to
them this privilege is not
given.

12 For whoever has, to
him more will be given,
and he shall abound; but
whoever has not, from
him will be taken even
that which he has.

13 For this reason I
I speak to them in Para-
bles; Because seeing, they
do not perceive; and hear-
ing, they do not under-
stand; nor do they regard

14 And in them is ful-
filled THAT PROPHECY of
Isaiah, which says; † By
Hearing you will hear,
though you may not un-
derstand; and seeing, you
will see, though you may
not perceive.

15 For the UNDE-
STANDING of this PEO-

* VATICAN MANUSCRIPT.—S. HARTS.

† 6 In Palestine, during the seed time, (which is in November,) the sky is generally overcast with clouds. The seed then sown, even in stony ground; but when the sun disperses the clouds, having outgrown its strength, it is quickly dried away.—Reussmüller.

† 7. among various s— or rather, "upon thorny ground." The field sown may be considered

† 9. point of the d. Several varieties of s— are cited; viz., the rocky, the thorny, and the good ground.

† 14. Mark iv. 20; Luke viii. 9. † 15. Isa. vi. 9; John xii. 39; Acts xxviii. 26; Rom. xi. 8.

λαου τούτου, και τοις ὤσι βαρεως ηκουσαν, και
people this. and with the ears heavily they hear, and
τους οφθαλμους αὐτων εκκαμυσαν, μηποτε
the eyes of them they shut, lest
ιδωσι τοις οφθαλμοις, και τοις ὤσιν ακου-
they should see with the eyes, and with the ears they should
σωσι, και τη καρδια συνωσι, και επιστρε-
hear, and with the heart should understand, and they should
ψωσι, και ιασωμαι αυτους.” 16 Ὑμων δε
turn, and I should heal them. Of you but

μακαριοι οἱ οφθαλμοι οτι βλεπουσι* και τα ὤτα
blessed the eyes for they see; and the ears

* [ὕμων,] οτι ακουει. 17 Αλην γαρ λεγω ὑμιν,
[of you,] for they hear. Indeed for I say to you,

οτι πολλοι προφηται και δικαιοι επεθυμησαν
that many prophets and righteous men have desired
ιδειν, α βλεπετε, και ουκ ειδον και ακουσαι,
to see what you see, and not saw; and to hear,
α ακουετε, και ουκ ηκουσαν.
what you hear, and not heard.

18 Ὑμεις ουν ακουσατε την παραβολην του
You therefore hear the parable of the
σπειριντος. 19 Παντος ακουιντος τον λογον
sower. Any one hearing the word

της βασιλειας, και μη συνιεντος, ερχεται ο
of the kingdom, and not understanding, comes the
πονηρος, και αρπαζει το εσπαρμενον εν τη καρδια
wicked one, and snatches that having been sown in the heart
αυτου ουτος εστιν, ο παρα την οδον σπαρεις.
of him; this is, that on the path being sown.

20 Ο δε επι τα πετρωδη σπαρεις, ουτος εστιν,
That but on the rocky ground being sown, this is,

ο τον λογον ακουων και ευθυς μετα χαρης
who the word hearing and forthwith with joy

λαμβανων αυτον 21 ουκ εχει δε ριζαν εν εαυτω,
receiving it, not he has but a root in himself,

αλλα προσκαιρος εστι γενομενης δε θλιψεως η
but transient is; arising and trial or

διωγμου δια τον λογον, ευθυς σκανδαλιζεται.
persecution through the word, immediately he is offended.

22 Ο δε εις τας ακανθας σπαρεις, ουτος εστιν,
That but into the thorns being sown, this is,

ο τον λογον ακουων, και η μεριμνα του αιωνος
who the word hearing, and the care of the age

τουτου, και η απατη του πλουτου συμφηνγει
this, and the delusion of the riches chokes

τον λογον και ακαρπος γινεται. 23 Ο δε επι
the word; and unfruitful becomes. That but on

την γην την καλην σπαρεις, ουτος εστιν, ο τον
the ground the good being sown, this is, who the
λογον ακουων, και συνιων ος δη καρποφορει,
word hearing, and understanding, who really bears fruit,

‘PLK is stupified; they
‘hear heavily with their
‘EARS, and their EYES
‘they close; lest seeing
‘with their EYES, and
‘hearing with their EARS,
‘and comprehending with
‘their MIND, they should
‘retrace their steps, and
‘I should restore them.’

16 † But blessed are
Your EYES, because they
see; and EARS, because
they hear.

17 For indeed I say to
you, † That Many Pro-
phets and Righteous men
have desired to see what
you behold, but have not
seen; and to hear what
you hear, but have not
heard.

18 † Understand you,
therefore the PARABLE of
the sower.

19 When any one hears
the † word of the KING-
DOM, but considers it not,
the EVIL one comes and
snatches away THAT hav-
ing been sown in his
HEART. This explains
THAT which was sown
by the ROAD.

20 THAT which was
sown on ROCKY GROUND,
denotes him, WHO HEAR-
ING the word, receives
it immediately with Joy.

21 yet, it having NO
Root in his mind, he re-
tains it only a short time;
for when Affliction or Per-
secution arises, on ac-
count of the word, he
instantly stumbles.

22 THAT which was
sown among THORNS, de-
notes THAT HEARER in
whom the CARES of * the
AGE and the DECEPTIV-
NESS of RICHES, choke
the word, and render it
unproductive.

23 But THAT which was
sown on GOOD SOIL, and
produced fruit, ONE a
hundred, ONE sixty, and
ONE thirty, denotes him,
who not only hears and

* VATICAN MANUSCRIPT.—16. your—omit.

22. the age.

† 16. Luke x. 23.

† 17. 1 Peter i. 10, 11.

† 18. Mark iv. 14; Luke viii. 11

† 19. Matt. iv. 23.

και ποιαι, ὁ μὲν ἑκατον, ὁ δὲ ἑξήκοντα, ὁ
and yields, the one a hundred, the other sixty, the
δὲ τριακόντα.
other thirty.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων·
Another parable he proposed to them, saying,
Ὁμοιωθὴ ἡ βασιλεῖα τῶν οὐρανῶν ἀνθρώπῳ
Likely be compared the kingdom of the heavens to a man
σπείροντι καλὸν σπέρμα ἐν τῇ ἀγρῷ αὐτοῦ.
sowing good seed in the field of him.

25 Ἐν δὲ τῇ καθυδύν τούς ἀνθρώπους, ἦλθεν
In and the to sleep the men, came
αὐτοῦ ὁ ἐχθρὸς, καὶ ἐσπείρε ζιζάνια ἀνα μέσον
of him the enemy, and sowed darnel through midst
τοῦ σίτου· καὶ ἀπῆλθεν. 26 Ὅτε δὲ ἐβλαστήσεν
of the wheat, and went forth. When and was sprung up
ὁ χάρτος καὶ καρπὸς ἐποίησε, τότε ἐφάνη καὶ
the blade and fruit yielded, then appeared also
τα ζιζάνια. 27 Προσελθόντες δὲ οἱ δούλοι τοῦ
the darnel. Coming and the slaves of the
οικοδεσποτοῦ, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν
householder, said to him, O lord, not good
σπέρμα ἐσπείρας ἐν τῇ σῇ ἀγρῷ· ποθεν οὖν ἔχει
seed didst thou sow in the thy field? whence then has it
ζιζάνια. 28 Ὁ δὲ εἶπεν αὐτοῖς· Ἐχθρὸς ἀνθρώπου
darnel? He said to them, An enemy a man
τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ·
this has done. The and slaves said to him;
Θελεῖς οὖν ἀτελθόντες συλλεξόμεν αὐτά;
Dost thou wish then going forth we should gather them?

29 Ὁ δὲ εἶπεν· Οὐ μὴποτε, συλλεγοντες τα ζιζάνια,
He said, No, lest, gathering the darnel,
ἐκρίζωσθαι ἅμα αὐτοῖς τὸν σίτον. 30 Ἄφετε
you should root up with them the wheat. Leave them
συμμιζανθῆναι ἀμφοτέρω μεχρὶ τοῦ θερισμοῦ
to grow together both till the harvest;
καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρω τοῖς θερισταῖς·
and in time of the harvest I will say to the harvesters,
Συλλεξατέ πρῶτον τα ζιζάνια, καὶ δήσατε αὐτά
Gather you first the darnel, and bind you them
εἰς δεσμάς, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ
into bundles, for the to burn them; the but
σίτον συναγαγετέ εἰς τὴν ἀποθήκην μου.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων·
Another parable he proposed to them, saying,
Ὁμοία ἐστὶν ἡ βασιλεῖα τῶν οὐρανῶν κόκκῳ
like is the kingdom of the heavens to a grain
στρωπεῶς, ὃν λαβὼν ἄνθρωπος ἐσπείρεν ἐν τῇ
of mustard, which taking a man sowed in the

considera, but obeys the
WORD.

24 He proposed to them
another Parable, saying.
The KINGDOM of the
HEAVENS may be com-
pared to the FIELD in
which the OWNER sowed
Good Grain:

25 but while the MEN
SLEPT, His ENEMY came
and sowed † Darnel among
the WHEAT, and went
AWAY.

26 When the BLADE
shot up, and put forth the
Ear, then appeared also
the DARNEL.

27 And the SERVANTS
of the HOUSEHOLDER,
coming said to him, Mas-
ter, thou didst sow Good
Seed in THY Field;
whence, then, has it Dar-
nel?

28 He replied, an En-
emy has done this. * And
THEY say to him, Dost
thou wish then, that we
should weed them out?

29 And HE said, No;
lest in weeding out the
DARNEL, you also tear up
the WHEAT.

30 Let both grow to-
gether till the HARVEST;
and in the TIME of HAR-
VEST, I will say to the
REAPERS, First gather the
DARNEL, and bind it in
BUNDLES for BURNING;
† then bring together the
wheat into my GRAN-
ARY."

31 † Another Parable
he proposed to them, say-
ing; The KINGDOM of the
HEAVENS is like to a
Grain of Mustard, which
a Man planted in his
FIELD;

* VATICAN MANUSCRIPT.—28. And THEY say to him.

† 25. A plant which bears a striking resemblance to wheat. The following remarks by H. B. JACOBET, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of the grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected several specimens of this deceitful weed, and have found, on showing them to friends, that they have mistaken them quite in-variably for some species of grain, such as wheat or barley."

‡ 26. Matt. xiii. 32.

‡ 31. Mark iv. 30; Luke xiii. 18.

αγρῷ αὐτοῦ. ²² Ὁ μικροτερον μεν εστι παντων
field of him. Which less indeed is of all
των σπερματων· ἴσαν δε αυξηθη, μειζον των
the seeds; when but it may be grown, a greater of the
λαχανων εστι, και γινεται δενδρον, ὡστε ελθειν
herbs is, and becomes a tree, so that to come
τα πετεινα του ουρανου, και κατασκηνοῦν εν
the birds of the heaven, and to make nests in
τοις κλαδοις αὐτου.
the branches of it.

³³ Ἄλλην παραβολὴν ελαλησεν αυτοις· Ὁμοια
Another parable he spake to them; Like
εστιν ἡ βασιλεια των ουρανων ζυμη, ἣν λαβουσα
is the kingdom of the heavens to leaven, which taking
γυνὴ ενεκυρηνεν εις αλευρου σατα τρια, ὥς οὐ
a woman mixed in of meal measure three, till of it
εξυμωθη ὅλον. ³⁴ Ταῦτα πάντα ελαλησεν ὁ
was leavened whole. These all spake the

Ἰησους εν παραβολαῖς τοις ὄχλοις, και χωρὶς
Jesus in parables to the crowds, and without
παραβολῆς οὐκ ελαλει αυτοις· ³⁵ ὥςως πλη-
a parable not he spake to them; so that it might

ρωθῇ το ρηθεν δια του προφητου, λεγοντος·
be fulfilled the word spoken through the prophet, saying,

“Ἀνοίξω εν παραβολαῖς το στομα μου· ερεν-
“I will open in parables the mouth of me, I will

ξομαι· κεκρυμμενα απο καταβολῆς
openly declare things having been hid from a beginning

* [κοσμου.]
[of the world.]

³⁶ Τότε αφεις τους ὄχλους, ἦλθεν εις την
Then leaving the crowds, went into the

οικίαν ὁ Ἰησους. Και προσηλθον αὐτῷ οἱ
house the Jesus. And came to him the

μαθηται αὐτου, λεγοντες· Φρασον ἡμιν την
disciple of him, saying; Explain to us the

παραβολὴν των ζιζανιων του αγρου. ³⁷ Ὁ δε
parable of the darnel of the field. He and

αποκριθεις ειπεν * [αὐτοις]· Ὁ σπειρων το
answering said [to them;] He sowing the

καλον σπερμα, εστιν ὁ υἱος του ανθρωπου·
good seed, is the son of the man;

³⁸ ὁ δε αγρος, εστιν ὁ κοσμος· το δε καλον
the and field, is the world; the and good

σπερμα, οὗτοι εἰσιν οἱ υἱοι της βασιλειας· τα
seed, they are the sons of the kingdom; the

δε ζιζανια, εἰσιν οἱ υἱοι του πονηρου· ³⁹ ὁ δε
and darnel, are the sons of the wicked (one); the and

εχθρος, ὁ σπειρας αὐτα, εστιν ὁ διαβολος· ὁ δε
enemy, he having sown them, is the adversary, the and

θερισμος, συντελεια του αιωνος εστιν· οἱ δε
harvest, end of the age is, the and

³³ which indeed is one of the least of All seeds; but when grown it is larger than any herbs, and becomes a Tree, so that the birds of HEAVEN come and build their nests on its BRANCHES.

³³ † Another Parable he spake to them; “The KINGDOM of the HEAVENS resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented.”

³⁴ All these things JESUS communicated to the crowds in Parables, and without a Comparison he taught them not;

³⁵ so that the word SPOKEN through the PROPHET might be verified, saying; † † “I will open my mouth in parables, “I will openly declare “things have not been hid “from the beginning.”

³⁶ Then * JESUS leaving the PEOPLE, retired to the HOUSE; and his disciples approached him, saying, “Explain to us the PARABLE of the DARNEL in the FIELD.”

³⁷ He answering, said, “He who sows the GOOD Seed is the SON of MAN :

³⁸ the FIELD is the WORLD; the GOOD Seed are the SONS of the KINGDOM; the DARNEL are the SONS of the EVIL one;

³⁹ THAT ENEMY who SOWED them is the ADVERSARY; the HARVEST is the End of the * Age; and the REAPERS are Messengers.

* VATICAN MANUSCRIPT.—35. of the World—omit.

30. Age.

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvii. 9, that like a grain of mustard seed was become proverbial for expressing a very small quantity.—Geo. Campbell. † 33. Aul bornara a tree. It attains a large size in Judea. Lightfoot says, R. Himeon Ben Chalsapha mentions one “into which he was wont to climb, as men are wont to climb into a fig-tree.” Trench quotes a Talmudic story of a Chili who had hidden under one. † 34. A measure containing about a peck and a half, wanting a little more than a pint. Three of them made an ephah. † 35. “I will open my mouth in parables; I will utter dark sayings which have been from the beginning”—Sir L. C. L. Brantley's Septuagint translation of Psal. lxxviii. 2.

* 36. Luke xiii. 30.

† 35. Psal. lxxviii. 2.

θερισται, αγγελοι εισιν. ⁴⁰ Ὡστερ οὖν συλ-
^{reapers, messengers are.}
 λεγεται τα ξιφανα, και πυρι καιεται· οὕτως
 gathered the darnel, and in a fire are burned; so
 εσται εν τη συντελειῃ του αιωνος τουτου.
 will be in the end of the age this.

⁴¹ Αποστελει δ υιος του ανθρωπου τους αγγελους
 Will send the son of the man the messengers
 αὐτου, και συλλεξουσιν εκ της βασιλειας αυτου
 of him, and they will gather out of the kingdom of him
 παντα τα σκανδαλα και τους ποιουντας την ανο-
 μiam, ⁴² και βαλουσιν αυτους εις την καμινον
 lawless, and they will cast them into the furnace
 του πυρος· εκει εσται δ κλαυθμος και δ βρυγμος
 of the fire; there shall be the weeping and the gnashing
 των οδοντων. ⁴³ Τότε οι δικαιοι εκλαμψουσιν,
 of the tooth. Then the righteous shall shine,
 ὡς δ ἡλιος, εν τη βασιλειῃ του πατρος αυτων.
 as the sun, in the kingdom of the father of them.

Ο εχων οτα * [ακουειν,] ακουετω.
 He having ears [to hear,] let him hear.

⁴⁴ * [Παλι] ὁμοια εστιν ἡ βασιλεια των
 [Again] like is the kingdom of the
 ουρανων θησαυρυ κεκρυμμενῳ εν τη αγρῳ, δι-
 heavens to a treasure having been hid in the field, which
 ευρων ανθρωπος εκρυψε, και απε της χαρας
 finding a man he hides, and from the joy
 αυτου ὁπαγει, και παντα ὅσα εχει πωλει, και
 of his he goes, and all as much as he has sells, and
 αγοραζει τον αγρον εκεινον.
 buys the field that.

⁴⁵ Παλι ὁμοια εστιν ἡ βασιλεια των ουρανων
 Again like is the kingdom of the heavens
 * [ανθρωπῳ] εμπορῳ, (ητουντι καλους μαργαρι-
 [to a man] a merchant, seeking choice pearls.
 τες. ⁴⁶ Ευρων δε ενα πολυτιμον μαργαριτην,
 Finding and one costly pearl,
 απλθων περακε παντα ὅσα εχει, και ηγορα-
 going he sold all as much as he had, and bought
 σεν αυτον.
 it.

⁴⁷ Παλι ὁμοια εστιν ἡ βασιλεια των ουρανων
 Again like is the kingdom of the heavens
 σαγην, βληθεισῃ εις την θαλασσαν, και εκ
 to a drag-net, being cast into the sea, and of
 παντος γενοῦς συναγαγουσῃ. ⁴⁸ ἣν, ὅτε πλη-
 every kind bringing together; which, when it is
 ρωθη, αναβιβασαντες επι τον αγιαλον, και
 hauled, drawing to the shore, and
 καθισαντες συνελεξαν τα καλα εις αγγεια, τα
 sitting down they collected the good into vessels, the
 δε σακρα εξω εβαλον. ⁴⁹ Οὕτως εσται εν τη
 but bad away they cast. So it will be in the

40 As therefore the
 DARNEL is gathered and
 burned in a Fire, so will
 it be in the END of * the
 AGE.

41 The SON of MAN will
 send forth his MESSEN-
 GERS, who will gather out
 of his KINGDOM All SE-
 DUCERS and INIQUITOUS
 PERSONS;

42 † and will throw
 them into the FURNACE
 of FIRE; there will be the
 WEEPING and the GNAS-
 ING of TEETH.

43 † Then will the RIGH-
 TEOUS be resplendent as
 the SUN in the KINGDOM
 of their FATHER. IF
 who HAS ears, let him
 hear.

44 The KINGDOM of the
 HEAVENS is like a hid-
 den Treasure in a FIELD,
 which, a Man finding, he
 covers up, and, from his
 JOY, he goes and sells all
 that he has, and buys that
 FIELD.

45 Again, the KING-
 DOM of the HEAVENS
 is like a Pearl of Great
 value;

46 which † a Merchant,
 who was seeking Choice
 Pearls, having found, went
 and sold all that he had,
 and bought it.

47 Again, the KING-
 DOM of the HEAVENS re-
 sembles a Drag-net, being
 cast into the SEA, and en-
 closing fishes of Every
 Kind;

48 which, when it is
 full, they draw to the
 SHORE, and sitting down,
 gather the good into ves-
 sels, but throw the USE-
 LESS away.

49 So will it be at the

* VATICAN MANUSCRIPT.—80. the AGE.
 44. Man—omit.

43. to hear—omit.

44. Again—omit.

† 40. To translate *eisien*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word in the Common Version. The meaning is *age*, and this rendering can always be understood. The context will determine, generally, what *age* is referred to—the Jewish, Christian, Messianic, or the endless succession of ages. For further remarks, see Appendix.

† 41. Matt. xii. 7.

† 42. Matt. iii. 12.

† 43. Dan. xii. 2.

συντελειᾷ τοῦ αἰῶνος. Ἐξελευσονται οἱ ἀγγε-
end of the age. Shall go forth the messen-
λοι, καὶ ἀφορίουσι τοὺς πονηροὺς ἐκ μέσου τῶν
gers, and will separate the wicked from among
δικαίων, ⁵⁰ **καὶ βαλόντιν αὐτοὺς εἰς τὴν κἀμινον**
just, and shall cast them into the furnace
τοῦ πυρὸς· ἐκεῖ ἐστίαι ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
of the fire; there will be the weeping and the gnashing
τῶν ὀδόντων. ⁵¹ * [Λέγει αὐτοῖς ὁ Ἰησοῦς.]
of the teeth. [Says to them the Jesus.]
Συνῆκτε ταῦτα πάντα· λέγουσιν αὐτῷ·
Have you understood these things all? They say to him;
Ναὶ [κύριε.] ⁵² **Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο**
Yes [O Lord.] He then said to them; Therefore this
καὶ γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν
every scribe, being instructed to the kingdom of the
οὐρανῶν, ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ,
heavens, like is to a man an householder,
ὁστὶς ἐκβαλλεὶ ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ
who brings out of the treasury of him new
καὶ παλαιά·
and old.

⁵³ **Καὶ ἐγένετο, ὅτε ἐτετέλεσεν ὁ Ἰησοῦς τὰς**
And it came to pass, when had concluded the Jesus the
παραβολὰς ταύτας, μετήρην ἐκεῖθεν. ⁵⁴ **Καὶ**
parables these, he departed thence. And
ἔλθων εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς
coming into the country of him, he taught them
ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττεσθαι
in the synagogue of them, so as to astonish
αὐτοὺς, καὶ λέγειν· Ποθεν τούτῳ ἡ σοφία
them, and to say. Whence thus the wisdom
αὕτη, καὶ αἱ δυνάμεις; ⁵⁵ **Οὐχ οὗτος ἐστὶν ὁ**
this and these powers? Not this is the
τοῦ τεκτονοῦ υἱός· οὐχὶ ἡ μητὴρ αὐτοῦ λεγεται
of the carpenter son; not the mother of him is called
Μαρὴμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, καὶ
Mary; and the brothers of him James, and
Ἰωσὴς, καὶ Σίμων, καὶ Ἰούδας; ⁵⁶ **καὶ αἱ ἀδελφαί**
James, and Simon, and Judas; and the sisters
αὐτοῦ οὐχὶ πασαὶ πρὸς ἡμᾶς εἰσὶ; ποθεν οὖν
of him not all with us are? whence then
τούτῳ ταῦτα πάντα; ⁵⁷ **Καὶ ἐσκανδαλίζοντο ἐν**
this these all? And they found a difficulty in
αὐτῷ. **Ὁ δὲ Ἰησοῦς· εἶπεν αὐτοῖς· Οὐκ ἐστὶ**
him. The and Jesus said to them; Not is
προφήτης ἀτιμὸς, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ,
a prophet unhonored, if not in the country of him,
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵⁸ **Καὶ οὐκ ἐποίησεν**
and in the house of him. And not he did do
ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν
there mighty works many, because of the unbelief of
αὐτῶν.
them.

END of the AGE. The MESSENGERS will go forth, and will separate the WICKED from among the RIGHTEOUS;

50 and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH.

51 Have you understood all these things?" They answered, "Yes."

52 Then HE said to them, "Every Scribe, therefore, being instructed * in the KINGDOM of the HEAVENS, is like a HOUSEHOLDER, who produces from his TREASURY, new things and old."

53 And it occurred, when JESUS had concluded these PARABLES, he departed thence.

54 † And coming into † HIS OWN CITY he so taught the inhabitants in their SYNAGOGUE, that they were astonished, and said, "Whence has this man, this WISDOM, and these MIRACULOUS POWERS?"

55 † Is not this the CARPENTER'S SON? is not his MOTHER called MARY? and do not his BROTHERS, James, and † Joses, and Simon, and Judas,

56 and all his † SISTERS, live with us? Whence, then, has he all these things?"

57 And they † stumbled at him. But JESUS said to them, "A Prophet is not without honor, except in his OWN COUNTRY, and in his OWN FAMILY."

58 † And he did not perform many Miracles there, because of their UNBELIEF.

* VATICAN MANUSCRIPT.—51. JESUS says to them—omit.

51. Lord—omit.

52. in.

† 54. † That is, Nazareth, where he had been brought up; Luke iv. 16, 29.

† 55. Jc.

acph.—read Jacob, James, † John, and Titus.

† 56. According to Theophylact,

† 54. Matt. ii. 23; Mark vi. 1. Rom. ix. 23, 25; 1 Peter ii. 6.

† 55. John vi. 42. † 56. Mark vi. 3, 4.

† 57. Matt. xi. 6; Isa. viii. 14;

ΚΕΦ. ιδ'. 14.

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ
At that the time heard Herod the
τετταρχὴς τὴν ἀκοὴν Ἰησοῦ, ² καὶ εἶπε τοῖς
tetrarch the fame of Jesus, and said to the
παῖσιν αὐτοῦ· Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς·
servants of him; This is John the dipper;
αὐτὸς ἤγερθῃ ἀπο τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ
he is raised from the dead, and therefore this the
δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ³ Ὁ γὰρ Ἡρώδης,
mighty powers work in him. The for Herod,
κρίτησας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο
condemning the John, had bound him, and put
ἐν φυλακῇ, διὰ Ἡρωδιὰδα τὴν γυναῖκα φίλ-
in prison, on account of Herodias the wife of
Ἰσκού του ἀδελφοῦ αὐτοῦ. ⁴ Ἐλεγε γὰρ αὐτῷ ὁ
Pilate the brother of him. Had said for to him the
Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶναι αὐτήν. ⁵ Καὶ
John; Not it is lawful for thee to have her. And
θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον,
wishing him to destroy, he feared the people,
ὅτι ὡς προφήτην αὐτοῦ εἶχον. ⁶ Γενεσίων δὲ
for as a prophet him they esteemed. Birth-day of but
ἀγαμειῶν του Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ
was being held of the Herod, desired the daughter
τῆς Ἡρωδιᾶδος ἐν τῷ μεσῷ· καὶ ἤρесе τῷ
of the Herodias in the midst; and pleased to
Ἡρώδῃ· Ἵδὲν μεθ' ὅρκου ὁμολογήσειν αὐτῇ
Herod; whereupon with an oath he promised to her
δοῦναι, ὃ εἰν αἰτησῆται. ⁸ Ἡ δὲ, προβί-
to give, what soever she might ask. She and, being
βουλευσα ὑπο τῆς μητρός αὐτῆς, ἔδωκε μοι,
thought by the mother of her, Gave to me,
φῆσιν, ὡς ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου του
said, have upon a plate the head of John the
βαπτιστοῦ. ⁹ Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ
dipper. And was sorry the king; because of but
τούς ὄρκους καὶ τοὺς συνακεκλιμένους, ἐκε-
the oaths and them reclining at table, he com-
λευσε δοῦναι. ¹⁰ Καὶ πεμφθὰς ἀπεκεφαλίσσε
manded it to be given. And sending he cut off the head of
τοῦ Ἰωάννη ἐν τῇ φυλακῇ. ¹¹ Καὶ ἤνεχθη ἡ
the John in the prison. And was brought the
κεφαλὴ αὐτοῦ ἐπὶ πινάκι, καὶ ἐδόθη τῷ κορα-
head of him on a plate, and it was given to the girl
σιν· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. ¹² Καὶ προσ-
gave, and she brought it to the mother of her. And coming
ελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐθ-
the disciples of him took the body, and they
άψαν αὐτό· καὶ ἐλθόντες ἀπηγγείλαν τῷ Ἰησοῦ.
buried it; and departing they told it to the Jesus.

CHAPTER XIV.

1: At That TIME, † Herod the † TETRARCH, hearing of the FAME of Jesus, † 2 said to his SERVANTS, "This is John the IMMERSEER; he is raised from the DEAD; and therefore MIRACLES are performed by him."

3 For † HEROD *then had caused JOHN to be seized, bound, and put in *PRISON, on account of † Herodias, his BROTHER Philip's WIFE;

4 for John had said to him, † "It is not lawful for thee to have her."

5 And wishing to kill him, he feared the PEOPLE, † because they esteemed him as a Prophet.

6 But when HEROD's Birth-day was kept, the † DAUGHTER of HERODIAS danced in the MIDST, and pleased HEROD;

7 whereon he promised with an Oath to give her whatever she might request.

8 And she, being instigated by her MOTHER, said, "Give me here, on a Platter, the HEAD of JOHN the IMMERSEER."

9 And the *KING, being sorry on account of the OATHS and the GUESTS, commanded that it should be given her.

10 Accordingly, by his order, JOHN was beheaded in the PRISON.

11 And his HEAD was brought on a Platter, and presented to the GIRL; and she carried it to her MOTHER.

12 And his DISCIPLES coming, carried off *the DEAD-BODY, and buried

* Vatican Manuscript.—3. then had. account of the oaths and the guests, commanded.

3. PRISON.

9. KING, being sorry on account of the OATHS and the GUESTS, commanded.

12. the DEAD-BODY.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title in-
ferred to a KING, and denoting chief ruler. The person here spoken of was Antipas, a son of
H. and the Great. The name KING is sometimes given to tetrarchs. See verse 9.—G. A.

† 2. He had married a daughter of Aretas, an Arabian prince, whom he put
away, after he had induced Herodias to quit her husband; this occasioned a war between
Herod and Aretas. † 4. Named Salome, daughter of Herodias by her former hus-
band.—Jerome, Ant. xviii. v. 4.

† 1. Mark vi. 14; Luke ix. 7. † 2. Mark vi. 17; Luke i. 13, 20. † 4. Lev. xviii.
26; xx. 17. † 5. Matt. xxi. 26; Luke xx. 4.

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκείθεν
And he having heard the Jews, withdrew from thence
 ἐν πλοίῳ εἰς ἐρημὸν τόπον κατ' ἰδίαν· καὶ ἀκου-
in a ship into a desert place by himself; and having
 ράυτες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ ἀπο-
heard the crowds, they followed him by land from
 τῶν πόλεων. **14** Κι ἐξελθὼν ὁ Ἰησοῦς εἶδε
the cities. And coming out the Jews saw
 πολὺν ὄχλον· καὶ ἐππλαγχνίσθη ἐπ' αὐτοῖς,
great a crowd; and he was moved with pity towards them;
 καὶ ἐβράβευσε τοὺς ἀρρώστους αὐτῶν.
and healed the sick of them.

15 Ὥψιας δὲ γενομένης, προσήλθον αὐτῷ οἱ
Evening and having come, came to him the
 μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημὸς ἐστὶν ὁ τόπος,
disciples of him, saying; A desert is the place,
 καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπολύσον τοὺς
and the hour already has passed by; dismiss the
 ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγο-
crowds, that going into the villages, they
 ράσωσιν ἑαυτοῖς βρώματα. **16** Ὁ δὲ Ἰησοῦς
may buy themselves victuals. The but Jesus
 εἶπεν αὐτοῖς· Οὐ χρεῖαν ἐχούσιν ἀπελθεῖν· ὅτε
said to them; No need they have to go away; give
 αὐτοῖς ὑμεῖς φαγεῖν. **17** Οἱ δὲ λεγούσιν αὐτῷ·
to them you to eat; They and say to him;
 Οὐκ ἐχομεν ὧδε, εἰ μὴ πεντε ἄρτους καὶ δύο
Not we have here, except five loaves and two
 ἰχθύας. **18** Ὁ δὲ εἶπε· Φερετε μοι αὐτοὺς ὧδε.
fishes. He and said; Bring to me them here.
19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ
And directing the crowds to recline upon
 τοὺς χορτοὺς, λαβὼν τοὺς πεντε ἄρτους καὶ
the grass, taking the five loaves and
 τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν,
the two fishes, looking up to the heaven,
 εὐλόγησε· καὶ κλάσας, ἐδωκε τοῖς μαθηταῖς
he gave praise; and breaking, he gave to the disciples
 τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. **20** Καὶ
the loaves, the and disciples to the crowds. And
 ἐφαγὼν πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν
they ate all, and were filled; and they took up
 τὸ περισσεύον τῶν κλάσμάτων, δώδεκα κοφίνους
that over and above of the fragments, twelve baskets
 πληρεῖς. **21** Οἱ δὲ ἐσθιοντες ἦσαν ἄνδρες ὥσει
full. Those and eating were men about
 πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδιῶν.
five-thousand, besides women and children.
22 Καὶ εὐθὺς ἠναγκασεν τοὺς μαθητὰς ἐμβῆναι
And immediately he urged the disciples to enter

it; and departing, told JESUS.

13 † And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

14 And * coming out, he saw a Great Crowd; and he had compassion on them, and healed their SICK.

15 † And † Evening having arrived, * the DISCIPLES came to him, saying, "The PLACE is a Desert, and the HOUR is now past; dismiss the crowds, that they may go to the VILLAGES, and buy themselves Provisions."

16 But JESUS said to them, "They need not depart; you supply them."

17 THEY, however, replied to him, "We have here only Five Loaves and Two Fishes."

18 And HE said, "Bring them here to me."

19 And commanding the PEOPLE to recline on the grass, he took the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, † praised God; then † breaking the LOAVES, he gave them to the DISCIPLES, and the disciples distributed to the CROWDS.

20 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered † Twelve Baskets full.

21 Now THEY who had EATEN, were about five thousand men, besides women and children.

22 And immediately * he constrained the DISCIPLES to enter * a Boat,

* VATICAN MANUSCRIPT.—14. he went.
 22. a Boat.

15. the DISCIPLES.

22. he con-

† 15. The first evening, which commenced at three o'clock. The second evening, which began at sunset, is that mentioned in verse 23. † 10. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 20. There were small wicker baskets, which the Jews carried their victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—Pearce.

† 13. Mark vi. 23; Luke ix. 10; John vi. 1, 2.
 John vi. 5. † 10. Matt. xv. 34.

† 15. Mark vi. 35; Luke ix. 12.

εἰς τὸ πλοῖον, καὶ προαγεῖν αὐτὸν εἰς τὸ περὰν,
into the ship, and to go before him to the other side,

ὧς οὐ ἀπολύσῃ τοὺς ὄχλους. ²³ Καὶ ἀπο-
while he should dismiss the crowds. And having

ἀφῆκε τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ'
sent away the crowds, he went up into the mountain by

ἰδίαν προσευχάσθαι. Ὁψίας δὲ γενομένης, μόνος
himself to pray. Evening and having come, alone

ἦν ἐκεῖ. ²⁴ Τὸ δὲ πλοῖον ἤδη μέσον τῆς
he was there. The and ship now in the midst of the

θάλασσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων
sea was, having been tossed by the waves;

ἦν γὰρ ἐναντίος ὁ ἀνέμος. ²⁵ Τέταρτη δὲ φυλακὴ
was for contrary the wind. Is fourth and watch

τῆς νυκτός ἀνῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ
of the night he went to them, walking upon

τῆς θαλάσσης. ²⁶ Καὶ ἰδόντες αὐτὸν οἱ μαθηταί
the sea. And seeing him the disciples

ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταραχθήσαν,
upon the sea walking, they were terrified,

λέγοντες· Ὅτι φαντασμα ἐστὶ· καὶ ἀπὸ τοῦ
saying; That an apparition is; and from the

φοβου ἐκραζάν. ²⁷ Εὐθὺς δὲ ἐλάλησεν αὐτοῖς
fear they cried aloud. Immediately but spake to them

ὁ Ἰησοῦς, λέγων· Θάρσειτε, ἐγὼ εἰμι· μὴ φο-
the Jesus, saying. Take courage, I am; not be

βισθε. ²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε·
afraid. Answering and him the Peter said;

Κυριε, εἰ σὺ εἶ, κελύσον με πρὸς σὲ ελθεῖν ἐπὶ
O lord, if thou art, bid me to thee to come upon

τὰ ὕδατα. ²⁹ Ὁ δὲ εἶπεν· Ἐλθε. Καὶ καταβὰς
the water. He and said; Come. And descending

ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιπατήσεν ἐπὶ τὰ
from the boat the Peter, he walked upon the

ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. ³⁰ Βλέπων δὲ
water, to come to the Jesus. Seeing but

τὸν ἀνέμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος
the wind strong, he was afraid; and beginning

καταποντίζεσθαι, ἐκράζε, λέγων· Κυριε, σῶσον
to sink, he cried, saying; O lord, save

με. ³¹ Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα,
me. Immediately and the Jesus stretching out the hand,

ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ολιγωκίστε,
took hold of him, and says to him; O distrustful man,

εἰς τί ἐδίστασας; ³² Καὶ ἐμβάντων αὐτῶν εἰς
for why didst thou doubt? And entering of them into

τὸ πλοῖον, ἐκαπῶσεν ὁ ἀνέμος. ³³ Οἱ δὲ ἐν τῷ
the ship, ceased the wind. They and in the

and precede him to the OTHER SIDE, while he dismissed the CROWDS.

²³ And having dismissed the CROWDS, he privately ascended the MOUNTAIN to pray; and remained there alone till it was Late.

²⁴ By this time the BOAT was many Furlongs distant from the LAND, tossed by the WAVES; for the WIND was contrary.

²⁵ And in the 4 Fourth Watch of the NIGHT, he went towards them, walking on the LAKE.

²⁶ And when the DISCIPLES saw him walking on the LAKE, they were terrified, and exclaimed, "It is an Apparition!" and they cried aloud, through fear.

²⁷ But Jesus immediately spoke to them, saying, "Take courage, it is I; be not afraid."

²⁸ And PETER answering, said to him, "Master, if it be thou, bid me come to thee on the WATER."

²⁹ And JESUS said, "Come." Then Peter descending from the BOAT, walked on the WATER, and came to JESUS.

³⁰ But perceiving the WIND strong, he was afraid; and beginning to sink, he exclaimed, "Master, save me!"

³¹ And JESUS instantly extending his HAND, took hold of him, and said to him, "O distrustful man! why didst thou doubt?"

³² And going up into the BOAT, the WIND subsided.

³³ Then THOSE in the

* VATICAN MANUSCRIPT.—²⁴ many Furlongs distant from the LAND, tossed. ²⁹ Peter, and came to. ³² going up into.

²³ Between the hours of three and six in the morning. Grotius observes, that this was the Roman division of the night, taken by them from the Greeks; and that the Jews from the time of Pompey, after they were become a dependent people, had adopted this mode of reckoning, instead of their own; which originally consisted of three watches only. ²⁹ In Job i. 2, this is a prerogative ascribed to God, and which is freely rendered by the LXX, thus; "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphic for expressing impossibility was, a picture of two feet walking on the sea.

† ²² Mark vi. 26; John vi. 16.

πλοῖον, * [ἐλθόντες] προσεκύνησαν αὐτῷ, λεγόντες· Ἀληθὺς θεοῦ υἱὸς εἶ. ³¹ Καὶ διαπερσάντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. ³² Καὶ ἐπιγυνόντες αὐτὸν οἱ ἄνδρες τοῦ τοποῦ ἐκεῖνου, ἀπεστείλαν εἰς ὅλην τὴν περιχώρον ἐκεῖνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἐχοντας, ³³ καὶ παρεκαλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπεδοῦ τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

ΚΕΦ. ιε'. 15.

¹ Τότε προσερχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λεγόντες· ² Διὰ τί οἱ μαθηταὶ σου παραβαίνουναι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. ³ Ὁ δὲ ἀποκρίθεις εἰπὼν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ, διὰ τὴν παράδοσιν ὑμῶν; ⁴ Ὁ γὰρ θεὸς ἐνετείλατο, λέγων· ⁵ *Ἥτιμα τὴν πατέρα καὶ τὴν μητέρα*· καὶ· *Ἄκου τὸν κυρίον*· καὶ ὁ ἀκούων τοῦ κυρίου, ἡμῶν· καὶ οὐκ ἡμῶν τοῦ κυρίου. ⁶ Ὁ ἀκούων τοῦ κυρίου, ἡμῶν· καὶ οὐκ ἡμῶν τοῦ κυρίου. ⁷ Τὸ πᾶν τὸ ἐν τῇ ἐντολῇ τοῦ κυρίου, ἡμῶν· καὶ οὐκ ἡμῶν τοῦ κυρίου.

boat, did homage to him, saying; "Assuredly, thou art God's Son."

³¹ And having passed over they came * to LAND at Genesaret.

³² And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;

³³ And they might only touch the TUCK of his MANTLE; and as many as were touched, were cured.

CHAPTER XV.

¹ Then came to JESUS * Pharisees and Scribes from Jerusalem, saying.

² "Why do thy DISCIPLES violate the * TRADITIONAL PRECEPT of the ELDERS? for they do not wash * their HANDS before Meals"

³ But HE answering, said to them, "Why do you also violate the COMMANDMENT of GOD by your TRADITION?"

⁴ For GOD * said, *† Honor FATHER and MOTHER*; and *† HE* who REVERENCES FATHER or MOTHER, shall be punished with 'Death.'

⁵ But you assert, 'If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from me;

⁶ then * he shall by no means honor his FATHER.' Thus, by your TRADITION, you annul the * word of GOD.

⁷ Hypocrites! well did Isaiah prophesy concerning you, saying,

⁸ *† This people* [draw

* VATICAN MANUSCRIPT.—34. to LAND at Genesaret.

Jerusalem. 2. the HANDS. 4. said, 'Honor FATHER'.

honor his FATHER. Thus. 6. or his MOTHER—omit.

† 2. He that eateth with unwashed hands is guilty of death.—Rabbi Akiba. † 3. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and of some ancient versions. Erasmus, Mill, Brunsius, and Bengel, approve of the omission; and Orishach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

† 31. Matt. xxvii. 54.

† 34. Mark vi. 53.

† 1. Mark vii. 1.

† 4. Exod. xx. 12;

Deut. v. 13; Eph. vi. 2.

† 4. Exod. xxi. 17; Lev. xx. 9;

Deut. xxvii. 16;

Prov. xx. 20.

† 7. Mark vii. 6.

† 8. Isa. xlix. 13.

Ἦσας, λέγων· ⁸ "Ὁ λαὸς οὗτος τοῖς χεῖλεσι
 me time; ἡ δὲ καρδία αὐτῶν πόρῳ ἀπέχει ἀπ'
 me heart, the but heart of them far off is removed from
 μου. ⁹ Ματθ. δὲ σεβασταί με, διδάσκοντες
 me. Without profit but they reverence me, teaching
 διδασκαλίας, ἐντάλματα ἀνθρώπων." ¹⁰ Καὶ
 doctrines, commandments of men." And
 προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς·
 having called the crowd, he said to them;
 Ἀκούετε καὶ συνίετε. ¹¹ Οὐ τὸ εἰσερχόμενον εἰς
 hear you and be instructed. Not that entering into
 τὸ στόμα κοῖνει τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπο-
 the mouth pollutes the man; but that proceed-
 ρυόμενον ἐκ τοῦ στόματος τούτου κοῖνει τὸν
 me out of the mouth this pollutes the
 ἄνθρωπον. ¹² Τότε προσελθόντες οἱ μαθηταί
 man. Then having come the disciples
 αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι,
 of him, said to him, Knowest thou, that the Pharisees,
 ἀκούσαντες τοῦ λόγου, ἐσκυνδαισθήσαν; ¹³ Ὁ
 hearing that saying, found a difficulty? He
 δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύ-
 but answering said, Every plantation, which not has
 τευσεν ὁ πατήρ μου ὁ οὐρανίος, ἐκρίζωθήσεται.
 planted the father of me the heavenly, shall be rooted up.
¹⁴ Ἀφετε αὐτοὺς· ὁδοὶ εἰσι τυφλοὶ [* τυφλῶν.]
 Let alone them; guides they are blind [of blind.]
 Τυφλοὶ δὲ τυφλῶν εἰν ὁδοὶ, ἀμφοτέροι εἰς
 Blind and blind if may lead, both into
 βόθυνον πεσούνται. ¹⁵ Ἀποκριθεὶς δὲ ὁ Πέτρος
 a pit will fall. Answering and the Peter
 εἶπεν αὐτῷ· Φάσον ἡμῖν τὴν παραβολὴν ταύτην.
 said to him, Explain to us the comparison this.
 Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀνυνετοὶ
 The and James said, Yet also you unintelligent
 ἐστέ; ¹⁶ Οὐ [* οὐ] νοεῖτε, ὅτι παντὶ τὸ εἰσπορευ-
 are? Not [yet] perceive you, that all that enter-
 οντος εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ,
 ing into the mouth, into the belly passes,
 καὶ εἰς ἀφ᾽ ὧν ἐκβάλλεται; ¹⁷ Τα δὲ ἐκπορευ-
 and into a privy is cast; These but proceed-
 ομενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρ-
 ing out of the mouth, from the heart issue
 χεται, ἐκ ταύτης κοῖνει τὸν ἄνθρωπον. ¹⁸ Ἐκ γὰρ
 forth, and they pollute the man. From for
 τῆς καρδίας ἐξέρχονται διαλογισμοὶ πόνηροι·
 the heart comes forth purposes evil;
 ζῆλοι, μοιχεῖαι, κλοπαί, ψευδομαρτυ-
 zeal, adulteries, fornications, thefts, false testimo-
 ρία, βλασφημίαι. ¹⁹ Ταῦτα ἐστὶ τὰ κοινούντα
 him, evil operations. These to the (things) polluting
 τὸν ἄνθρωπον· τὸ δὲ ἀνὴρ τοῖς χερσὶ φαγεῖν οὐ
 the man, that but with unwashed hands to eat not
 κοῖνει τὸν ἄνθρωπον.
 pollutes the man.

high to me with their
 'mouth, and] honor Me
 'with their lips; but
 'their heart is far remov-
 'ed from me.
 9 'But in vain do they
 'worship me, teaching as
 'Doctrines, the Precepts
 'of Men.'
 10 †And having called
 the crowd, he said to
 them, "Hear, and be in-
 structed:
 11 Not that ENTER-
 ING THE MOUTH, pollutes
 the MAN, but THAT PRO-
 CEEDING FROM THE MOUTH,
 pollutes the MAN."
 12 Then "the DISCIPLES
 approaching, say to him,
 "Didst thou observe That
 the PHARISEES were of-
 fended, when they heard
 that SAYING?"
 13 But HE answering,
 said, "Every Plantation,
 which my HEAVENLY FA-
 THER has not planted,
 shall be extirpated.
 14 Leave them; † they
 are blind Guides; and if
 the Blind lead the Blind,
 both will fall into the Pit."
 15 † Then PETER reply-
 ing, said to him, "Explain
 to us *that SAYING."
 16 And *HE said, "Are
 you also yet without un-
 derstanding?
 17 Do you not perceive,
 That WHATSOEVER ENTERS
 the MOUTH, passes into
 the BELLY, and is ejected?
 18 But † those THINGS
 PROCEEDING out of the
 MOUTH, issue from the
 HEART; and they pollute
 the MAN.
 19 † For out of the
 HEART proceed iniqui-
 tous Designs;—Murders,
 Adulteries, Fornications,
 Thefts, false Testimonies,
 Calumnies.
 20 These are the THINGS
 which POLLUTE the MAN;
 but to EAT with Unwash-
 ed Hands pollutes not the
 MAN."

* VATICAN MANUSCRIPT.—12. the disciples approaching, say. 14. of the Blind.—omit.
 A. thus saying. 16. he said. 17. yet—omit.
 † 16. Mark vii. 16. † 14. Isa. lx. 16; Matt. xxiii. 16; Luke vi. 20. † 15. Mark
 x. 17. † 16. James iii. 6. † 19. Mark vii. 21.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν
And departing thence the Jesus withdrew
εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. 22 Καὶ ἰδού,
into the confines of Tyre and Sidon. And lo,
γυνὴ Χανααναιτὶς, ἀπὸ τῶν ὁρίων ἐκεῖθεν ἐξελθού-
a woman Canaanitish, of the parts thence coming
σα, ἐκραγασεν αὐτὸν, λέγουσα· Ἐλεῆσόν με,
sat, cried out to him, saying; Pity me,
κύριε, υἱὲ Δαυιδ· ἡ θυγάτηρ μου κακῶς δαιμονι-
O Lord, O son David; the daughter of me sadly is demoni-
ζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ
is. He but not answered her a word. And
προσελθόντες οἱ μαθηταὶ αὐτοῦ, ᾠρώτων αὐτὸν,
coming the disciples of him, besought him,
λέγοντες· Ἀπολύσον αὐτήν, ὅτι κραεῖ οπισθεν
saying; Send away her, for she crieth at the back
ἡμῶν. 24 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπέστα-
of us. He but answering said; Not I am
λῆν, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλῶτα οἰκοῦ
sent, except to the sheep the perishing of the
Ἰσραὴλ. 25 Ἡ δὲ ἐλθούσα προσέκυνε αὐτῷ,
Israel. She then coming prostrated to him,
λέγουσα· Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς
saying; O Lord, give aid to me. He but answering
εἶπεν· Οὐκ ἐστὶ καλὸν λαβεῖν τὸν ἄρτον τῶν
said; Not it is right to take the bread of the
τεκνῶν, καὶ βαλεῖν τοῖς κυναρίοις. 27 Ἡ δὲ
children, and to throw to the dogs. She but
εἶπε· Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει
said; True, O Lord; even for the dogs eateth
τὸ τῶν ψυχίων τῶν πίπτοντων ἀπὸ τῆς τραπέ-
of the crumbs of the falling from the table
ζης τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ
of the masters of them. Then answering the
Ἰησοῦς εἶπεν αὐτῇ· Ὁ γυναι, μεγάλη σου ἡ
Jesus said to her; O woman, great of thee the
πίστις· γενήθητι σοι, ὥς θέλεις. Καὶ ἰαθῇ
faith; let it be to thee, as thou wilt. And was healed
ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
the daughter of her from the hour that.
29 Καὶ μετὰ τὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρα-
And departing thence the Jesus, came near
τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς
the sea of the Galilee; and ascending into
τὸ ὄρος, ἐκάθητο ἐκεῖ. 30 Καὶ προσήλθον αὐτῷ
the mountain, he sat down there. And came to him
ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χῶλους,
crowds great, having with them lame,
τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρις πολλοὺς·
blind, deaf, maimed, and others many;
καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ,
and they laid them at the feet of the Jesus,
καὶ ἐθεράπευεν αὐτοὺς. 31 ὥστε τοὺς ὄχλους
and he healed them; so that the crowds
θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλ-
to wonder, beholding deaf speaking, maimed

21 † And Jesus depart-
ing thence, withdrew into
the CONFINES of Tyre
and Sidon.

22 And behold, a Ca-
naanitish Woman coming
from those PARTS, cried
out to him, saying, "Have
compassion on me, O Mas-
ter, Son of David! my
DAUGHTER is sadly demoni-
zied."

23 But he answered her
not a Word. And his dis-
ciples coming, entreated
him, saying, "Dismiss her;
For she crieth after us."

24 But HE answering,
said, "I am only sent to
the PERISHING SHEEP of
the Stock of Israel."

25 Yet advancing, SHE
prostrated to him, saying,
"O Master, help me!"

26 But HE answering,
said, "It is not proper
to take the CHILDREN'S
BREAD, and throw it to
† the DOGS."

27 But she said, "I be-
seech thee, Sir; for even
the DOGS eat THOSE
CRUMBS which FALL from
their MASTERS' TABLE."

28 Then Jesus answer-
ing, said to her, "O Wo-
man! great is THY FAITH;
be it to thee as thou de-
sirest." And her DAUGH-
TER WAS CURED from that
very MOMENT.

29 † And Jesus, having
left that place, came to
the LAKE of GALILEE;
and ascending the MOUN-
TAIN sat down there.

30 And great Crowds
came to him, bringing
with them the lame, the
† crippled, the blind, the
deaf, and many others,
and laid them at * his
FEET, and he cured them:

31 so that the CROWDS
beheld, with wonder, † the
Deaf *hearing, the Crip-
pled restored, the Lame

* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and.

† 30. The Jews likened the heathen nations to dogs.—Lightfoot.
word *kallōs*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 4.)
but it is some times applied to those who were only disabled in those parts. To supply a lost
word was a creation, and therefore an astonishing miracle.

‡ 21. Mark vii. 24.
22. Mark vii. 31.

‡ 24. Matt. x. 6; Acts iii. 20; Rom. xv. 8.
‡ 31. Isa. xxxv. 5, 6.

30. his FARE. 31. hearing.

† 30. The original
word *kallōs*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 4.)
but it is some times applied to those who were only disabled in those parts. To supply a lost
word was a creation, and therefore an astonishing miracle.

‡ 26. Matt. vii. 6

λους ὄντας, χωλούς περιπατοῦντας, καὶ τυφλοὺς
sound, lame walking, and blind
 βλέποντας· καὶ ἐδοξάσαν τον θεόν Ἰσραὴλ. 32 Ὁ
seeing, and they glorified the God of Israel. The
 δε Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐ-
then Jesus, having called the disciples of
 του, εἶπε· Σπλαγχιζομαι ἐπὶ τον οἶλον, ὅτι
him, said: I have compassion on the crowd, for

ἤδη ἡμέραι τρεῖς, προσμενουσι μοι, καὶ οὐκ
already, days three, they have remained with me, and not
 ἔχουσι τι φαγεῖν· καὶ ἀπολῦσαι αὐτοὺς
they have any thing they may eat, and to send away them
 νηστεῖς οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τη ὁδῷ.
fasting not I will, lest they may faint in the way.

33 Καὶ λεγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποθεν
And they say to him the disciples of him, Whence
 ἔμειν ἐν ἐρημίᾳ ἄρτοι τοσόντοι, ὥστε χορτάσαι
there in a desert place loaves so many, so as to satisfy
 οἶλον τοσόντον; 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·

Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ
How many loaves have you? They said, Seven, and
 ὀλίγα ἰχθυῖα. 35 Καὶ ἐκέλευσε τοῖς οἰχοῖς
a few small fishes. And he directed the crowds

ἀνατεσεῖν ἐπὶ την γῆν. 36 Καὶ λαβὼν τοὺς
to recline upon the ground. And taking the
 ἑπτὰ ἄρτους καὶ τοὺς ἰχθυῖας, εὐχαριστήσας
seven loaves and the fishes, giving thanks

ἐκλάσε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ
he broke and he gave to the disciples of him, the and
 μαθηταὶ τῷ οἶλῳ. 37 Καὶ ἔφαγον πάντες, καὶ

ἔχορτασθησαν· καὶ βράν το περισσεύον των
were filled, and they took up that over and above of the
 κλάσματων, ἑπτὰ σκυρίδας πληρεῖς. 38 Οἱ δὲ

ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς
eating were four thousand men, besides
 γυναικῶν καὶ παιδιῶν.
women and children.

39 Καὶ ἀπολῦσας τοὺς οἶλους, ἀνέβη εἰς
And having sent away the crowds, he went into
 τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλα.

κεφ. 15. 16. 1 Καὶ προσελθόντες οἱ Φαρισαῖοι
the Pharisees and Sadducees, tempting they asked him,
 καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτον,
and Sadducees, tempting they asked him,
 σημεῖον ἐκ του οὐρανου ἐπιδείξει αὐτοῖς. 2 Ὁ
signs from the heaven to show to them. He

walking, and the Blind seeing; and they glorified the God of Israel.

32 † Then JESUS having called his DISCIPLES, said, "I have compassion on the CROWD, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

33 And his DISCIPLES say to him, † "How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?"

34 And JESUS says to them, "How many Loaves have you?" And THEY said, "Seven, and a Few Small fishes."

35 Then he commanded the PEOPLE to recline on the GROUND;

36 And taking the SEVEN Loaves and the FISHES, † he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

37 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large † Baskets full.

38 Now THEY who had EATEN were * about Four thousand Men, besides Women and Children.

39 † And having dismissed the CROWDS, he went into the BOAT, and came to the † COAST of * Magdala.

CHAPTER XVI.

1 † Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

* Various Manuscripts.—32. already—omit. 33. about. 39. Magadan—so also Luthmann and Tischendorf.

† 27. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 28. † 30. The modern name is *Arad el-Magd*, said to consist of *Magdel*, from which the plain takes its name, is a petty town, about an hour from Tiberias, near where a line of high rocks overhangs the lake. It was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, one of whom were expelled seven demons.

† 32. Mark viii. 1. † 33. 3 Kings iv. 43. 39. Matt. xiv 1; Luke xii. 19.

† 33. 3 Kings iv. 43. 39. Matt. xiv. 1; Luke xii. 19.

δε ἀποκριθεὶς εἶπεν αὐτοῖς· * [Ὁψίας γενομένης, but answering said to them; [Evening coming,
 λεγέτε· Εὐδία· πυρραζει γὰρ ὁ οὐρανός. ³ Καὶ you say; Fair weather; reddens for the heaven. And
 πρὸς· Σήμερον χειμὼν· πυρραζει γὰρ στυγ- in the morning; To-day a storm; is red for low-
 νάζων ὁ οὐρανός. Ἵποκριταί, τὸ μὲν πρόσωπον ring the heaven. Hypocrites, the truly face
 τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα of the heaven you know to judge, the but signs
 τῶν καιρῶν οὐ δύνασθε;] ⁴ Γενεὰ πονηρὰ καὶ of the times not can you? A generation evil and
 μοιχαλὶς σημεῖον ἐπὶζητεῖ καὶ σημεῖον οὐ δο- adulterous a sign seeks; and a sign not shal-
 θησεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· * [τοῦ be given to her, except the sign of Jonas [the
 προφήτου.] Καὶ καταλίπων αὐτοὺς, ἀπῆλθε. prophet.] And leaving them, he went away.
⁵ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν. And coming the disciples of him to the other side,
 ἐπελαθόντο αὐτοὺς λαβεῖν. ⁶ Ὁ δὲ Ἰησοῦς εἶπεν had forgotten loaves to take. The and Jesus said
 αὐτοῖς· Ὅρατε καὶ προσέχετε ἀπὸ τῆς ζυμῆς to them; Look and take heed of the leaven
 τῶν φαρισαίων καὶ σαδδουκαίων. ⁷ Οἱ δὲ διελο- of the Pharisees and Sadducees. They and rea-
 γίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι αὐτοὺς οὐκ soned among themselves, saying; Because loaves not
 ἐλαβομεν. ⁸ Γινούσθε δὲ ὁ Ἰησοῦς εἶπεν· Τί δια- we have brought. Knowing and the Jesus said; Why rea-
 λογιζέσθε ἐν ἑαυτοῖς, ὀλιγοπιστοὶ, ὅτι αὐτοὺς son you among yourselves, O you of weak faith, because loaves
 οὐκ * [ἐλαβετε;] ⁹ Οὐκ ὧ νοεῖτε, οὐδὲ μνημον- not [you have brought? Not yet perceive you, nor remem-
 ερετε τοὺς πεντε αὐτοὺς τῶν πεντακισχιλίων, ber you the five loaves of the five-thousand,
 καὶ πόσους κοφίνους ἐλαβετε; ¹⁰ Οὐδὲ τοὺς and how many baskets you took up? Nor the
 ἑπτα αὐτοὺς τῶν τετρακισχιλίων, καὶ πόσας seven loaves of the four thousand, and how many
 σπυριδας ἐλαβετε; ¹¹ Πῶς οὐ νοεῖτε, ὅτι οὐ large baskets you took up? Why not do you perceive, that not
 περὶ αὐτοῦ εἶπον ὑμῖν προσεχεῖν ἀπὸ τῆς ζυμῆς about bread I spoke to you to take heed of the leaven
 τῶν φαρισαίων καὶ σαδδουκαίων; ¹² Τότε συ- of the Pharisees and Sadducees? Then they
 νηκαν, ὅτι οὐκ εἶπε προσεχεῖν ἀπὸ τῆς ζυμῆς understood, that he did say beware of the leaven
 τοῦ αὐτοῦ, ἀλλ' ἀπὸ τῆς διδασχῆς τῶν φαρισαίων of the bread, but of the doctrine of the Pharisees
 καὶ σαδδουκαίων. and Sadducees.

² But he answering, said to them, * ["In the Evening, you say, 'It will be fair weather, for the sky is red;']

³ And in the Morning, 'There will be a storm To-day, for the sky is red and lowering.' Hypocrites! you can correctly judge as to the APPEARANCE of the sky, but cannot discern the signs of the TIMES.]

⁴ A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah." And leaving them, he went away.

⁵ Now, * the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

⁶ And Jesus said to them, * "Observe, and beware of the LEAVEN of the PHARISEES and Sadducees."

⁷ And THEY reasoned among themselves, saying, "Because we have brought no Loaves."

⁸ But Jesus knowing it, said, "O you distrustful! Why do you reason among yourselves, Because you have no Bread?"

⁹ Do you not yet perceive, or recollect † the FIVE LOAVES of the FIVE-THOUSAND, and How many Baskets you took up?

¹⁰ nor † the SEVEN LOAVES of the FOUR-THOUSAND, and How many large Baskets you took up?

¹¹ How is it that you do not comprehend, That I spoke not to you about Bread, * but beware you of the LEAVEN of the PHARISEES and Sadducees?"

¹² Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the * SADDUCEES and Phari-

* VATICAN MANUSCRIPT. — In d 4—omit. 8. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z. aa. bb. cc. dd. ee. ff. gg. hh. ii. jj. kk. ll. mm. nn. oo. pp. qq. rr. ss. tt. uu. vv. ww. xx. yy. zz. aaa. bbb. ccc. ddd. eee. fff. ggg. hhh. iii. jjj. kkk. lll. mmm. nnn. ooo. ppp. qqq. rrr. sss. ttt. uuu. vvv. www. xxx. yyy. zzz. aaa. bbb. ccc. ddd. eee. fff. ggg. hhh. iii. jjj. kkk. lll. mmm. nnn. ooo. ppp. qqq. rrr. sss. ttt. uuu. vvv. www. xxx. yyy. zzz.

4. the PROPHET—omit.

5. the DISCIPLES. 12. SADDUCEES and Pharisees.

† 4. Matt. xiii. 20. † 10. Matt. xv. 14.

† 5. Mark viii. 14.

† 6. Luke xii. 1.

† 9. Matt. xiv. 17.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας
Coming and the Jesus into the parts of Caesarea
 τῆς Φιλίππου, ᾗρῳα τοὺς μαθητὰς αὐτοῦ, λέ-
of the Philip, asked the disciples of him, say-
 γων· τίνα με λεγούσιν οἱ ἄνθρωποι εἶναι, τὸν
ing. Who me say the men to be, the
 υἱὸν τοῦ ἀνθρώπου; **14** Οἱ δὲ εἶπον· Οἱ μὲν,
are of the man? They and said, Some,
 Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν· ἕτεροι
John the dipper; others and, Elias, others
 δ', Ἰερεμίαν, ἢ ἑνὰ τῶν προφητῶν. **15** Λέγει
and Jeremias, or one of the prophets. He says
 αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; **16** Ἀποκ-
to them, You but who me say to be? An-
 ρεθὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστός,
saying I o Simon Peter said, Thou art the Anointed,
 ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. **17** Καὶ ἀποκριθεὶς
the son of the God the living. And answering
 ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βαρ-
the Jesus said to him, Blessed art thou, Simon son
 ἰσῶν· ὅτι σαρκὶ καὶ αἵμα οὐκ ἀπεκαλύψε σοί,
of Isaac, for flesh and blood not it has revealed to thee,
 ἀλλ' ὁ πατὴρ μου, ὃ ἐν τοῖς οὐρανοῖς. **18** Κἀγὼ
but the father of me, that in the heavens. Also I
 δεῖ σοι λεγῶ, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ
and to thee say, that thou art a rock, and upon this
 τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ
on the rock I will build of me the church, and
 πύλαι ἑλθοῦ οὐ κατισχύσουσιν αὐτῆς. **19** Καὶ
gates of hades not shall prevail against her. And
 ὁσῶν σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐ-
I will give to thee the keys of the kingdom of the hea-
 ρῶν· καὶ ὃ ἐὰν δέσῃς ἐπὶ τῆς γῆς, ἔσται
aven, and whatever thou mayest bind upon the earth, shall be
 δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς
bound in the heavens, and whatever thou mayest loose
 ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.
upon the earth, shall be loosed in the heavens.
20 Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα
Then he charged the disciples of him, that
 μηδεὶς εἰπῇσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

21 Ἀπὸ τότε ᾤρξατο ὁ Ἰησοῦς δεῖκναι τοῖς
From that time began the Jesus to show to the

τοῖς μαθηταῖς· τίς ὁ υἱὸς τοῦ ἀνθρώπου ἐστίν·

13 And Jesus coming into the parts of Caesarea Philippi, questioned his disciples, saying, "Who do men say that the son of man is?"

14 And they replied, "Some, John the baptizer; some, Elijah; and others, Jeremiah, or one of the prophets."

15 He says to them, "But who do you say that I am?"

16 Simon Peter answering, said, "Thou art the Christ, the son of the living God."

17 And Jesus answering, said to him, "Happy art thou, Simon, son of Jonah; for flesh and blood has not revealed this to thee, but that father of mine in the heavens."

18 Moreover, I also say to thee, That thou art a Rock, and on this rock I will build My church, and the Gates of Hades shall not triumph over it.

19 And I will give thee the keys of the kingdom of the heavens; and whatever thou shalt bind on the earth, shall be bound in the heavens; and whatever thou shalt loose on the earth, shall be loosed in the heavens."

20 Then he commanded the disciples that they should tell no one, that he is the Messiah.

21 From that time, Jesus began to disclose to

the disciples. **22** This time was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Caesar; and to distinguish it from the seaport town of Caesarea, mentioned frequently in the Acts of the Apostles, it was called Caesarea Philippi.

23 Josephus, Ant. xviii. 2, 1, and xx. 8, 4. **24** Parkhurst says, "This expression is an allusion to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Is. xxxviii. In the gates of the sepulchre. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and exultation at the resurrection of the just, finally triumph over death and the grave." Comp. 1 Cor. xv. 54, 55.

25 It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and a scroll to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

26 Mark viii. 37; Luke ix. 18. **27** Luke ix. 20; John i. 40; vi. 60; **28** 12. John i. 62. **29** Eph. ii. 20. **30** Matt. xviii. 18; John x. 22. **31** Matt. xvii. 9. Mark viii. 30; Luke ix. 21.

μαθηταις αὐτου, ὅτι δεῖ αὐτον ἀπελθεῖν εἰς Ἱερο-
 σολυμα, καὶ πολλὰ παθεῖν ἀπο τῶν πρεσβυτε-
 ρων καὶ ἀρχιερεων καὶ γραμματεων, καὶ ἀποκ-
 τανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. ²² Καὶ
 killed, and the third day to be raised. And

προσλαβόμενος αὐτον ὁ Πέτρος, ᾤρητο ἐκτιμᾶν
 taking aside him the Peter, began to reprove
 αὐτῷ, λέγων· Ἰησὺς σοι, κυριε· οὐ μὴ ἐσται
 σοι τοῦτο. ²³ Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ·
 to thee this He but turning said to the Peter,

Ἦπαγε ὀπίσω μου, σατανα· σκανδαλον μου
 Go thou behind of me, adversary; a stumbling-block of me
 εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ
 thou art, for not thou regardest the (things) of the God, but those
 τῶν ἀνθρώπων. ²⁴ Τότε ὁ Ἰησοῦς εἶπε τοῖς μα-
 of the men. Then the Jesus said to the dis-
 ὁθηταῖς αὐτῶν· Εἰ τις θέλει ὀπίσω μου ελθεῖν,
 disciples of him; If any one wish after me to come,
 ἀπαρνησάσθω ἑαυτόν, καὶ ἀρατῶ τὸν σταυρὸν
 let him deny himself, and let him bear the cross

αὐτοῦ, καὶ ἀκολουθεῖτω μοι. ²⁵ Ὃς γὰρ ἀν-
 of him, and follow me. Whoever for
 θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτὴν·
 may wish the life of him to save, shall lose her;

ὃς δ' ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν
 whoever and may lose the life of him on account
 ἐμοῦ, εὕρησκει αὐτήν. ²⁶ Τι γὰρ ὠφελεῖται ἀν-
 of me, shall find her. What for is profited a-

θρώπος, εἰὰν τὸν κόσμον ὅλον κερδῇσῃ, τὴν δὲ
 man, if the world whole he may win, the and
 ψυχὴν αὐτοῦ ζημιώσῃ; ἢ τί δώσει ἀνθρώπος
 life of him he may forfeit? or what shall give a man

ἀνταλλάγμα τῆς ψυχῆς αὐτοῦ; ²⁷ Μελλεὶ γὰρ
 in exchange for the life of him? Is about for
 ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ
 the son of the man to come in the glory of the
 πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ
 father of him, with the messengers of him, and
 τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν
 then he will render to each one according to the behavior
 αὐτοῦ.
 of him.

²⁸ Ἀμὴν λέγω ὑμῖν, εἰσὶν τινες τῶν ὧδε ἑστῶ-
 Indeed I say to you, there are some of those here having
 των, οἵτινες οὐ μὴ γευσῶνται θάνατον, ἕως ἂν
 stood, who not may shall taste of death, till
 ἰδῶσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένου ἐν τῇ
 they may see the son of the man coming in the
 βασιλείᾳ αὐτοῦ. ΚΕΦ. ΙΖ'. 17. ¹ Καὶ μεθ'

ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον,
 days six takes the Jesus the Peter,
 καὶ Ἰακώβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ·
 and James, and John the brother of him;

his DISCIPLES. ² That he
 must go to Jerusalem, and
 suffer much from the EL-
 DERS, and High-priests,
 and Scribes and be killed,
 and that on the THIRD
 Day he must be raised up.

²² And PETER taking
 him aside, and *rebuking
 him, said, "Be this far
 from thee, Master; this
 shall not be to thee."

²³ But HE turning, said
 to PETER, "Get thee be-
 hind me, Adversary; thou
 art a Stumbling-block to
 me; for thou regardest
 not the THINGS of GOD,
 but THOSE of MEN."

²⁴ Then JESUS said to
 his DISCIPLES, ¹ "If any
 one wish to come after
 me, let him renounce
 himself, and take up his
 cross, and follow me."

²⁵ ¹ For whoever would
 save his LIFE, shall lose it;
 and whoever loses his
 LIFE on my account, shall
 find it.

²⁶ For what is a Man
 profited, if he should gain
 the whole WORLD, and
 forfeit his LIFE? or what
 will a man give in Ran-
 som for his LIFE?

²⁷ ¹ For the SON of MAN
 is about to come in the
 GLORY of his FATHER,
 with his ANGELS; and
 then he will recompense
 to each one according to
 his CONDUCT.

²⁸ ¹ Indeed I say to you,
 * That there are SOME
 of those STANDING here, who
 will not taste of Death, till
 they see the SON of MAN
 coming in his ROYAL MA-
 JESTY."

CHAPTER XVII.

¹ ¹ And after six days,
 JESUS took PETER, JAMES,
 and JOHN the BROTHER of
 James, and privately con-

* VATICAN MANUSCRIPT.—21. rebuking him, said.

13. That there are.

¹ 21. Matt. xvii. 22; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xxiv. 4, 7.
² 24. Matt. x. 34; Mark viii. 34; Luke ix. 25; xiv. 27.
³ 26. Ps. x. 7, 8. ⁴ 27. Matt. xxv. 31—40; Mark viii. 33; Luke ix. 26. ⁵ 28. Mark ix. 1; Luke ix. 27. ⁶ 1. Mark ix. 2; Luke ix. 28.

καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

² Καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. ³ Καὶ ἰδὺς, ᾤθησαν αὐτοῖς Μωσὴς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλόντες. ⁴ Ἀποκριθεὶς δὲ ὁ Πέτρος

εἶπε τῷ Ἰησοῦ· Κυριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θελεῖς, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίᾳ. ⁵ Ἐτι αὐτοὺς λαλόντας, ἰδοὺ, νεφέλῃ φωτός ἐπεσκέπασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Ὁὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,

ἐν ᾧ ἐνδοκῆσα· αὐτοὺς ἀκούετε. ⁶ Καὶ ἀκούσαντες οἱ μαθηταί, ἐπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφοδρὰ. ⁷ Καὶ προσελθὼν ὁ Ἰησοῦς, ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγερθετε, καὶ μὴ φοβεσθε. ⁸ Ἐταράχτες δὲ τοὺς ὀφθαλμούς

αὐτῶν, οὐδεὶς εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. ⁹ Καὶ καταβαίνειντων αὐτῶν, ἐκ τοῦ ὄρους, ἐντείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεφελῶν ἀνατῆρ.

¹⁰ Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες· Τί οὖν οἱ γραμματεῖς λεγούσιν, ὅτι Ἠλίας δεῖ ελθεῖν πρῶτον; ¹¹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν· [αὐτοῖς] Ἠλίας μὲν ἐρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· ¹² λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπεγνώσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ᾔθελεσαν·

ducted them up a lofty Mountain;

² and he was transformed in their presence, his face shone as the sun, and his garments became white as the light.

³ And behold, Moses and Elijah appeared to them, conversing with him.

⁴ Then Peter addressing Jesus, said, "Master, it is good for us to be here; if thou wilt, * I will make here three Booths; one for thee, one for Moses, and one for Elijah."

⁵ While he was speaking, behold, a Cloud of light covered them; and behold, a Voice from the cloud, declaring, "This is my son, the beloved, in whom I delight; hear him!"

⁶ And the disciples having heard it, fell on their Faces, and were greatly frightened.

⁷ And Jesus approaching, touched them, and said, "Arise, and be not afraid."

⁸ Then raising their eyes, they saw no one, except Jesus.

⁹ And as they were descending the Mountain, Jesus commanded them, saying, Tell the vision to no one, till the son of man be risen from the Dead.

¹⁰ And the disciples asked him, saying, "Why then do the scribes say That Elijah must first come?"

¹¹ He answering, said, "Elijah indeed * comes, and will restore all things."

¹² But I say to you, That Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Thus also

* VARIAN MARGARET.—I will make here three Booths.

11. Him answering.

* 4. 5. Peter i. 17; Matt. xii. 17; Mark i. 11; Luke xii. 12.

Rev. i. 7.

1. 8. Mark ix. 8.

10. Mal. iv. 5.

11. Dan. viii. 18; x. 6, 10, 18; Matt. xii. 14; Mark ix. 12, 13.

οὗτος καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει παθεῖν
thus also the son of the man is about to suffer
ὅτι αὐτῶν. ¹³ Τότε συνήκαν οἱ μαθηταί, ὅτι
by them. Then understood the disciples, that
περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
concerning John the dipper he spoke to them.

¹⁴ Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσ-
And having come of them to the crowd,

ἤλθεν αὐτῷ ἄνθρωπος, γονυπετὼν αὐτόν, ¹⁵ καὶ
came to him a man, knee-falling him, and
λεγων· Κύριε, ἐλεῆσον μου τὸν υἱόν· ὅτι σελή-
saying· O Lord, have pity on me the son, for he is
νιάζεται, καὶ κακῶς πασχεῖ· πολλάκις γὰρ
moon-struck, and sadly suffers· often for
πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.
he falls into the fire, and often into the water.

¹⁶ Καὶ προσηγγεῖ αὐτὸν τοῖς μαθηταῖς σου, καὶ
And I brought him to the disciples of thee, and
οὐκ ᾔδυνθησαν αὐτὸν θεραπεύσαι. ¹⁷ Αποκρι-
not they were able him to heal.

σας δὲ ὁ Ἰησοῦς εἶπεν· Ὁ γένεα ἀπίστος καὶ
saying and the Jesus said· O generation unfaithful and
δυστραμμένη· ἕως ποτε ἐσομαι μεθ' ὑμῶν;
having been perverted, till when shall I be with you?
ἕως ποτε ἀνέξομαι ὑμῶν; φέρετε μοι αὐτὸν ὧδε.
till when shall I bear you? bring you to me him here.

¹⁸ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξηλθεν
And rebuked him the Jesus, and came out
ἐκ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς
of him the demon; and was cured the boy
αὐτοῦ τῆς ὥρας ἐκείνης. ¹⁹ Τότε προσελθόντες
from the hour that. Then coming

οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί
the disciples to the Jesus by himself, said· Why
ἡμεῖς οὐκ ᾔδυνθημεν ἐκβαλεῖν αὐτόν; ²⁰ Ὁ δὲ
we not were able to cast out it? The and

Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν.
Jesus said to them; On account of the unbelief of you.

Ἀμην γὰρ λέγω ὑμῖν, εἰν ἐχῆτε πίστιν ὡς κόκ-
Amen for I say to you, if you have faith as a
κόν σιναπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετα-
grain of mustard, you will say to the mountain, this
βῆθι· ἐντεύθυν' ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν
remove from here there, and it will remove; and nothing
ἀδυνατήσει ὑμῖν. ²¹ * [Τοῦτο δὲ τὸ γένος οὐκ
will be impossible to you. (This but the kind not

ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.)
goes out, if not in prayer and fasting.]

²² Ἀναστρέφοντων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,
Were traveling and of them in the Galilee,
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀν-
said to them the Jesus; Is about the son of the
θρώπου παραδιδόσθαι εἰς χεῖρας ἀνθρώπων,
man to be delivered up into hands of men,

²³ καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ
and they will kill him, and the third day
ἐγερθήσεται. Καὶ ἐλυπηθήσαν σφόδρα.
he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

¹³ Then the DISCIPLES understood that he spoke to them concerning John the BAPTIST.

¹⁴ And they having come to the CROWD, a MAN came to him, kneeling and saying,

¹⁵ "O Sir, have compassion on My SON; for he is a lunatic, and *frequently; for he frequently falls into the FIRE, and frequently into the WATER."

¹⁶ And I brought him to thy DISCIPLES, but they could not cure him."

¹⁷ Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

¹⁸ And JESUS rebuked him, and the DEMON came out of him; and the BOY was restored from that HOUR.

¹⁹ Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

²⁰ And *HE says to them, "On account of your 'LITTLE-FAITH'; I tell you, if you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove thee from hence, and it would remove; and nothing would be impossible to you."

²¹ *4 [This kind, however, goes not out but by Prayer and Fasting.]

²² ¶ Now while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;

²³ and they will kill him, and the THIRD DAY he will *rise. And they were exceedingly grieved."

* VATICAN MANUSCRIPT.—15. tickly. 20. HE I say. 21. LITTLE-FAITH. 21.—omit. 23. rise.

† 21. This verse is wanting in the Coptic, Ethiopic, Syriac Minor, and in one Itala MSS.
‡ 14. Mark ix. 14; Luke ix. 27. 15. Mark ix. 21; Mark xi. 20; Luke xviii. 6; 1 Cor. xiii. 2. 22. Mark xvi. 21; xx. 19; Mark ix. 23, 24; Luke ix. 24.

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ,
Having arrived and of them at Capernaum,
προσηλθόν οἱ τα διδραχμα λαμβανόντες τῷ
came those the didrachmas receiving to the
Πετρῷ, καὶ εἶπον· Ὁ διδασκαλὸς ὑμῶν οὐ τελεῖ
Peter, and said, The teacher of you not pays
τα διδραχμα; ²⁵ Λέγει· Ναί. Καὶ ὅτε εἰσηλ-
the didrachmas? He says, Yes. And when he was
θεν εἰς τὴν οἰκίαν, προσέβασεν αὐτὸν ὁ Ἰησοῦς,
came into the house, entreated him the Jesus,
λέγων· Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς
saying; What to thee seems right, Simon? The kings
τῆς γῆς ἀπὸ τίνων λαμβανούσι τέλη ἢ κῆνσον;
of the earth from whom do they take taxes or census?
ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;
from the sons of them, or from the aliens?
²⁶ Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων.
Says to him the Peter, From the aliens.
Ἐφ' αὐτῷ ὁ Ἰησοῦς· Ἀράγε ἐλευθεροὶ εἰσιν οἱ
Says to him the Jesus, True exempt are the
υἱοί. ²⁷ ἵνα δὲ μὴ σκανδαλισθῶμεν αὐτοὺς,
sons. That but not we may offend them,
πᾶρευθεις εἰς τὴν θάλασσαν, βάλε ἀγκίστρον,
goest to the sea, cast thou a hook,
καὶ τὸν ἀναβάτῃ πρῶτον ἰχθὺν ἄρον· καὶ ἀνοι-
and the moving first fish take up, and open-
ξας τὸ στόμα αὐτοῦ, εὕρησθαι στατήρ· ἐκείνον
ing the mouth of him, thou wilt find a stater; that
λάβων, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σου.
taking, give to them for me and thee.

ΚΕΦ. ιη'. 18.

¹ Ἐν ἐκείνῃ τῇ ὥρᾳ προσηλθόν οἱ μαθηταὶ τῷ
In that the hour came the disciples to the
Ἰησοῦ, λέγοντες· Τίς ἀρὰ μείζων ἐστὶν ἐν τῇ
Jesus, saying; Who then greater is in the
βασιλείᾳ τῶν οὐρανῶν; ² Καὶ προσκαλεσάμενος
kingdom of the heavens? And having called
ὁ Ἰησοῦς παιδίον ἐστήσεν αὐτὸ ἐν μέσῳ αὐτῶν,
the Jesus a little child placed it in midst of them,
³ καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, εἰ μὴ στραφῇτε
and said, Indeed I say to you, if not you be changed
καὶ γενήσθε ὡς τὰ παιδιά, οὐ μὴ εἰσελθῇτε εἰς
and become as the little children, not not you may enter into
τὴν βασιλείαν τῶν οὐρανῶν. ⁴ Ὅστις οὖν
the kingdom of the heavens. Whoever therefore

²⁴ † And having arrived at Capernaum, the COLLECTORS OF † DIDRACHMS came to PETER, and said, "Does not your TEACHER pay the DIDRACHMS?"

²⁵ He says, "Yes." And when *they were come into the HOUSE, JESUS anticipated him, saying, "What is thy opinion, Simon? From whom do the KINGS OF THE EARTH take TAX or CENSUS? from their own SONS, or from OTHERS?"

²⁶ * And when he said, "Of OTHERS," JESUS says, "THE SONS then are exempt."

²⁷ But lest we should offend them, go to the LAKE, throw a Hook, and take the first FISH coming UP, and opening its MOUTH, thou wilt find † a Stater; take That, and give it to them, for me and thee."

CHAPTER XVIII.

1 * And at That TIME the DISCIPLES came to JESUS, saying, † "Who then is greatest in the KINGDOM of the HEAVENS?"

2 And "he having called a Little child, placed him in the Midst of them,

3 and said, "Indeed I say to you, † Unless you be changed, and become as LITTLE CHILDREN, you will never enter the KINGDOM of the HEAVENS.

4 Whoever, therefore,

* VATICAN MANUSCRIPT.—25. they were come. 26. And when he said, "Of OTHERS," Jesus says. 1. And at. 2. he having called.

* 24. A half shekel, in value about 20 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. * 25. As refers to Jos. Ant. xviii. 2, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. i. 68, ed. 2nd. "Sums of money, on account of the Jews, were carried every year out of Egypt and all your provinces to Jerusalem." Cic. pro Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 27) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." * Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter. * 27. * 27. These tribute gatherers must have been sent by the superintendants of the temple, and have acted by the authority of the high priest; for the force of the argument depends upon this particular. Wakefield. † 27. A shekel, or half ounce, or silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

† 26. Mark ix. 33.

† 1. Mark ix. 33; Luke ix. 46, xxii. 24.

† 2. Matt. xix. 14; Luke xviii. 17; 1 Cor. xiv. 20; 1 Peter ii. 2.

† 2. Matt. xix. 14;

ταπεινωσθ' ἑαυτον ὡς τὸ παιδιον τούτου, οὗτος
may humble himself as the little child this, he
ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
is the greater in the kingdom of the heavens.

⁵ Καὶ ὅς ἐαν δεξῆται παιδιον τοιούτον ἐν ἐπὶ τῇ
And whoever may receive a little child such one on the
ὀνοματί μου, ἐμε δεχεται. ⁶ Ὃς δ' ἂν σκανδα-
name of me, me receives. Who but ever may in-

λισθ' ἐνα τῶν μικρῶν τούτων, τῶν πιστευόντων
snare one of the little-ones these, of the believing
εἰς ἐμε, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος
into me, it is appropriate to him, that should be hung a millstone
ὀνικος ἐπὶ τὸν τραχήλου αὐτοῦ, καὶ καταπον-
upper on the neck of him, and he should be
τισθῇ ἐν τῇ πελάγει τῆς θαλάσσης.
sunk in the depth of the sea.

⁷ Οὐαὶ τῷ κόσμῳ ἀπο τῶν σκανδάλων. Ἀναγ-
Woe to the world from the snares. Necessa-

κῆ γὰρ ἐστὶν εἰσελθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ
ary for it is to come the snares; but woe
τῷ ἄνθρωπῳ ἐκεῖνῳ δι' οὗ τὸ σκάνδαλον
to the man to that through whom the
ἐρχεται. ⁸ Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πους σου
comes. If therefore the hand of thee or the foot of thee

σκανδαλίζει σε, ἐκκόψον αὐτά, καὶ βάλε ἀπο
insanres thee, cut off them, and cast from
σου· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν
these; good to thee it is to enter into the life
χαλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας
lame or a cripple, than two hands or two feet
ἐχόντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰωνίου. ⁹ Καὶ
having to be cast into the fire the age-lasting. And

εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἐξέλε αὐτον,
if the eye of thee insanres thee, tear out it,
καὶ βάλε ἀπο σου· καλὸν σοι ἐστὶ μονοφθαλμὸν
and cast from thee; good to thee it is one-eyed
εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἐχόντα
into the life to enter, than two eyes having
βληθῆναι εἰς τὴν γεένναν τοῦ πυρός. ¹⁰ Ὁρατε,

to be cast into the Gehenna of the fire. See,
μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων·
not you may despise one of the little-ones these;

λέγω γὰρ ὑμῖν, ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν οὐρα-
I say for to you, that the messengers of them in hea-
νοῖς διαπαντός βλέπουσι τὸ πρόσωπον τοῦ
vena perpetually see the face of the
πατρὸς μου, τοῦ ἐν οὐρανοῖς. * [Ἦλθε γὰρ ὁ
father of me, that in heavens. [Is come for the

υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.] ¹¹ Τι
son of the man to save the having been lost.] What

may humble himself like
this LITTLE CHILD, he
will be the GREATEST in
the KINGDOM of the HEA-
VENS.

⁵ † And whoever may
receive one such LITTLE
child in my NAME, re-
ceives Me.

⁶ † But whoever shall
insnare one of the LEAST
of THESE who BELIEVE in
me, it would be better for
him that an upper Mill-
stone were hanged about
his NECK, and that he
were sunk in the DEPTH
of the SEA.

⁷ Alas for the WORLD,
because of SNARES! for
it must be that SNARES
come; but alas for that
MAN through whom the
SNARE comes.

⁸ † If, then, thy HAND
or thy FOOT insnare thee,
cut it off, and throw it
away; it is better for thee
to enter LIFE * crippled or
lame, than having Two
Hands or Two Feet, to be
cast into the † ABYSSIAN
FIRE.

⁹ And if thine EYE in-
snare thee, pluck it out,
and throw it away; it is
better to enter LIFE one-
eyed, than having Two
Eyes to be cast into the
BURNING of GEHENNA.

¹⁰ Take care, that you
do not despise one of the
LEAST of these; for I as-
sure you, that † their AN-
GELS in * the HEAVENS
continually behold the
FACE of THAT FATHER of
mine in the Heavens.

¹¹ * †† [For the SON of
MAN is come to save THAT
which was LOST.]

* VATICAN MANUSCRIPT.—8. crippled or lame.
See also Lachmann and Tischendorf.

10. the HEAVENS.

11.—cont.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin.

† 8. *Abysson*. This word is the adjective of *abys*, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xiii. 40, and Appendix.

† 11. This verse is omitted in the Vatican and several other MSS. and marked as doubtful by Griesbach. In Beza's translation it is appended to the fourteenth verse, as making a better connection.

† 5. Matt. x. 42; Luke ix. 48. † 6. Mark ix. 42; Luke xvii. 1, 2. † 8. Matt. v. 23, 24; Mark ix. 44. † 10. Ps. xxiv. 7; Luke i. 28. † 11. Luke ix. 50; xix. 14. For iii. 11—xii. 47.

ἕως δοκεῖ· εἰς γένηται τινὶ ἀνθρώπῳ ἑκατὸν
to you seems right? If should have any man a hundred
πρόβατα, καὶ πλανήθῃ ἐν ἐξ αὐτῶν οὐχὶ ἀφείς
sheep, and should go astray one from them; not leaving
τὰ ἐνενήκοντα ἑνέα ἐπὶ τὰ ὄρη, πορεύθεις (ἡ-
the ninety-nine upon the mountains, going he
τεῖ το πλανημένον; 13 Καὶ εἰς γένηται εὐρεῖν
such that having strayed? And if he should happen to find
αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ
it, indeed I say to you, that he rejoices over it
μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκοντα ἑνέα, τοῖς μὴ
more, than over the ninety-nine, those not
πλανημένοις. 14 Οὕτως οὐκ ἐστὶ θελημα
having been led astray. Thus not it is will
ἐμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς,
in the presence of the father of you, of that in heavens,
ἵνα ἀπολήται εἰς τῶν μικρῶν τούτων. 15 Ἐὰν
it should perish one of the little-ones of them. 15 If
δε ἁμαρτήσῃ * [εἰς σε] ὁ ἀδελφός σου, ἔλαγε,
and should be in error [against thee], the brother of thee, go,
ἐλεῖξον αὐτὸν μεταξὺ σου καὶ αὐτοῦ μονοῦ.
and him between thee and him alone.
Ἐὰν σου ἀκούσῃ, ἐκέρδῃσας τὸν ἀδελφόν σου·
If thou he may hear, thou hast won the brother of thee;
ἢ εἰ μὴ σου ἀκούσῃ, παραλαβε μετα σου ἐπὶ
If but not he may hear, take with thee besides
ἑνὰ ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ
one or two, that by mouth two of witnesses or
τρίων σταθῇ παν ῥήμα. 17 Ἐὰν δε πα-
of three may be proved every word. If and he
ρακούσῃ αὐτῶν, εἰπε τῇ ἐκκλησίᾳ εἰς δε
should disregard them, tell thou to the congregation; if and
καὶ τῇ ἐκκλησίᾳ παρακούσῃ, εἰς σοὶ
the of the congregation he should disregard, let him be to thee
ὡς τὸν ὀνειδιστὴ καὶ τὸν τελωνῆ. 18 Ἀμὴν
as the Contemner and the tax-gatherer. Indeed
λέγω ὑμῖν, ὅσα εἰς γῆς ἐπὶ τῇ γῆς,
I say to you, whatever you may bind on the earth,
ἐσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα εἰς
shall be having been bound in the heaven; and whatever
ἀνέστε ἐπὶ τῇ γῆς, ἐσται λελυμένα ἐν
you may loose on the earth, shall be having been loosed in
τῷ οὐρανῷ.
the heaven.

19 Πάλιν λέγω ὑμῖν, ὅτι εἰς δύο ὅμων συμφω-
Again I say to you, that if two of you may
ῃσιν ἐπὶ τῇ γῆς, περὶ παντός πραγματος.
upon the earth, about any matter,
ὃ εἰς αὐτῶν αἰτῶνται, γίνησεται αὐτοῖς παρα τὸ
whatsoever they may ask, it shall be to them from the
πατρὸς μου, τοῦ ἐν οὐρανοῖς. 20 Οὐ γὰρ εἰς
father of me, of that in heaven. Where for are
δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ
two or three having come together in the my name, there
εἰμι ἐν μέσῳ αὐτῶν. 21 Τότε προσελθὼν αὐτῷ
I am in the midst of them. Then coming to him

12 What do you think?
If a Man have a Hundred
Sheep, and one of them go
astray, * will he not leave
the NINETY-NINE Sheep
on the MOUNTAINS, and go
and seek the STRAY ONE?
13 And if he happen to
find it, indeed I say to you,
that he rejoices more over
it, than over THOSE NINE-
TY-NINE which WENT NOT
ASTRAY.

14 Thus it is not th.
Will * of THAT FATHER of
mine in the Heavens, that
in his presence one of the
LEAST of these should be
lost.

15 † Now, if thy BRO-
THER be in error, go, con-
vict him, between thee
and him alone. † If he
hear thee, thou hast gain-
ed thy BROTHER.

16 But if he hear thee
not, take with thee one or
two more; † that by the
Testimony of Two or three
Witnesses, Every Thing
may be proved.

17 But if he disregard
them, inform the CON-
GREGATION; and if he
disregard the CONGREGA-
TION also, † let him be to
thee as a PAGAN and a
TRIBUTE-TAKER.

18 Indeed, I say to you,
† Whatever you may bind
on EARTH, will be as hav-
ing been bound in * Hea-
ven; and what ver you
may loose on EARTH, will
be as having been loosed
in * Heaven.

19 * Again, indeed, I say
to you, That if two of
you on EARTH may agree,
about any thing which
they may ask, it will be
done for them, by THAT
FATHER of mine in the
Heavens.

20 For where two or
three are assembled in MY
Name, I am there in the
Midst of them.

* VATICAN MANUSCRIPT.—12. will he not leave the NINETY-NINE Sheep on the MOUNTAINS, and go and seek.
14. Heaven. 15. Heaven. 16. Heaven. 17. Again, indeed, I say.
† Luke xv. 4. † 15. Lev. xix. 17. Luke xvii. 2. † 15. James v. 16. 20.
16. 17. 18. John viii. 17. 2 Cor. xiii. 1. † 17. Rom. xvi. 17. 2 Thess. iii. 4, 6.
18. Matt. xvi. 19, John xx. 23.

ὁ Πέτρος, εἶπε· Κυριε, πόσας ἡμέρας ἁμαρτήσῃ εἰς
the Peter, said; O Lord, how often shall I forgive
ἐμεὶ ὁ ἀδελφός μου, καὶ ἀφήσῃ αὐτῷ; ἕως
me the brother of me, and I shall forgive him? till
ἑπτακίς; 21 Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω
seven times? Says to him the Jesus; Not, I say
σοι, ἕως ἑπτακίς, ἀλλ' ἕως εβδομηκοντακίς
to thee, till seven times, but till seventy times
ἑπτα. 22 Διὰ τοῦτο ὁμοιωθῇ ἡ βασιλεία
seven. Therefore this has been compared the kingdom
τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συ-
of the heavens to a man king, who wished to
νῆσαι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 Ἀρξά-
settle an account with the slaves of him. Having
μενου δὲ αὐτοῦ συναίρειν, προσήνεχθ' αὐτῷ εἰς
began and of him to settle, they brought to him one
οφειλέτης μυρίαν ταλάντων. 25 Μὴ ἔχοντος δὲ
a debtor of ten thousand talents. Not having but
αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτοῦ ὁ κύριος αὐ-
of him to pay, ordered him the lord of
τοῦ πρᾶθῃναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ
him to be sold, and the wife of him, and the
τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.
children, and all as much as he had, and payment to be made.
26 Πέσων οὖν ὁ δούλος προσεκύνη αὐτῷ,
Falling down therefore the slave he prostrated to him,
λέγων· * [Κυριε,] μακροθυμήσον ἐπ' ἐμοί, καὶ
saying; [O lord,] have patience with me, and
πάντα σοὶ ἀποδώσω. 27 Σπλαγχνισθεὶς δὲ ὁ
all to thee I will pay. Being moved with pity then the
κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτόν, καὶ
lord of the slave of that, loose I him, and
τὸ δαεινὸν ἀφῆκεν αὐτῷ. 28 Ἐξελθὼν δὲ ὁ
the debt remitted to him. Going out but the
δούλος * [ἐκεῖνος,] εὗρεν ἕνα τῶν συνδούλων
slave [that,] found one of the fellow-slaves
αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια· καὶ
of him, who owed to him a hundred denari; and
κράτησας αὐτόν ἐπνίγε, λέγων· Ἀποδοῦ μοι εἰ
seizing him he choked him, saying; Pay to me if
τί οφείλεις. 29 Πέσων οὖν ὁ συνδούλος
any thing thou owest. Falling down therefore the fellow-slave
αὐτοῦ, παρεκάλει αὐτόν, λέγων· Μακροθυμήσον
of him, besought him, saying; Have patience
ἐπ' ἐμοί, καὶ * [πάντα] ἀποδώσω σοι. 30 Ὁ δὲ
with me, and [all] I will pay to thee. He and
οὐκ ἠθέλει· ἀλλ' ἀπελθὼν ἐβάλεν αὐτόν εἰς
not he would; but going away he cast him into
φυλακὴν, ἕως οὗ ἀποδοῦ το ὀφειλόμενον. 31 Ἰδοὺ
prison, till he should pay that he was owing. See-
τες δὲ οἱ συνδούλοι αὐτοῦ τὰ γενομένα, ἐλυπή-
the and the fellow-slaves of him that having been done, were
θησαν σφοδρὰ· καὶ ἔλθοντες διεσάφησαν τῇ
grieved much; and going they related to the

21 Then Peter coming, * said to him, † "Lord, how often shall I forgive my BROTHER, if he repeatedly trespass against me? till seven times?"

22 Jesus says to him, "I say to thee, Not till seventy times seven."

23 In this, the KINGDOM of the HEAVENS has been compared to a King, who determined to settle Accounts with his SERVANTS.

24 And having begun to settle, they brought to him one Debtor of Ten thousand † Talents.

25 But he not having means to refund, * the MASTER, to obtain † payment, ordered that he, and his wife and CHILDREN, and all that he had, should be sold.

26 The SERVANT, then, falling down, prostrated to him, saying, 'Have patience with me, and I will pay thee all.'

27 And the MASTER of * the SERVANT, being compassionate, loosed him, and remitted the DEBT.

28 But the SERVANT going out, found one of his FELLOW-SERVANTS, who owed him a Hundred † Denari; and seizing him he choked him, saying, 'Pay * whatever thou owest.'

29 And his FELLOW-SERVANT falling down, entreated him, saying, 'Have patience with me and I will pay thee.'

30 But he would not; and departing, committed him to Prison, till he should pay the DEBT.

31 * When, therefore, His FELLOW-SERVANTS seeing what was done, they were indignant; and

* VATICAN MANUSCRIPT.—31. said to him, "Lord."

lord—omit.

22. all—omit.

† 24. Of silver; gold is never to be supposed, unless mentioned. — Bloomfield.

† 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years

† 26. This was a Roman coin worth about 16 cents, or 7d.

† 31. Luke xvi. 8, 4.

25. the MASTER.

26. O

27. the SERVANT.

28. that—omit.

29. whatever thou owest

30. whatever thou owest

31. When, therefore, His FELLOW-SERVANTS.

26. O

27. the SERVANT.

28. that—omit.

29. whatever thou owest

30. whatever thou owest

31. When, therefore, His FELLOW-SERVANTS.

κυριῷ αὐτῶν πάντα τὰ γενομένα. ³² Τότε
 lord of them all that having been done. Then
 προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει
 having called him the lord of him, says
 αὐτῷ· Δουλε ποτὴρ, πᾶσαν τὴν οφειλὴν ἐκείνην
 to him; O slave wicked, all the debt that
 ἀφῆκα σοί, ἐπεὶ παρεκάλεσας με· ³³ οὐκ ἔδει
 I remitted to thee, because thou broughtst me; not wast it binding
 καὶ σε ἐλθεῖναι τὸν συνδούλον σου, ὥς καὶ ἐγὼ
 also thee to have paid the fellow-slave of thee, as also I
 σε ᾔλυσσα; ³⁴ Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ
 then pitied? And being provoked the lord of him
 παρεδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦν
 delivered him to the jailors, till he may pay
 πᾶν τὸ οφειλόμενον * [αὐτῷ.] ³⁵ Οὕτω καὶ ὁ
 all that owing [to him.] So also the
 πατὴρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, εἰ μὴ
 father of me the heavenly will do to you, if not
 ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπο τῶν
 you forgive each one the brother of him from the
 καρδιῶν ὑμῶν.
 hearts of you.

ΚΕΦ. ΙΘ'. 19.

¹ Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς
 And it came to pass, when ended the Jesus the
 λόγους τούτους, μετήρην ἀπο τῆς Γαλιλαίας,
 words them, he departed from the Galilee,
 καὶ ᾗλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ
 and came into the confines of Judea, beyond the
 Ἰορδάνου. ² Καὶ ἠκολούθησαν αὐτῷ ὄχλοι
 Jordan. And followed him crowds
 πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.
 great; and he healed them there.
³ Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειρα-
 And came to him the Pharisees try-
 ζόντες αὐτὸν, καὶ λέγοντες * [αὐτῷ.] Εἰ ἐξεστὶν
 ing him, and saying [to him,] If it is lawful
 ἀνδρὶ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
 to a man to release the wife of him upon
 πᾶσαν αἰτίαν; ⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
 every cause; He and answering said to them;
 Οὐκ ἀνεγίνετε, ὅτι ὁ ποιῆσας αὐτ' ἀρχῆς ἄρσεν
 Not have you read, that the Creator from a beginning a male
 καὶ θῆλην ἐποίησεν αὐτοὺς, * καὶ εἶπεν· "Ἐνεκεν
 and a female he made them; and says; "On account
 τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ
 of this shall leave a man the father and
 τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναίκι
 the mother, and shall be closely united to the wife
 αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μιαν,
 of him, and shall be the two into flesh one."
⁶ Ὅπως οὐκ ἐστὶ εἰσὶ δύο, ἀλλὰ σὰρξ μία. Ὁ
 as that no longer they are two, but flesh one. What
 οὐν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζεται.
 even the God has joined together, a man not disjoineth.
⁷ Λέγουσιν αὐτῷ· Τί οὖν Μωσὴς ἐνετείλατο
 They say to him. Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.

³² Then his MASTER having called him, said to him, 'O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

³³ Was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?'

³⁴ And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

³⁵ Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one { forgive his BROTHER.

CHAPTER XIX.

¹ † And it happened, when JESUS ended these WORDS, he departed from Galilee, and came into the CONFINES of JUDEA, beyond the JORDAN.

² And great Crowds followed him, and he cured their sick.

³ And the * Pharisees came to him, trying him, and saying, † "Is it lawful for a man to dismiss his WIFE for Any Cause?"

⁴ And He answering, said to them, "Have you not read, That the CREATOR, at the first, † made a male and a female;

⁵ and said, † "On account of this a man shall leave FATHER and MOTHER, and adhere to his WIFE; and they two shall become one Flesh?"

⁶ So that they are no longer Two, but one Flesh. What God, then, has united, let no man sever."

⁷ They say to him, † "Why then did Moses command to give a Writ

* VATICAN MANUSCRIPT.—CA. to him—omit.

3. Pharisees.

2. to him—omit.

† M. Prov xli. 13, Matt. vii. 1, 2.

† 1. Mark x. 1.

† 2. Mark x. 2.

† 4. Gen.

† 7. Mat. ii. 12.

† 5. Gen. ii. 24; 1 Cor. vi. 10; Eph. v. 31.

† 7. Doub. xxiv. 1.

δουναί βιβλίον ἀποστάσιον, καὶ ἀπολῦσαι αὐτήν·
to give a scroll of separation, and to release her?

Ἔλεγει αὐτοῖς· Ὅτι Μωσὴς πρὸς τὴν σκλη-
He says to them; That Moses for the hardness
ροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς
of heart of you suffered you to release the
γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὕτως ἔγεγονεν οὕτως.
wives of you; from a beginning but not it was so.

Ἔλεγω δὲ ὑμῖν, ὅτι ὅς τις ἀπολύσῃ τὴν γυναῖκα
I say but to you, that whoever may release the wife
αὐτοῦ, μὴ ἐν πόρνειᾳ, καὶ γαμήσῃ ἄλλην,
of him, except for fornication, and may marry another,
μοιχεύεται· καὶ ὁ ἀπολελυμένην γαμήσας, μοι-
commits adultery; and he being released marrying, com-
χεύεται. ¹⁰ Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
mits adultery. They say to him the disciples of him;

Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
If thus is the case of the man with the
γυναίκας, οὐ συμφέρει γαμήσαι. ¹¹ Ὁ δὲ εἶπεν
woman, not it is profitable to marry. He but said

αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τούτον,
to them; Not all admit the word this,

ἀλλ' οἷς δεδωται. ¹² Εἰπὶ γὰρ εὐνοῦχοι,
but to whom it has been given. There are for eunuchs,

οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως·
who from womb of mother were born so;

καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοῦχισθηταὶ ὑπὸ
and there are eunuchs, who were made eunuchs by
τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνου-
the men; and there are eunuchs, who made
χισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρα-
eunuchs themselves on account of the kingdom of the heav-
νων. Ὁ δυναμενος χωρεῖν, χωρεῖτω.
ens. He being able to admit, let him admit.

¹³ Τότε προσήνεχθ' αὐτῷ παῖδια, ἵνα τὰς
Then were brought to him little children, that the

χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσευξῇται· οἱ
hands he might lay on them, and he might pray; the
δὲ μαθηταὶ ἐκτιμήσαν αὐτοὺς. ¹⁴ Ὁ δὲ Ἰησοῦς
but disciples rebuked them. The and Jesus

εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ
said; Suffer the little children, and not hinder them

εἰλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ
to come to me; of the for such like is the
βασιλεία τῶν οὐρανῶν. ¹⁵ Καὶ ἐπιθεὶς αὐτοῖς
kingdom of the heavens. And laying on them

τὰς χεῖρας, ἐπορεύθη ἐκείθεν.
the hands, he departed thence.

¹⁶ Καὶ ἰδὼν, εἰς προσελθὼν, εἶπεν αὐτῷ· Δι-
And lo, one coming, said to him; O

δασκαλε ἀγαθε, τί ἀγαθὸν ποιήσω, ἵνα ἔχω
teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

8 He says to them, "Moses, indeed, per-
mitted you to divorce your
wives, on account of your
stubborn disposition;
but from the Beginning it
was not so.

9 † But I say to you,
Whoever dismisses his
wife, except on account
of Whoredom, causes her
to commit adultery; and
he who marries the di-
vorced woman, commits
adultery."

10 * The disciples say
to him, "If the case of
the husband with his
wife be thus, it is not
good to marry."

11 But he answered,
† "None can admit * the
word, but those to whom
it is given.

12 For there are some
Eunuchs, by natural con-
stitution; others have
been made Eunuchs by
men; and † others have
made themselves Eunuchs
on account of the KING-
DOM of the HEAVENS.
He who is able to do
this, let him do it."

13 † Then they brought
to him little children,
that he might place his
hands on them, and pray;
and the disciples reba-
ked them.

14 But Jesus said, "Let
the LITTLE CHILDREN
alone, and forbid them
not to come to me; be-
cause to such as these
belongs the KINGDOM of
the HEAVENS."

15 And having laid his
hands on them, he depa-
rted thence.

16 † And behold, one
approaching, said to him,

* VATICAN MANUSCRIPT.—9. on Account of Whoredom, causes her to commit adultery; and he who marries. 10. the disciples. 11. the word. 12. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 28, 30; xviii. 8, 9. The annihilation of the desire, not of the member, is here intended, as is evident from the two species of eunuchs previously mentioned. It was so understood by Justin Martyr, Cyprian, Tertullian, &c., except Origen, who not only interpreted the words literally, but is said to have exemplified them upon himself.—See *Anacleta Theologica*.

† 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10.
† 11. 1 Cor. vii. 35–36. † 13. Mark x. 13.
† 16. Mark x. 17; Luke xviii. 16.

ζῶν αἰώνιον; 17 Ὁ δὲ εἶπεν αὐτῷ· Τί με
life age-lasting? He and he said to him; Why me
ἐρωτᾷς περὶ τοῦ αγαθοῦ; εἰς ἐστὶν ὁ αγαθός.
askest thou concerning the good? one is the good.
Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζῶν, τηρήσον
If thou wilt enter into the life, keep strictly
τὰς ἐντολάς. 18 Λέγει αὐτῷ· Ποίας; Ὁ δὲ
the commandments. He says to him; Which? The and
Ἰησοῦς εἶπε· Τὸ· Ὁ φονεύσεις· Οὐ μοι-
Jesus said; This; Not thou shalt kill; Not thou shalt
χεύσεις· Οὐ κλέβεις· Οὐ ψευδομαρτυ-
commit adultery; Not thou shalt steal; Not thou shalt testify
σεις· 19 Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ
falsely; Honour the father and the mother; and
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.
"Thou shalt love the neighbor of thee as thyself."
20 Λέγει αὐτὸν ὁ νεανίσκος· Πάντα ταῦτα ἐφύ-
says to him the young man; All these I
λαβόμην· [ἐκ νεότητος μου] τί ἐτι ὕστερόν;
kept [from childhood of me]; what more do I want?
21 Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος
said to him the Jesus: If thou wilt perfect
εἶναι, ὑπάγε, πώλησον σου τὰ ὑπάρχοντα, καὶ
to be, go, sell of thee the possessions, and
δοῦναι πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρα-
give to poor; and thou shalt have treasure in hea-
νῷ· καὶ δεῦρο, ἀκολουθεῖ μοι. 22 Ἀκούσας δὲ ὁ
son; and hither, follow me. Having heard and the
νεανίσκος τὸν λόγον, ἀπῆλθε λυπομήνους· ἦν
young man the word, went away sorrowing; he was
γὰρ εἶχεσθε κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς
for having possessions many. The and Jesus
εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι
said to the disciples of himself; Indeed I say to you; that
δυσκόλως πλουσίως εἰσελεύσονται εἰς τὴν βασι-
with difficulty a rich man shall enter into the king-
λειαν τῶν οὐρανῶν. 24 Πάλιν δὲ λέγω ὑμῖν.
dom of the heavens. Again and I say to you;
εὐκολώτερον ἐστὶ καμήλον διατρυπημάτων βα-
easier it is camel through a hole of a
φίδος εἰσελθεῖν, ἢ πλουσίον εἰς τὴν βασιλείαν
needle to pass, than a rich man into the kingdom
τοῦ θεοῦ εἰσελθεῖν. 25 Ἀκούσαντες δὲ οἱ μαθη-
of the God to enter. Having heard and the disci-
ται, ἐξέπλησσοντο σφοδρὰ, λέγοντες· Τίς ἀρα
ples, were amazed exceedingly, saying; Who then

"Good Teacher! what good thing must I do, that I may obtain aionian Life?"
17 And HE said to him, 'Why dost thou call Me good? God alone is good.' If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."
18 He says to him, "Which?" Jesus answered, "These; 'Thou shalt not commit murder; 'Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely;'
19 'Honor thy FATHER and thy MOTHER;' and 'Thou shalt love thy NEIGHBOR as thyself;'"
20 The YOUNG MAN says to him, "All these have I kept; what want I more?"
21 Jesus replied, "If thou desirest to be perfect, go, sell thy POSSESSIONS, and give to the POOR; and thou shalt have Treasure in Heaven; and come, follow me."
22 But the YOUNG MAN having heard this word, went away sorrowing; for he had great Riches.
23 Then Jesus said to his DISCIPLES, "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of the HEAVENS."
24 And again I say to you, 'It is easier for a Camel to pass through a Needle's Eye than for a Rich man to enter the KINGDOM of God.'
25 And the DISCIPLES hearing, were greatly as-

* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is good? One is the good: but I thou wilt." 20. from my childhood—omit. 21. poor.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. (George Campbell regards the evidence for it from the majority of MSS., to be vastly superior. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation in nearly the same words, and would present reading is noted. † 24. Rabbins, as well as Arabs, were accustomed to describing an impossibility, or a high degree of improbability, to say, "It will not be even let in a camel, or an elephant, has crept through the eye of a needle."—Mark's Translation of Matthew. † 24. of HEAVEN.—Lachmann & Tuckendorf.

† 19. Exod. xx. 12; Deut. v. 17. † 19. Lev. xix. 18. † 22. Mark x. 24; Luke xviii. 24; 1 Tim. vi. 9, 10.

δυναται σωθῆναι; ²⁶ Εμβλεψας δε ο Ιησους
is able to be saved? Looking but the Jesus
ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον
said to him: With man this impossible
εστι· παρα δε θεου παντα δυνατα.
is: with but God all possible.

²⁷ Τότε αποκριθεις ο Πιτρος ειπεν αυτω· Ιδου,
Then answering the Peter said to him: Lo,
ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·
we left all, and followed thee;
τι ara εσται ημιν; ²⁸ Ο δε Ιησους ειπεν αυ-
what then shall be to us? The and Jesus said to
τοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθη-
them: Indeed I say to you, that you the having fol-
σαντες μοι, εν τη καιλιγγεσκει οταν καθιση ο
loved me, in the new birth day when may sit the
υιος του ανθρωπου επι θρονου δοξης αυτου,
son of the man upon a throne of glory of him,
καθισεσθε και υμεις επι δωδεκα θρονους, κρινον-
shall sit also you upon twelve thrones, judg-
τες τας δωδεκα φυλας του Ισραηλ. ²⁹ Και was
ing the twelve tribes of the Israel. And all
ος αφηκεν οικιας, η αδελφους, η αδελφας, η
who left houses, or brothers, or sisters, or
πατερα, η μητερα, * [η γυναικα,] η τεκνα, η
father, or mother, [or wife,] or children, or
αγρους, ενεκεν του ονοματος μου, εκατοντα-
fields, on account of the name of me, a hundred
πλασιονα ληψεται, και ζωην αιωνιον κληρο-
fold shall receive, and life age-lasting shall
νομησει.
inherit.

³⁰ Πολλοι δε εσονται πρωτοι, εσχατοι· και
Many but shall be first, last; and
εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. ¹ Ομοια γαρ
last; first. Like for
εστιν η βασιλεια των ουρανων ανθρωπω οικοδεσ-
is the kingdom of the heavens to a man a house-
ποτη, οστις εξηλθεν αμα πρωι μισθωσασθαι
holder, who went out with morning to hire
εργατας εις τον αμπελωνα αυτου. ² Συμφω-
laborers into the vineyard of him. Having
νησας δε μετα των εργατων εκ δηναριου της
agreed and with the laborers for a denarius the
ημερας, απεστειλεν αυτους εις τον αμπελωνα
day, he sent them into the vineyard
αυτου. ³ Και εξελθων περι τριτην ωραν, ειδεν
of him. And going out about third hour, he saw
αλλους εστοντας εν τη αγορα αργους· ⁴ κηκει-
others standing in the market-place idle: and to
νοις ειπεν· Τραγετε και υμεις εις τον αμπελωνα·
them he said: Go also you into the vineyard:

tomished, saying, "Who then can be saved?"

²⁶ JESUS looking at them, answered, "With Men this is impossible; but with God everything is possible."

²⁷ Then PETER reply- ing, said to him, "Behold, I for have forsaken all, and followed thee; what, therefore, shall we ob- tain?"

²⁸ And JESUS said to them, "Indeed, I say to you, That in the RENOVATION, when the SON of MAN shall sit on the throne of his Glory, I you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of ISRAEL."

²⁹ And whoever has forsaken, * on account of MY Name, Houses, or Bro- thers, or Sisters, or Fa- ther, or Mother, or Wife, or Children, or Lands, shall receive * Manifest, and shall inherit eternal Life.

³⁰ But many shall be first, that are last; and last, that are first.

CHAPTER XX.

¹ For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

² And having agreed with some LABORERS for a Denarius a DAY, he sent them into his VINEYARD.

³ And going out about the Third Hour, he saw others standing unem- ployed in the market- place;

⁴ and he said to THEM, 'Go YOU also into the

* VATICAN MANUSCRIPT.—29. on account of MY Name. Manifest.

29. or Wife—omit.

29.

† 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new." Rev. xxi. 6. † 2. A denarius is the eighth part of an ounce—value 16 cents, or 7d.

† 3. Nine in the morning.

‡ 27. Mark x. 23; Luke xviii. 28.

‡ 27. Matt. iv. 20; Luke v. 11.

‡ 28. Luke

xiii. 30. ‡ 29. Mark x. 30, 30; Luke xviii. 29, 30.

‡ 30. Matt. xx. 16; Luke xiii. 30.

καὶ ὃ εἴη ᾧ δικαίον, δώσω ὑμῖν. Οἱ δὲ
and whatever may be just, I will give to you. They and
ἀπελθόν. ⁵ Πάλιν ἐξελθὼν περὶ ἕκτην καὶ
went away. Again going out about sixth and
ἐνταῦθα ὥραν, ἐποίησεν ὡσαύτως. ⁶ Περὶ δὲ
ninth hour, he did in like manner. About and
τὴν ἑνδεκάτην * [ὥραν] ἐξελθὼν, εὗρεν ἀλλοὺς
the eleventh [hour] going out, he found others
ἑστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε
standing, and he says to them: Why here stood you
ἀλλ' ἡμῶν ἡμέραν ἀργοί; ⁷ Λέγουσιν αὐτῷ· Ὅτι
all the day idle? They say to him: Because
οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ἔπα-
no one us hired. He says to them: Go
γετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. * [καὶ ὃ εἴη
also you into the vineyard: [and whatever
ᾧ δικαίον, λήψετε.] ⁸ Ὁφίας δὲ γένο-
may be just, you shall receive.] Evening and having
μενης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ
come on, says the lord of the vineyard to the
ἐκτροφῇ αὐτοῦ· Καλεῖσον τοὺς ἐργάτας, καὶ
steward of him, Call the labourers, and
ἀποδοὺ αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν
give to them the hire, beginning from the
ἐσχάτων, ἕως τῶν πρώτων. ⁹ Καὶ ἐλθόντες οἱ
last, till the first. And having come, those
περὶ τὴν ἑνδεκάτην ὥραν, ἐλάβον ἀνα δηνάριον.
about the eleventh hour, received each a denarius.
¹⁰ Ἐλθόντες δὲ οἱ πρώτοι, ἐνομίσαν, ὅτι πλεονε-
Having come then those first, supposed, that more
λήψονται· καὶ ἐλάβον καὶ αὐτοὶ ἀνα δηνάριον.
they shall receive, and received also they each a denarius.
¹¹ Λαβόντες δὲ ἐγογγύζον κατὰ τοῦ οἰκοδεσποτοῦ,
Having received but they murmured against the householder,
¹² λέγοντες· Ὅτι οὗτοι οἱ ἐσχάτοι μίαν ὥραν
saying: That these the last one hour
ἐκοίτησαν, καὶ ἰσούσιν ἡμῖν αὐτοὺς ἐποίησας, τοῖς
worked, and equal to us them thou hast made, to the
βαστάσαι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καυ-
having endured the burden of the day, and the burn-
σιν. ¹³ Ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν·
my lord. He but answering said to one of them;
Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηνάριον συνέφε-
Friend, not I wrong thee, not of a denarius didst thou
νῆσαι μοι; ¹⁴ Ἄρον τὸ σόν, καὶ ἕπαγε. Θέλω
equal to me? Take the thine, and go. I wish
δε τοῦτ' ἵνα τῷ ἐσχάτῳ δώμην ὡς καὶ σοί. ¹⁵ Ἡ
and to thee the last to give as also to thee. Or
οὐκ ἐξεστὶ μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς;
not is it lawful to me to do what I will with the my own;
ἢ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγώ
or the eye of thee evil is, because I
ἀγαθὸς εἰμι; ¹⁶ Οὕτως ἐσονται οἱ ἐσχάτοι,
good am? Thus shall be the last,

VINEYARD, and whatever is reasonable, I will give you.' And THEY went.

5 Again having gone out about the sixth hour, and about the ninth, he did in like manner.

6 And about the ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

7 They say to him, 'Because no one has hired us.' He says to them, 'Go you also into the VINEYARD.'

8 And Evening having come on, the OWNER of the VINEYARD says to his STEWARD, 'Call the LABOURERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

9 And THOSE who came about the ELEVENTH hour, received, each one, a DENARIUS.

10 Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a DENARIUS.

11 But having received it, they murmured against the HOUSEHOLDER,

12 saying, 'These LAST have worked One hour, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

13 He answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?'

14 Take THAT which is THINE, and go thy way; * I will give to THIS LAST, even as to thee.

15 Is it not lawful for me to do what I please with MY OWN? Is thing EYE, envious, Because I am liberal?'

16 Thus the LAST shall

* VATICAN MANUSCRIPT.—6. hour—omit. receive.—omit.

• 5. Noon. afternoon.

† 5. Three o'clock in the afternoon.

7. and whatever may be right, you shall

† 6. Five o'clock in the

πρωτοι· και οι πρωτοι, εσχατοι. * [Πολλοι
first; and the first, last. [Many

γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.]
for are called, few but chosen.]

17 Και αναβαινων ο Ιησους εις Ιεροσολυμα,
And going up the Jesus to Jerusalem,
παρελαβε τους δωδεκα μαθητας κατ' ιδιαν εν
he took the twelve disciples privately in
τη οδω, και ειπεν αυτοις· 18 Ιδου, αναβαινομεν
the way, and said to them; Lo, we go up

εις Ιεροσολυμα, και ο υιος του ανθρωπου παρα-
to Jerusalem, and the son of the man will be
δοθησεται τοις αρχιερεσιν και γραμματεουσιν· και
delivered up to the high-priests and scribes; and
κατακρινουσιν αυτον * [θανατον.] 19 κα παρα-
they will condemn him [to death.] and they will

δωσουσιν αυτον τοις εθνεσιν εις το εμπαίζειν,
deliver up him to the Gentiles for the to mock,
και μαστιγωσαι, και σταυρωσαι· και τη τριτη
and to scourge, and to crucify; and in the third
ημερα αναστησεται.
day he will stand up.

20 Τότε προσηλθεν αυτω η μητηρ των υιων
Then came to him the mother of the sons
Ζεβεδαιου, μετα των υιων αυτης, προσκυνουσα,
of Zebedee, with the sons of her, prostrating,

και αιτουσα τι παρ' αυτου. 21 Ο δε ειπεν
and asking something from him. He and said
αυτη· Τι θελεις; Αγει· * [αυτω·] Ειπε, Ινα
to her; What wilt thou? She says [to him;] Say, that
καθισωσιν αυτοις οι δυο υιοι μου, εις εκ δεξιων
may sit these the two sons of me, one at right

σου, και εις εξ ευωνυμων σου, εν τη βασιλεια
of thee, and one at left of thee, in the kingdom
σου. 22 Αποκριθεις δε ο Ιησους ειπεν· Ουκ οι-
of thee. Answering but the Jesus said; Not you

δατε, τι αιτεισθε. Δυνασθε πειν το ποτηριον,
know, what you ask. Are you able to drink the cup,

δ εγω μελλω κινειν· Λεγουσιν αυτω· Δυ-
which I am about to drink? They say to him; We
ναμεθα. 23 * [Και] λεγει αυτοις· Το μεν πο-
are able. [And] he says to them; The indeed

τηριον μου πικρο· το δε καθισαι εκ δεξιων
cup of me you shall drink; the but to sit at right

μου και εξ ευωνυμων μου, ουκ εστιν εμοι δουναι,
of me and at left of me, not is mine to give,

αλλα· οις ητοιμασται υπο του πατρος μου.
but to whom it has been prepared by the father of me.

24 Και ακουσαντες οι δεκα, ηγανακτησαν περι
And having heard the ten, were angry on account of
των δυο αδελφων. 25 Ο δε Ιησους, προσκαλε-
the two brothers. But Jesus, having

be 1 first; and the *first*, last."

17 † And * when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately, * and said to them on the way,

18 † "Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and Scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.

20 † Then the MOTHER of Zebedee's CHILDREN came to him with her sons, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" * And SHE said, "Command, that in thy KINGDOM, one of These my two Sons may sit at thy Right hand, and the other at thy Left."

22 But Jesus answering, said, "You know not what you request. Can you drink of † the cup, of which I am about to drink?" They say to him, "We can."

23 He says to them, † "You will, indeed, drink of my cup; but to sit at my Right hand, and at * the Left, is not mine to give, except for whom it has been prepared by my FATHER."

24 † And the TEN, having heard, were indignant against the two Brothers.

25 But JESUS, having called them, said, "You

* VATICAN MANUSCRIPT.—16. For many are called, but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the way. 18. to De th—omit. 21. And she said. 21. to him—omit. 23. And—omit.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword." Acts xii. 2; and when John was banished to "that isle which is called Patmos, for the word of God, and for the TESTIMONY of Jesus Christ," Rev. i. 9.

‡ 16. Matt. xix. 30. ‡ 17. Matt. xvi. 21; Mark x. 33; Luke xviii. 31; John xii. 12. ‡ 20. Matt. iv. 21; Mark x. 35. ‡ 23. Matt. xxvi. 30, 42; Mark xiv. 26; Luke xxii. 42; John xviii. 11. ‡ 24. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. ‡ 26. Mark

x. 41; Luke xxii. 24.

μετ' αὐτῆς· λυσάντες ἀγαγετέ μοι. ³ Καὶ εἰς αὐτὴν
 with her; having loosed bring to me. And if
 τις ὑμῖν εἴπῃ τι, εἰπεῖτε· Ὅτι ὁ
 any (one) to you should say any (thing), you shall say; That the
 κύριος αὐτῶν χρεῖαν ἔχει· εὐθεὺς δὲ ἀποσ-
 lord of them need has; immediately and he will
 τέλλει αὐτοὺς. ⁴ Ταῦτο δὲ ὅλον γέγονεν, ἵνα
 send them. This and all has been done, that
 πληρωθῇ τὸ ῥῆθρον διὰ τοῦ προφήτου,
 might be fulfilled the word spoken through the prophet,
 λεγόντος· ⁵ "Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ,
 saying; "Say to the daughter of Zion; Lo,
 ὁ βασιλεὺς σου ἐρχεται σοὶ πρᾶν, καὶ ἐπιβε-
 the king of thee comes to thee meek, and having
 θηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυγίου."
 been set on an ass, even a foal a son of a beast of burden."
⁶ Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες
 Having gone and the disciples, and having done
 καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἠγάγον
 as commanded to them the Jesus, they led
 τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω
 the ass and the foal, and they placed upon
 αὐτὰν τὰ ἱμάτια αὐτῶν· καὶ ἐπεκαθίσεν ἐπάνω
 them the mantles of them; and they caused to sit on (one)
 αὐτῶν. ⁸ Ὁ δὲ πλείστος ὄχλος ἐστρώσαν ἐπ' αὐ-
 of them. The and greater crowd spread of them-
 τῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκοπτον
 selves the mantles in the way; others and cut off
 κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν
 branches from the trees, and scattered in
 τῇ ὁδῷ. ⁹ Οἱ δὲ ὄχλοι οἱ προαγόντες καὶ οἱ
 the way. The and crowds those going before and those
 ἀκολουθούντες ἐκραζόν, λέγοντες· Ὡσαννα τῷ
 following did cry, saying; Hosanna to the
 υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
 son of David; worthy of blessing he coming in name
 κυρίου· Ὡσαννα ἐν τοῖς ὑψίστοις. ¹⁰ Καὶ εἰπελ-
 of Lord; hosanna in the highest. And having
 θήκας αὐτοῦ εἰς Ἱερουσόλυμα, ἐσείσθη πᾶσα
 entered of them into Jerusalem, was moved all
 ἡ πόλις, λέγουσα· Τίς ἐστὶν οὗτος; ¹¹ Οἱ
 the city, saying; Who is this? The
 δὲ ὄχλοι ἐλέγον· Οὗτος ἐστὶν Ἰησοῦς ὁ προφή-
 and crowds said; This is Jesus the prophet,

ties, and a Colt with her; loose them, and bring them to me.

⁸ And if any one questions you, reply, "That the MASTER wants them;" and he will send them promptly."

⁴ Now all this was performed, that the word spoken through the PROPHET might be verified, saying,

⁵ "Say to the DAUGHTER of Zion, Behold thy "KING comes to thee, "LOWLY, † being seated on "an Ass, even * on a Colt "of a Laboring Beast."

⁶ † And the DISCIPLES went, and having done as JESUS directed them,

⁷ They led the ASS, and the COLT, and † put their MANTLES over them, and made him ride.

⁸ And a GREAT PART of the Crowd spread * Their own GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

⁹ And THOSE CROWDS * PRECEDING him, and THOSE that FOLLOWED, shouted, saying, † "Hosanna to the SON of David! † Blessed be HE who 'COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

¹⁰ † And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

¹¹ And the CROWDS answered, "This is JESUS, THAT PROPHET who

* VATICAN MANUSCRIPT.—5. on a Colt. CEDING him, and.

8. Their-own GARMENTS.

9. PRE-

† 8. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Ezek. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xvi. 23; xix. 20; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God's spirit. See Isa. ii. 6, 7; xxii. 1; Hos. xiv. 3. Compare also Hos. i. 7; Mich. v. 10, 11; Zech. ix. 10. † 9. Hosanna, is a Hebrew word, signifying, "Save, we beseech thee;" and in this place is similar to the French "vive le roi," or the English "God save the king." "Hosanna to the son of David," is equivalent to "God preserve the son of David."

† 8. Isa. lxiv. 11; Zech. ix. 9; John xii. 15.
 † 9. Ps. cxviii. 20.

† 6. Mark xi. 4.

† 7. 2 Kings ix. 13;

† 10. Mark xi. 15.

της, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας. ¹² Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν * [τοῦ θεοῦ,] καὶ ἐξεβάλε παύτας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπεζὰς τῶν κολλυβιστῶν κατεστρέψε, καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς. ¹³ Καὶ λέγει αὐτοῖς Γεγραπτά: "Ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται: ὑμεῖς δὲ αὐτὸν ἐποίησατε σπηλαῖον ἡρώτων." ¹⁴ Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεραπεύσεν αὐτούς. ¹⁵ Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαύματα, ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας: "Ὡσαύτα τῷ υἱῷ Δαυὶδ· ἠγανάκτησαν, ¹⁶ καὶ εἶπον αὐτῷ: Ἀκούεις τι οὗτοί λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς: Ναί· οὐδέποτε ἀνέγνωτε; "Ὅτι ἐκ στόματος ῥητιῶν καὶ θηλαζόντων κατήρτισεν αἶνον;" ¹⁷ Καὶ καταλίπεν αὐτούς, ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ φιλισθῆσαι. ¹⁸ Πρωῖας δὲ, ἐπανῆλθον εἰς τὴν πόλιν, ἐπει- νασε. ¹⁹ Καὶ ἰδὼν σύκην μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ: Μήκετι ἐκ σου καρπὸς γερῇται εἰς τὸν αἰῶνα. Καὶ ἐξη- ραύθη παραχρῆμα ἡ σύκη. ²⁰ Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες: Πῶς παραχρῆμα ἐξηραύθη ἡ σύκη; ²¹ Ἀποκρίθεις δὲ ὁ Ἰησοῦς

is from Nazareth in GALILEE."

¹² † And JESUS went into the TEMPLE, and expelled ALL THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of the SELLERS of DOVES; ¹³ and said to them, "It is written, † 'My 'HOUSE shall be called a 'House of Prayer;' but you * make it a Den of Robbers."

¹⁴ And the Blind and Lame came to him in the TEMPLE, and he healed them.

¹⁵ But when the HIGH-PRIESTS and SCRIBES saw the WONDERS which he performed, and * THOSE BOYS who were CRYING in the TEMPLE, "Hosanna to the son of David!" they were exasperated,

¹⁶ and said to him, "Dost thou hear what these are saying?" And JESUS says to them, "Yes; have you never read, † 'Out of the Mouth of Infants and Nurselings thou hast perfected Praise.'"

¹⁷ And having left them, he went out of the CITY, † to Bethany; and passed the night there.

¹⁸ † Returning to the CITY, in the Morning, he was hungry;

¹⁹ and seeing a single Fig-tree by the ROAD, he went to it; but finding nothing on it, except Leaves, he said, "May no fruit grow on thee to the AGE!" And the FIG-TREE instantly withered.

²⁰ † And the DISCIPLES seeing it, were astonished, saying, "How soon is the FIG-TREE withered!"

²¹ Jesus answering,

* VARIAN MANUSCRIPT.—12. of God—omit. who were crying.

12. make it.

15. THOSE BOYS

† 12. The TEMPLE—το ἱερόν. This was not the nave, house, or Temple strictly so called, including only the vestibule, the sanctuary, and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.

† 12. Luke xix. 45; John ii. 14.

† 13. Mark ix. 12.

† 14. Isa. lvi. 7.

† 15. Mark xi. 20.

† 16. Ps. viii. 2.

ΕΙΠΕΝ ΑΥΤΟΙΣ· ΑΜΗΝ ΛΕΓΩ ὙΜΙΝ, ΕΑΝ ΕΧΗΤΕ
add to them: Indeed I say to you, If you may have
 ΠΙΣΤΙΝ, ΚΑΙ ΜΗ ΔΙΑΚΡΙΘΗΤΕ, ΟΥ ΜΟΝΟΝ ΤΟ
faith, and not should doubt, not only the (miracle)
 ΤΗΣ ΣΥΚΗΣ ΠΟΙΗΣΕΤΕ, ΑΛΛΑ ΚΑΝ Τῷ ΟΡΕΙ ΤΟΥΤῸ
of the fig-tree you shall do, but also if to the mountain this
 ΕΙΚΗΤΙ· ΑΡΘῆΤΙ, ΚΑΙ ΒΛΗΘῆΤΙ ΕΙΣ ΤΗΝ
you should say, Be thou lifted up, and he cast into the
 ΘΑΛΑΣΣΑΝ· ΓΕΝΗΣΕΤΑΙ. 22 Καὶ πάντα, ὅσα ἀν
sea; it shall be done. And all, whatever
 αἰτήσῃτε ἐν τῇ προσευχῇ, πιστεύοντες,
you shall ask in the prayer, believing,
 λήψετε.
you shall receive.

23 Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσήλθον
And having come to him into the temple, came
 αὐτῷ διδασκόντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
to him teaching the high-priests and the elders

τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα
of the people, saying; By what authority these (things)
 ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταυτήν,
doest thou? and who to thee gave the authority this?

24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτῶ
Answering and the Jesus said to them, I will ask

ὑμᾶς καὶ γὰρ λόγον ἓνα. Ὅν εἰπῇτε μοι,
you also I word one; which if you may say to me,

καὶ γὰρ ὑμῖν ἔρω, ἐν ποίᾳ ἐξουσίᾳ ταῦτα
also I to you will tell, by what authority these (things)
 ποίω· 25 τὸ βαπτισμὰ Ἰωάννου ποθεν ἦν; ἐγὼ
I do, the dipping of John whence was? from

οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο
heaven, or from men? They and reasoned

παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπώμεν, ἐξ οὐρα
among themselves, saying; If we should say, from hea-
 νου· εἰρήνη ἡμῖν· Διὰ τί οὖν οὐκ ἐπιστεύσατε
ven, he will say to us: Why then not did you believe

αὐτῷ; 26 Ἐὰν δὲ εἰπώμεν, ἐξ ἀνθρώπων φοβού
to him: If but we should say, from men: we

μεθα τοῦ οὄλου· πάντες γὰρ ἐχούσι τὸν Ἰωάννην
fear the crowd: all for hold the John
 ὡς προφῆτην. 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ
as a prophet: And they answering to the Jesus

εἶπον· Οὐκ οἶδαμεν. Ἐφῆ αὐτοῖς καὶ αὐτός·
said: Not we know. Said to them and he:

Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
I do. say to you by what authority these (things)
 ποίω. 28 Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε
I do. What bet to you seems right? A man had

τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ, εἶπε·
children two: and coming to the first, he said:
 Τέκνον, ὕπαγε, σημερὸν ἐργάζου ἐν τῷ ἀμπελῶνι
Son, go, to-day work in the vineyard

μόν. 29 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω·
of me. He and answering said: Not I will:

ὕστερον δὲ μεταμελήθεις, ἀπῆλθε. 30 Καὶ
afterward but having changed his mind, he went. And
 προσελθὼν τῷ ἑτέρῳ, εἶπεν ὡσαύτως. Ὁ δὲ
coming to the other, he said just the same. He and

said to them, "Indeed, I say to you, If you have an unshaken Faith, you will not only do THIS miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

23 And whatever you shall ask in PRAYER, believing, you will receive."

23 And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

24 Jesus replying, said to them, "I will also ask you one Question, which if you answer me, I also will inform you by What Authority I do these things."

25 Whence was THAT IMMERSSION which was of John? From Heaven, or from Men? And they reasoned thus among themselves, "If we say, From Heaven, he will re-tort, Why then did you not believe him?"

26 And it we say, From Men, we dread the crowd; for they all regard JOHN as a Prophet."

27 They, therefore, said to JESUS, in reply, "We cannot tell." And he said to them, "Neither do I tell you by What Authority I perform these things."

28 But what is your opinion of this? A Man had two Sons; and coming to the FIRST, he said, 'Son, go work To-day in my VINEYARD.'

29 He answered, 'I will, sir,' but went not.

30 And coming to the SECOND, he said the same.

* VATICAN MANUSCRIPT.—25. THAT IMMERSSION which was of John.

28. Two Sons.

30. "I will, sir," but went not. 30. And coming to the second, he said the same. And he answering, said, 'I will not,' but afterwards he repented and went.

† 21. Matt. xvii. 9; Luke xvi. 8; James i. 6; 1 Cor. xiii. 2.

† 23. Matt. vii. 3; Mark

xi. 24; James v. 16; 1 John iii. 22; v. 14.

† 23. Mark xi. 27; Luke xii. 1.

ἀπεκρίθει εἰπὼν· Ἐγὼ κύριε, καὶ οὐκ ἀπηλθε.
answering said; I lord, and not want.

21 Τίς ἐκ τῶν δύο ἐποιήσε τὸ θέλημα τοῦ πατρὸς;
Who of the two did the will of the father?

Λέγουσιν· [αὐτῷ]· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ
They say [to him;] The first. Says to them the

Ἰησοῦς· Ἀμὲν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ
Jesus, indeed I say to you, that the tax-gatherers and

αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν
the harlots go before you into the kingdom

τοῦ θεοῦ. 22 Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν
of the God. Came for to you John in

ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ
a way of righteousness, and not you believed him; the

δὲ τελῶναι καὶ αἱ πόρναι ἐπιστεύσαν αὐτῷ·
but tax-gatherers and the harlots believed him; but

ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τῶν
you and seeing not repented afterwards, of the

πιστεύσαι αὐτῷ.
to believe him.

23 Ἄλλην παραβολὴν ἀκούσατε· * [Ἄνθρωπος]
Another parable hear you; [A man]

ἦν οἰκοδομητής, ὅστις ἐφύτευσεν ἀμπελῶνα,
was a householder, who planted a vineyard,

καὶ φράγμας αὐτῷ περιέθηκε, καὶ κώξεν ἐν
and a hedge to it placed around, and digged in

αὐτῷ λίθον, καὶ φκοδομησε πύργον· καὶ ἐξ-
in a wine-press, and built a tower; and let

εἶπεν αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 24 Ὅτε
said to the husbandmen, and went abroad. When

δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε
and drew near the time of the fruits, he sent

τοὺς δούλους αὐτοῦ, πρὸς τοὺς γεωργοὺς, λα-
the slaves of him, to the husbandmen, to

βεῖν τοὺς καρποὺς αὐτοῦ. 25 Καὶ λαβόντες οἱ
to receive the fruits of it. And having taken the

γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν εἰράν,
husbandmen the slaves of him, him indeed they found

ὃν δὲ ἀπεκτείναν, ὃν δὲ ἐλιθάσαν. 26 Πάλιν
him and they killed, him and they stoned with stones. Again

ἀπέστειλεν ἄλλους δούλους, πλείονας τῶν
he sent other slaves, greater than the

πρῶτων καὶ ἐποίησαν αὐτοῖς ὅσαυτα. 27 Ὅτε
first, and they did to them in like manner. After-

τέρον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ,
wards and he sent to them the son of him,

λέγων· Ἐστραφήσονται τὸν υἱὸν μου. 28 Οἱ
saying, They will regard the son of me. The

δὲ γεωργοὶ, ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς·
but husbandmen, seeing the son, said among themselves,

Οὗτος ἐστὶν ὁ κληρονόμος· θύετε, ἀποκτείνετε
This is the heir, come, we may

ὑμῖν αὐτοῦ, καὶ κατασχόμεν τὴν κληρονομίαν
kill him, and may seize his inheritance

And he answering said, 'I will not;' but after-

wards repenting, he went.

31 Which of the two performed the FATHER'S

WILL? They say, "The

"LATTER." JESUS said

to them, † "Indeed, I say

to you, That the TRI-
BUTE-TAKERS and the

HARLOTS precede you in-
to the KINGDOM of GOD.

39 For † John came to

you in a Way of Right-
eousness, and you be-
lieved him not; but the

TRIBUTE-TAKERS and the
HARLOTS believed him;

yet you, having seen it,
did not afterwards repent,

so as to BELIEVE him.

33 Hear Another Para-
ble. There was a House-
holder, † who planted a

Vineyard, and enclosed it
with a Hedge, and digged

† a Wine-press in it, and
built a Tower, and leased

it to Cultivators, and left
the country.

34 And when the VIN-
TAGE approached, he sent
his SERVANTS to the CUL-
TIVATORS, to receive the

FRUITS.

35 But the † CULTIVA-
TORS having seized his

SERVANTS, severely beat
one, and murdered another,

and stoned another.

36 Again, he sent Other
Servants, more honorable
than the FIRST, and they

treated them in a similar
manner.

37 Finally, † he sent
his SON to them, saying,

'They will respect my
SON.'

38 But the CULTIVA-
TORS seeing the SON, said

among themselves, 'This
is the HEIR; † come, let

us kill him, and forcibly
hold the INHERITANCE.'

* VATICAN MANUSCRIPT.—31. to him:—

31. LATTER.

33. A man—only.

† 31. *Lewon*, wine-press, is the word used by Matthew, while *ampeloprasion*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Liebach, which was hewn out of a rock, and divided into two parts. The upper and larger bowl, the part was the place where the grapes were put, the lower and deeper part was the place for receiving the liquid pressed out of them. These two places served for both the press and wine-out. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

† 39. Luke vii. 28.

† 32. Matt. xi. 19; Luke vii. 28.

† 32. Cant. viii. 11; Isa. lv. 1.

Mark xii. 1; Luke xii. 9.

† 33. Heb. xi. 24, 27.

† 37. Heb. i. 9; † John iv. 4.

† 38. Matt. xxi. 9-11; John xi. 46.

αὐτοῦ. ³⁹ Καὶ λαβόντες αὐτὸν, ἐξεβάλον ἐξ
of him. And having taken him, they cast out
τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. ⁴⁰ Ὅταν οὖν
of the vineyard, and killed him. When therefore
ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει
may come the lord of the vineyard, what will he do
τοῖς γεωργοῖς ἐκείνοις; ⁴¹ Λέγουσιν αὐτῷ
to the husbandmen to those? They say to him;
Κακὸς κακῶς ἀπολεσεῖ αὐτούς· καὶ τὸν ἀμπε-
Wretches wretchedly destroy them; and the vine-
λῶνα ἐκδώσεται ἀλλοῖς γεωργοῖς, οἵτινες ἀπο-
yard will let out to other husbandmen, who will
δώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς
render to him the fruits in the seasons
αὐτῶν. ⁴² Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδεποτε
of them. He says to them the Jesus; Never
ἀνεγνώτε ἐν ταῖς γραφαῖς· ⁴³ **Λίθον ὃς ἀπεδοκι-**
have you read in the writings: "A stone which rejec-
μασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς
ted they building, the same was made into
κεφαλὴν γωνίας· παρὰ κυρίῳ ἐγένετο αὕτη,
a head of a corner, from Lord was this,
καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;" ⁴⁴ Διὰ
and it is wonderful in eyes of us: "On account of
τούτου λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ
this I say to you, that shall be taken from you the
βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἐθνεί· ποιοῦντι
kingdom of the God, and shall be given to a nation making
τοὺς καρποὺς αὐτῆς. ⁴⁵ Καὶ ὁ πέσω ἐπὶ τὸν
the fruits of her. And he falling on the
λίθον τούτον, συνθλασθήσεται· ἐφ' ὃν δ' αὖ
stone this, shall be broken: on whom but
πέσῃ, λικμήσει αὐτόν.
it shall fall, it will crush to pieces him.

⁴² Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
And having heard the high-priests and the Phari-
σαῖοι τὰς παραβολὰς αὐτοῦ, ἐγνώσαν, ὅτι περὶ
saees the parables of him, knew, that about
αὐτῶν λέγει. ⁴³ Καὶ ζητοῦντες αὐτὸν κρατῆσαι,
them he says. And seeking him to seize,
ἐφοβήθησαν τοὺς ὄχλους· ἐπεὶ δὲ ὡς προφῆτην
they feared the crowds: since as a prophet
αὐτὸν εἶχον. **ΚΕΦ. κβ'. 22.** Καὶ ἀποκριθεὶς
him they held. And answering
ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς,
the Jesus again said to them in parables,
λέγων· ¹ Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν
saying: Has been likened the kingdom of the heavens
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ
to a man a king, who made marriage-feasts to the
νῦν αὐτόν, ² καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ,
now of him, and he sent the slaves of him,

³⁹ Then seizing him, they thrust him out of the VINEYARD and killed him.

⁴⁰ When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?"

⁴¹ They reply to him, "He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS."

⁴² JESUS says to them, "Have you never read in the SCRIPTURES. ⁴³ A Stone, which the BUILDERS rejected, the same is made the Head-stone of the Corner; this Jehovah has effected, and 'it is wonderful in our Eyes!'"

⁴³ Because of this, I tell you, That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

⁴⁴ And HE WHO FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces."

⁴⁵ And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

⁴⁶ And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

CHAPTER XXII.

¹ And JESUS continuing to discourse to them in Parables, said,

² "THE KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON.

³ and he sent his SER-

† 43. "A Stone, which the BUILDERS rejected." An expression borrowed from mason's, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the Head stone of the corner.—Clarke.

1 20. John xix. 17, 18; Heb. xiii. 11—13.
xxvii. 22; Acts iv. 11; 1 Pet. ii. 7.
viii. 14, 15; Dan. ii. 34, 44, 45.

† 41. Mark xii. 9; Luke xx. 16.
† 43. Matt. viii. 12; Luke xiii. 28, 29.

† 42. Fra.
† 44. Isa.

καλεσαι τους κεκλημενους εις τους γαμους·
to call the having been invited to the marriage-feasts
και ουκ ηθελον ελθειν. ⁴ Πάλιν απεστειλεν
as I not they would to come. Again he sent
αλλους δουλους, λεγων· Ειπατε τοις κεκλημε-
other slaves, saying; Say to the having been
νοις· Ιδου, το αριστον μου ητοιμασα· οι ταυροι
as I see, Lo, the dinner of me I prepared, the bullocks
μου και τα σιτιστα τεθυμενα, και παντα ετοιμα-
of me and the fattings having been killed, and all (things) ready,
δευτε εις τους γαμους. ⁵ Οι δε αμελησαντες,
come to the marriage-feasts. They but neglecting,
απηλθον· ο μιν εις τον ιδιον αγρον, ο δε εις
went away; he indeed to the own field, he and to
την εμποριαν αυτου. ⁶ Οι δε λοιποι κρατη-
the traffic of him. The and remainder having
σαντες τους δουλους αυτου, εβρισαν και απεκτει-
sated the slaves of him, flogged and killed.
ναν. ⁷ Ακουσας δε ο βασιλευς, ωργισθη· και
Hearing heard and the king, was wroth; and
πεμφας τα στρατευματα αυτου, απωλεσε τους
having sent the armies of him, destroyed the
φορεις εκεινους, και την πολιν αυτων ενεφρηνε.
mercenarys those, and the city of them burned.
⁸ Τότε λεγει τοις δουλους αυτου· 'Ο μιν
Then he says to the slaves of him; The indeed
γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ
marriage-feast ready is, they but having been called not
ησαν αξιοι. ⁹ Πορευεσθε ουν επι τας διαζοδο-
were worthy. Go ye therefore to the outlets
των οδων, και οσους αν ευρητε, καλεσατε εις
of the ways, and whoever you may find, call you to
τους γαμους. ¹⁰ Και εξελθοντες οι δουλοι
the marriage-feasts. And having gone forth the slaves
εκεινοι εις τας οδους, συνηγαγον παντας,
those into the ways, they brought together all,
οσους ευρον, ποιηρους τε και αγαθους· και
as many as they found, bad ones both and good ones; and
επλησθη ο γαμος ανακειμενων. ¹¹ Εισελθον
was filled the marriage-feast of reclining ones. Having entered
δε ο βασιλευς θεασασθαι τους ανακειμενους,
and the king to see the reclining ones,
ειδεν εκει ανθρωπον ουκ ενδεδυμενον ενδυμα-
saw there a man not having been clothed a garment
γαμου· ¹² και λεγει αυτω· 'Εταيره, πως
of marriage; and he says to him; Friend, how
εισηλθες εδε, μη εχων ενδυμα γαμου; 'Ο
didst thou enter here, not having a garment of marriage; He
δε εφωμθη. ¹³ Τότε ειπεν ο βασιλευς
but was struck speechless. Then said the king
τοις διακοροις· Δησαντες αυτου ποδας και
to the servants; Having bound of him feet and
χιτας, αρατε αυτον, και εκβαλετε εις το σκοτος
hands, take him, and cast into the darkness
το εξωτερον· εκει εσται ο κλαυμος και ο
the outer; there shall be the weeping and the

vant to call those who had been invited to the festivities; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform those who are invited, Behold, I have prepared my ENTERTAINMENT; my OXEN and FATTINGS are killed, and all is ready; come to the FESTIVAL.'

5 But THEY, disregarding it, went away, ONE to his OWN Farm, and ONE to his MERCHANTISE;

6 and the REST seizing his SERVANTS, insulted, and killed them.

7 And the KING was indignant; and having sent his MILITARY FORCES, destroyed those MURDERERS, and burned their CITY.

8 He then says to his SERVANTS, 'The ENTERTAINMENT indeed is ready, but THOSE who have been INVITED, were unworthy.'

9 Go, therefore, into the PUBLIC ROADS, and whoever you may find, invite to the NUPTIAL FEASTS.'

10 And those SERVANTS went out into the ROADS, and brought together all that they met, Good and Bad; and the FEAST was well supplied with guests.

11 Now the KING having entered to view the GUESTS, saw there a Man not clothed with a Wedding Garment;

12 and he says to him, 'Friend, how camest thou here, not having a Wedding Garment?' And HE was struck speechless.

13 The KING then said to the SERVANTS, 'Bind his Hands and Feet; take him, and thrust him into the OUTER DARKNESS; there will be the WEeping and the GRASHING OF TEETH.'

* VATICAN MANUSCRIPT.—7. And the king was indignant.

12. him.

† 4. Prov. ix. 2.
Rev. iii. 6; xvi. 12; xix. 8

‡ 7. Dan. ix. 26.

§ 8. Acts xiii. 60.

|| 11, 2 Cor. v. 3;

βρυγμος των οδοντων. ¹⁴ Πολλοι γαρ εισι
gnashing of the teeth. Many for are

κλητοι, ολιγοι δε εκλεκτοι
called, few but picked out.

¹⁵ Τότε πορευθεντες οι Φαρισαιοι συμβουλιον
Then having gone the Pharisees counsel

ελαβον, οπως αυτον παγιδευσασιν εν λογω.
took, how him they might ensnare in word.

¹⁶ Και αποστελλουσιν αυτω τους μαθητας αυτων
And they sent away to him the disciples of them

μετα των Ηρωδιανων, λεγοντες. Διδασκαλε,
with the Herodians, saying, O teacher,

οιδαμεν, οτι αληθης ει, και την οδον του
we know, that true thou art, and the way of the

θεου εν αληθεια διδασκεις, και ου μελει σοι
God in truth thou teachest, and not there is care to thee

περι ουδενος· ου γαρ βλεπεις εις προσωπον
about no one; not for thou lookest into face

ανθρωπων. ¹⁷ Ειπε ουν ημιν, τι σοι δοκει;
of men. Say therefore to us, what to thee seems right?

εξεστι δουναι κηνσον Καισαρι, η ου; ¹⁸ Γινους
is it lawful to give tribute to Caesar, or not? Knowing

δε ο Ιησους την πονηριαν αυτων, ειπε· Τι με
but the Jesus the wickedness of them, said, Why me

πειραζετε υποκριται; ¹⁹ Επειδειξατε μοι το
tempt you hypocrites? Show you to me the

νομισμα του κησσου. Οι δε προσηνεγκαν αυτω
coin of the tribute. They and brought to him

δηναριον. ²⁰ Και λεγει αυτοις· Τινος η εικων
a denarius. And he says to them; Of whom the likeness

αυτη και η επιγραφη; ²¹ Λεγουσιν * [αυτω]
this and the inscription? They say [to him;]

Καισαρος. Τότε λεγει αυτοις· Αποδοτε ουν
Of Caesar. Then he says to them; Give you back then

τα Καισαρος Καισαρι και τα του θεου
the (things) of Caesar to Caesar; and the (things) of the God

τω θεω. ²² Και ακουσαντες εθαυμασαν· και
to the God. And having heard they wondered; and

αφεντες αυτον απηλθον.
leaving him they departed.

²³ Εν εκεινη τη ημερα προσηλθον αυτω Σαδ-
In that the day came to him Sad-

δουκαιοι, οι λεγοντες, μη ειαι αναστασιν· και
ducees, they saying, not to be a resurrection; and

επηρωτησαν αυτον, ²⁴ λεγοντες· Διδασκαλε,
they asked him, saying; O teacher,

Μωσης ειπεν· ²⁵ Εαν τις αποθανη μη εχων
Moses said; "If any one should die not having

τεκνα, επιγαμβρευσει ο αδελφος αυτου την
children, shall marry the brother of him the

14 For there are Many invited, but Few selected.

15 ¶ Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation.

16 And they sent to him their DISCIPLES with the HERODIANS, saying, "Teacher, we know That thou art sincere, and teachest the WAY of God in Truth, neither carest thou for any one; for thou lookest not to the Appearance of Men.

17 Tell us, therefore, thy opinion; Is it lawful to pay Tax to Caesar, or not?"

18 But JESUS knowing their WICKEDNESS, said, "Hypocrites! why do you try me?"

19 Show me the TAX-COIN." And THEY handed him a Denarius.

20 And he says to them, † "Whose LIKENESS and INSCRIPTION is this?"

21 They say, "Caesar's." Then he replies to them, † "Render, therefore, the THINGS of Caesar, to Caesar; and the THINGS of GOD, to GOD."

22 And having heard this, they wondered; and leaving him, they went away.

23 † On that day, * Sadducees came to him, who say there is no † Resurrection, and asked him,

24 saying, "Teacher, † Moses said, † If a man die, having no Children, his BROTHER shall marry his WIDOW, and raise up

* VATICAN MANUSCRIPT.—21. to him—omit.

21. Sadducees came to him, who say

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute.
† 23. This is rendered, future life by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an explanation." Sadducees can only mean future life, by implication; its primary signification being a standing or rising up.
† 24. The words of the Law are not quoted verbatim, but according to their sense. The intention was that children by the second marriage should be reckoned in the genealogy of the deceased brother, and inherit his property.

† 15. Mark xii. 12; Luke xx. 20.

† 18. Rom. xiii. 7.

† 22. Mark xii. 13; Luke

.. † 21. v. xli. 2.

† 24. Deut. xxv. 5.

γυναικα αὐτου, και ἀναστήσει σπέρμα τῷ
with of him, and shall raise seed to the
 ἀδελφῷ αὐτου. ²⁵ Ἦσαν δὲ παρ' ἡμῖν ἑπτα
brothers and the first, having married, died:
 ἀδελφοί· και ὁ πρῶτος, γαμήσας, ἐτελεύτησε·
and not having seed, left the wife of him
 και μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτου
to the brother of him. ²⁶ Ὁμοίως και ὁ δευτερος,
like-wise also the second,
 και ὁ τριτος, ἕως τῶν ἑπτα. ²⁷ Ὑποτέρον δὲ
and the third, till the seven. Ἄφ' and
 πάντων ἀπέθανε και ἡ γυνή. ²⁸ Ἐν τῇ οὖν
of all died also the woman. In the therefore
 ἀναστάσει, τίνας τῶν ἑπτα εἶσται γυνή; πάντες
resurrection, of whom of the seven shall be a wife? all
 γὰρ ἔσχον αὐτήν. ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
for had her. Answering and the Jesus
 εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γρα-
and to them. You go astray, not knowing the writ-
 φας, μήτε τὴν δύναμιν τοῦ θεοῦ. ³⁰ Ἐν γὰρ
ings, neither the power of the God. In for
 τῇ ἀναστάσει οὐτε γαμοῦσιν, οὐτε ἐγαμι-
the resurrection neither they marry, nor are given in
 ζονται, ἀλλ' ὡς ἀγγέλαι ³¹ [τοῦ θεοῦ] ἐν
angels, but as messengers [of the God] all
 οὐρανῶ ἐσιν. ³² Περὶ δὲ τῆς ἀναστάσεως τῶν
heaven are. About but the resurrection of the
 νεκρῶν οὐκ ἀνεγύατε το ῥηθὲν ὑμῖν ὑπο
dead (once) not have you read that having been spoken to you by
 τοῦ θεοῦ, λεγόντος· ³³ Ἐγώ εἰμι ὁ θεός
the God, saying: I am the God
 Ἀβραάμ, και ὁ θεός Ἰσαακ, και ὁ θεός Ἰακώβ·
of Abraham, and the God of Isaac, and the God of Jacob?
 Οὐκ ἐστὶν ὁ θεός, θεός νεκρῶν, ἀλλὰ ζώντων.
It is in the God, a God of dead (once), but of living (once).
³⁴ Καὶ ἀκουσάντες οἱ ὄχλοι, ἐξεπλήσσοντο ἐπὶ
And having heard the crowds, were astonished at
 τῇ διδαχῇ αὐτου.
the teaching of him.

³⁴ Οἱ δὲ Φαρισαῖοι, ἀκουσάντες ὅτι ἐφίμωσε
The and Pharisees, hearing that he silenced
 τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·
the Sadducees, were assembled on the same;
³⁵ και ἐπηρώτησεν εἰς ἐξ αὐτῶν, νομικός, πειρα-
and asked one out of them, a lawyer, tempt-
 ζων αὐτῶν ³⁶ [και λεγων]· Διδασκαλε, ποία
eng him [and saying:] O teacher, which
 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ Ὁ δὲ Ἰησοῦς
commandment great in the law? The and Jesus
 ἐφῆκεν αὐτῷ· Ἀγαπήσεις κυρίον τὸν θεόν σου
and to him, "Thou shalt love Lord the God of thee
 ἐν ὅλῃ τῇ καρδίᾳ σου, και ἐν ὅλῃ τῇ ψυχῇ σου,
in whole the heart of thee, and in whole the soul of thee,
 και ἐν ὅλῃ τῇ διανοίᾳ σου. ³⁸ Αὕτη ἐστὶ πρώτη
and in whole the mind of thee." This is first

Offspring to his BRO-
 THER.

²⁵ Now, there were
 with us Seven Brothers;
 and the FIRST, having
 married, died; and hav-
 ing no issue, left his wife
 to his BROTHER.

²⁶ Thus also the SEC-
 OND, and the THIRD, even
 to the SEVENTH.

²⁷ And last of all, the
 WOMAN also died.

²⁸ At the RESURREC-
 TION, therefore, To which
 of the SEVEN will she be
 a WIFE? for they all mar-
 ried her."

²⁹ JESUS answering,
 said to them, "You err,
 not knowing the SCRIP-
 TURES, nor the POWER of
 GOD;

³⁰ for in the RESUR-
 RECTION [state], they nei-
 ther marry, nor are given
 in marriage, but are as
 ANGELS in *HEAVEN.

³¹ But concerning the
 RESURRECTION of the
 DEAD, Have you not read
 the WORD SPOKEN to you
 by GOD, saying,

³² "I am the God of
 'Abraham, and the God
 of Isaac, and the God
 of Jacob?" *He is not the
 God of the Dead, but of
 the Living."

³³ And the crowds
 hearing this, were amazed
 at his TEACHING.

³⁴ § Now the PHARI-
 SEES hearing That he had
 silenced the SADDUCEES,
 flocked about Him.

³⁵ And one of them,
 § a Lawyer, trying him,
 proposed this question;

³⁶ "Teacher, which is
 the great Commandment
 in the LAW?"

³⁷ * And HE said to
 him, § "Thou shalt love
 'Jehovah thy GOD with
 'All thy HEART, and with
 'All thy SOUL, and with
 'All thy MIND."

³⁸ This is *the GREAT
 and First Commandment

* VULGATE MANUSCRIPT.—38. of GOD—omit.

38. the GREAT and First Commandment

38. the GREAT and First Commandment

38. the GREAT and First Commandment

38. the GREAT and First Commandment

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38. the GREAT and First Commandment

38. the GREAT and First Commandment

38. the GREAT and First Commandment

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

30. HEAVEN.

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

32. He is not the God

και μεγαλη εντολη. ³⁹ Δευτερα δε ὁμοια αὐτῇ·
and great commandment. Second and like to it:
"Ἀγαπήσεις τὸν πλησίον σου, ὡς σεαυτὸν."
"Thou shalt love the neighbor of thee, as thyself."
⁴⁰ Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος
In these the two commandments whole the law
και οἱ προφῆται κρεμανταί.
and the prophets are hung.

⁴¹ Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν
Having been assembled and of the Pharisees, asked
αὐτοὺς ὁ Ἰησοῦς, ⁴¹ λέγων· Τί ὑμῖν δοκεῖ περὶ
them the Jews, saying; What to you thinks about
τοῦ Χριστοῦ· τίνας υἱὸς ἐστί; λέγουσιν
the Anointed? of whom a son is he? They say
αὐτῷ· Του Δαυὶδ. ⁴² λέγει αὐτοῖς· Πῶς οὖν
to him; Of the David. He says to them; How then
Δαυὶδ ἐν πνεύματι κυρίον αὐτὸν καλεῖ; λέγων·
David in spirit Lord of him calls? saying;
⁴³ "εἰπεν ὁ κύριος τῷ κυρίῳ μου· Καθὼ ἐκ
"Said the Lord to the Lord of me; Sit thou at
δεξιῶν μου, ἕως ἀν θῶ τοὺς ἐχθρούς σου ὑπο-
right of me, till I may place the enemies of thee a foot-
ποδῖον τῶν ποδῶν σου." ⁴⁴ Εἰ οὖν Δαυὶδ καλεῖ
stool of the feet of thee." If then David calls
αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστί; ⁴⁵ Καὶ οὐδεὶς
him Lord, how a son of him is he; And no one
ἐδυνάτο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησε
was able to him to answer a word; nor dared
τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν
any one from that the day to ask him
οὐκέτι.
any more.

ΚΕΦ. κγ'. 23.

¹ Τότε ὁ Ἰησοῦς ἀλάλησε τοῖς ὄχλοις καὶ
Then the Jesus spoke to the crowds and
τοῖς μαθηταῖς αὐτοῦ, ² λέγων· Ἐπὶ τῆς Μωσέως
to the disciples of him, saying; Upon the Moses
καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρι-
saees sit the scribes and the Phari-
σαῖοι. ³ Πάντα οὖν, ὅσα ἀν εἰπῶσιν ὑμῖν
saees. All therefore, whatever they say to you
* [τῆρειν] τῆρετε καὶ ποιεῖτε· κατὰ δὲ τὰ
* [to observe;] observe you and do you; according to but the
ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ
works of them not do you; they say for, and not
ποιοῦσι. ⁴ Δεσμεύουσι γὰρ φορτία βάρεια καὶ
they do. They bind for burdens heavy and
δυσβάστακτα, καὶ ἐπιτίθεασιν ἐπὶ τοὺς ὤμους
oppressive, and place upon the shoulders
τῶν ἀνθρώπων· τῷ δὲ δακτυλῷ αὐτῶν οὐ
of the men; of the and finger of them not
ὀέλουσι κινήσαι αὐτά. ⁵ Πάντα δὲ τὰ ἔργα
they will to move them. All but the works
αὐτῶν ποιοῦσι πρὸς τὸ θεάσθαι τοῖς ἀνθρώποις.
of them they do to the to be seen to the men.

³⁹ *The Second is similar; † Thou shalt love thy NEIGHBOR as thyself.

⁴⁰ † On These two Commandments * depend the Whole LAW and the PROPHETS."

⁴¹ † And while the PHARISEES were assembled, Jesus asked them,

⁴³ saying, "What is your opinion about the MESSIAH? Whose Son is he?" They say to him, "DAVID'S."

⁴⁵ He says to them, "How then does David, by inspiration, call him his Lord? saying,

⁴⁴ † JEREMIAH said to my LORD, Sit thou at my * Right hand, till I * put thine ENEMIES under *neath thy FEET?"

⁴⁵ If, therefore, David call him Lord, how is he his Son?"

⁴⁶ And no one was able to answer him a Word; nor did any one from THAT DAY presume to question him any more.

CHAPTER XXIII.

¹ Then Jesus spoke to the CROWDS, and to his DISCIPLES,

² saying, "THE SCRIBES and PHARISEES sit in the Chair of MOSES;

³ therefore All things whatever they command you, * do and observe; but do not according to their WORKS; for they say and do not perform.

⁴ * And they prepare heavy and oppressive PAR-
dons, for other MEN'S SHOULDERS, but * they will not move them with their FINGER.

⁵ And they perform all their WORKS to be OBSERVED by MEN; * for thus

* VATICAN MANUSCRIPT.—39. The Second is similar.

3. observe—omit.

4. they will not move them with their FINGER.

† 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

Mat. vii. 12; 1 Tim. i. 5. † 41. Mark xii. 35; Luke xii. 41.

ii. 34; Heb. i. 13. ; & Luke xi. 40; Acts xv. 10.

40. depends.

2. do and observe.

5. for they.

41. put thine

4. And

5. for they.

† 40. depends.

2. do and observe.

5. for they.

Πατентουσι δε τα φυλακτήρια αὐτῶν, καὶ
They widen and the phylacteries of them, and
μεγαλύνουσι τὰ κρασπεῖα * [τῶν ἱματίων αὐ-
they enlarge the tails [of the mantles] of
τῶν.] φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς
them, they love and the upper couch in the
δαιτῶν, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-
feasts, and the first seats in the syna-
γωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς,
synagogues, and the salutations in the markets,
καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ραββί,
and to be called by the men rabbi,
[ραββί.] * Ὑμεῖς δὲ μὴ κληθῆτε ραββί· εἰς
[rabbi.] You but not may be called rabbi, one
γὰρ ἐστὶν ὁμῶν ὁ καθηγῆτης· πάντες δὲ ὑμεῖς
for in of you the leader, all but you
ἀδελφοί ἐστέ. * Καὶ πατέρα μὴ καλεῖσθε ὑμῶν
brethren are. And father not you may call of you
εἰς τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὁμῶν, ὁ
in the earth: one for in the father of you, he
ἐν τοῖς οὐρανοῖς. * Μὴ δὲ κληθῆτε καθηγῆται·
in the heavens: Neither be ye called leaders:
εἰς γὰρ ὁμῶν ἐστὶν ὁ καθηγῆτης, ὁ χριστός.
one for of you in the leader, the anointed.
11 * Ὁ δὲ μείζων ὁμῶν, ἐστὶν ὁμῶν διακονός.
The but greater of you, shall be of you a servant.
12 Ὁστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται·
Who and shall exalt himself, shall be humbled.
καὶ ὁστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.
and who shall humble himself, shall be exalted.
13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
Woe but to you, scribes and Pharisees, hypo-
κριταί· ὅτι καταστρίβετε τὰς οἰκίας τῶν χηρῶν,
cruel: because you destroy the houses of the widows,
καὶ προφασίζεσθε μακρὰ προσευχομένοι· διὰ τοῦτο
and for a show long are praying: through this
ἀπήσθε περισσώτερον κρίμα.
you shall receive heavier judgment.

14 * [Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
Woe to you, scribes and Pharisees,
ὁποκρίται· ὅτι κλείετε τὴν βασιλείαν τῶν
hypocrites: because you shut the kingdom of he-
οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ
heavens to entrance of the men. you for
οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσέρχοντους ἀφίετε
not enter, nor the entering you permit
εἰσελθεῖν.] 15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
to enter.] Woe to you, scribes and Phari-
σαῖοι, ὁποκρίται· ὅτι περιπατεῖτε τὴν θάλασσαν καὶ
sea, hypocrites: because you go about the sea
καὶ τὴν ξῆραν, ποιῆσαι ἓνα προσήλυτον· καὶ
and the dry, to make one proselyte: and

they widen †their †PHY-
LACTERIES, and enlarge
their TAILS.

6 † and love the UPPER
COUCH at FEASTS, and
the PRINCIPAL SEATS in
the SYNAGOGUES,

7 and SALUTATIONS in
the PUBLIC PLACES; and
to be called by MEN,
'Rabbi.'

8 † But you should not
be called Rabbi; because
one is Your *TEACHER,
and all you are Brethren.

9 And style no man on
the EARTH your Father;
for one * is Your HEA-
VENLY FATHER.

10 Nor assume the title
of Leaders; because one
is Your LEADER, the
MESSIAH.

11 † But let the GREAT-
EST of you, become Your
Servant.

12 † And he who shall
exalt himself, will be
humbled; and he who
shall humble himself, will
be exalted.

13 † Woe to you, Scribes
and Pharisees! Because you pun-
der the FAMILIES of WID-
OWS, and for a Disguise
make long Prayers; there-
fore, you will receive a
Heavier Judgment.

14 * [Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you shut
the KINGDOM of the HEA-
VENS against MEN; you
neither enter yourselves,
nor permit those AP-
PROACHING to enter.]

15 Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you trav-
erse SEA and LAND to
make One † Proselyte, and
when he is gained, you

* VATICAN MANUSCRIPT.—6. of their MANTLES—omit. 7. Rabbi—omit. 8. VATICAN. 9. is Your HEAVENLY FATHER. 14.—omit.

† A. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.— 1. To put them in mind of those precepts which they should constantly observe. 2. To proclaim their reverence and respect in the sight of the heathen. And 3. To act as amulets or charms to drive away evil spirits.—Clarke. † 12. Lachmann and Tischendorf omit this verse. † 13. A convert to Judaism.

† A. Num. xv. 38; Deut. vi. 8; xiii. 18. † 11. Matt. xx. 26, 27. † James iii. 1. † 12. Luke xii. 28, 29; Luke xi. 43; xx. 46. † 13. Luke xiv. 11; xviii. 16, James iv. 6; 1 Peter i. 8.

† A. Mark xii. 28, 29; Luke xi. 43; xx. 46. † 12. Luke xiv. 11; xviii. 16, James iv. 6; 1 Peter i. 8.

ὅταν γενῆται, ποιεῖτε αὐτὸν υἱὸν γενητῆς
when he becomes, you make him a son of Gehenna,
διπλοτέρου ὅμων. ¹⁶ Οὐαὶ ὑμῖν, ὁδῆγοι τυφλοὶ,
double of you: Woe to you, guides blind,
οἱ λέγοντες· Ὅς ἂν ὁμοσῇ ἐν τῷ ναῷ, οὐδ' ἐν
the saying: Whoever may swear by the temple, nothing
ἐστὶν· ὁ δ' ἂν ὁμοσῇ ἐν τῷ χρυσῷ τοῦ ναοῦ,
it is; who but ever may swear by the gold of the temple,
οφείλει. ¹⁷ Μωροὶ καὶ τυφλοὶ· τίς γὰρ μείζων
he is bound. O fools and blind; which for greater
ἐστίν; ὁ χρυσός, ἢ ὁ ναός, ὁ ἁγιάζων τὸν
is? the gold, or the temple, that sanctifying the
χρυσόν; ¹⁸ Καὶ· Ὅς εἰς ὁμοσῇ ἐν τῷ θυσιασ-
gold? Also: Whoever may swear by the altar,
τήρῳ, οὐδὲν ἐστὶν· ὁ δ' ἂν ὁμοσῇ ἐν τῷ
nothing it is; who but ever may swear by the
δωρῷ τῷ ἐπάνω αὐτοῦ, οφείλει. ¹⁹ Μωροὶ καὶ
gift that upon it, he is bound. O fools and
τυφλοὶ· τί γὰρ μείζων; τὸ δῶρον, ἢ τὸ
blind; which for greater? the gift, or the
θυσιαστήριον, τὸ ἁγιάζον τὸ δῶρον; ²⁰ Ὁ οὖν
altar, that sanctifying the gift; He then
ὁμοσῶς ἐν τῷ θυσιαστήρῳ, ὁμνυεῖ ἐν αὐτῷ καὶ
swearing by the altar, swears by it and
ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· ²¹ καὶ ὁ ὁμοσῶς
by all the (things) upon it; and he swearing
ἐν τῷ ναῷ, ὁμνυεῖ ἐν αὐτῷ καὶ ἐν τῷ κατοί-
by the temple, swears by it and by the (one) having
κησαντί αὐτόν· ²² καὶ ὁ ὁμοσῶς ἐν τῷ οὐρανῷ,
habited it; and he swearing by the heaven,
ὁμνυεῖ ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθέ-
swears by the throne of the God and by the (one) sit-
μῳ ἐπάνω αὐτοῦ.
ting upon it.

²³ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
Woe to you, scribes and Pharisees; hypo-
ριταὶ· ὅτι ἀποδεκατοῦτε τὸ ἥδυσσμον, καὶ τὸ
crites; because you tithe the mint, and the
ἀνηθόν, καὶ τὸ κυμίνον· καὶ ἀφήκατε τὰ βαρυ-
dill, and the cummin; and pass by the weightier
τέρα τοῦ νομοῦ, τὴν κρίσιν, καὶ τὸν ἐλεόν, καὶ
(things) of the law, the justice, and the mercy, and
τὴν πίστιν. Ταῦτα δὲ εἰς ποιῆσαι, κακεῖνα
the faith. These but it is binding to do, and these
μὴ ἀφιεῖναι. ²⁴ Ὁδῆγοι τυφλοὶ· οἱ διωλίζοντες
not to omit. Guides blind; the straining out
τὸν κωνῶπα τὴν δὲ καμήλον καταπίνοντες.
the gnat the but camel swallowing down.

²⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριταὶ· ὅτι καθαρίζετε τὸ ἐξώθεν τοῦ ποτηρίου
crites; because you cleanse the outside of the cup

make him a Son of Ge-
henna, doubly more than
yourselves.

¹⁶ Woe to you, blind
Guides! you who say, To
swear by the TEMPLE, it
is nothing; but to swear
by the GOLD of the TEM-
PLE, it is binding.

¹⁷ Foolish and Blind!
for which is more sacred,
—the GOLD, or THAT
TEMPLE which CONSE-
CRATED the GOLD?

¹⁸ And, to swear by the
ALTAR, it is nothing; but
to swear by THAT OFFER-
ING which is upon it is
binding.

¹⁹ Foolish and Blind!
for which is more sacred,
—the OFFERING, or
THAT ALTAR which CON-
SECRATES the OFFERING?

²⁰ He therefore who
SWEARS by the ALTAR,
makes oath by it, and by
all things on it;

²¹ and he who SWEARS
by the TEMPLE, makes
oath by it, and by HIM
who DWELT in it;

²² and he who SWEARS
by HEAVEN, makes oath
by the THRONE of GOD,
and by HIM who sits on it.

²³ Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you pay
tithes of MINT, and DILL,
and CUMMIN, but neg-
lect the MORE IMPORT-
ANT matters of the LAW,
—JUSTICE, COMPASSION,
and FAITH. These things
you ought to practise and
not to omit those.

²⁴ Blind Guides! who
filter out the Gnat, yet
swallow the CAMEL.

²⁵ Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you per-
fume the OUTSIDE of the
CUP and the DISH, but

* VATICAN MANUSCRIPT.—17. which CONSECRATES.

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their
wines through a strainer. The Jews did it from religious scruples, the Gentiles from
cleanliness.

† 16. Matt. xv. 14. † 17. Exod. xxx. 29. † 18. Exod. xxx. 27. † 22. Matt.
v. 24. † 23. Luke xi. 42. † 24. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7. † 25.

Mark vii. 4; Luke xi. 39.

καὶ τῆς παροψίδος, ἐσώθεν δὲ γεμουσιν ἐξ ἁρ-
 και of the dish, within but they are full of ri-
 παγῆς καὶ ἀδικίας. Ὁ Φαρισαῖε τυφλε, καθάρισον
 pur and injustice. O Pharisee blind, cleanse
 πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,
 first the inside of the cup and of the dish,
 ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθάρων.
 that may become also the outside of them clean.

¶ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
 Woe to you, scribes and Pharisees, hypo-
 ρίται· ὅτι παρομοιάζετε ταφοὺς κεκοσμημένους,
 crites, because you are like to tombs having been whitened,
 οἵτινες ἐξώθεν μὲν φαίνονται ὀρθροί, ἐσώθεν δὲ
 which without indeed appear beautiful, within but
 γεμουσιν ὅστων νεκρῶν καὶ πάσης ἀκαθαρσίας.
 are full of bones of dead and of all uncleanness.

¶ Ὅπως καὶ ὑμεῖς ἐξώθεν μὲν φαίνεσθε τοῖς
 So also you without indeed appear to the
 ἀνθρώποις δίκαιοι, ἐσώθεν δὲ μέστοι ἐστέ ὑποκ-
 men just, within but full are of hy-
 ρισίως καὶ ἀνομίας.
 pocrisy and of lawlessness.

¶ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
 Woe to you, scribes and Pharisees, hypo-
 ρίται· ὅτι οἰκοδομεῖτε τοὺς ταφούς των προφη-
 crites, because you build the tombs of the prophets,
 των, καὶ κοσμεῖτε τὰ μνημεῖα των δικαίων,
 and adorn the monuments of the just,

καὶ λέγετε· Εἰ ἡμεθεὶς ἐν ταῖς ἡμέραις των
 and say, If we had been in the days of the
 πατέρων ἡμῶν, οὐκ αὖ ἡμεθεὶς κοινῶνοι αὐτῶν
 fathers of us, not we had been partakers of them

ἐν τῷ αἵματι των προφητῶν. ¶ Ὅστε μαρτυ-
 in the blood of the prophets: So that you
 ρεῖτε ἑαυτοὺς, ὅτι υἱοὶ ἐστε των φονευσάντων
 testify to yourselves, that soon you are of the having killed
 τους προφήτας. ¶ Καὶ ὑμεῖς πληρώσατε τὸ
 the prophets. And you fill you the

μέτρον των πατέρων ἡμῶν. ¶ Ὁφεῖς, γεννημάτα
 measure of the fathers of you. O serpents, O broods
 ἐχιδνῶν· πῶς φυγῆτε ἀπὸ τῆς κρίσεως τῆς
 of vipers; how can you flee from the judgment of the
 γενέσεως; ¶ Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω
 Gehennae? Because of this, lo, I send

πρὸς ὑμᾶς προφήτας, καὶ σοφοὺς, καὶ γραμμα-
 to you prophets, and wise men, and scribes,
 τεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώ-
 and out of them you will kill and crucify

σετε, καὶ ἐξ αὐτῶν μαρτυρώσατε ἐν ταῖς
 and out of them you will accuse in the
 συναγωγαῖς ἡμῶν καὶ διακτεῖτε ἀπὸ πόλεως εἰς
 synagogues of you and persecute from city to
 πόλιν· ὥστε αἷμα ἐφ' ὅρας παν αἵμα
 so that may come upon you all blood

δικαίων, ἐκχυρόμενον ἐπὶ τῆς γῆς ἀπὸ του
 being shed upon the earth from the
 αἱμάτων Ἀβὲλ τοῦ δικαίου ὡς τοῦ αἵματος
 blood of Abel the just to the blood

within, they are full of Rapine and Injustice.

¶ Blind Pharisee! first purify the INSIDE of the cup and the dish, that the OUTSIDE of them may also become clean.

¶ Woe to you, Scribes and Pharisees, Hypocrites! ¶ Because you resemble whitened Sepulchres, which indeed, outwardly, appear beautiful; but within, are full of the Bones of the Dead, and of All Impurity.

¶ Thus also you, indeed, outwardly appear righteous to MEN; but inwardly you are full of Hypocrisy and Iniquity.

¶ Woe to you, Scribes and Pharisees, Hypocrites! ¶ Because you build the SEPULCHRES of the PROPHETS, and ornament the MONUMENTS of the JUST,

¶ 30 and say, If we had lived in the DAYS of our FATHERS, we would not have been PARTICIPATORS with them in the MURDER of the PROPHETS.

¶ 31 Thus you testify against yourselves, ¶ That you are the SONS of THOSE who MURDERED the PROPHETS.

¶ 32 ¶ You also will fill up the MEASURE of your FATHERS.

¶ 33 Serpents, ¶ Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA.

¶ 34 On account of this, ¶ Behold, I send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will accuse in your SYNAGOGUES, and persecute from City to City;

¶ 35 so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST,

17. Luke xl. 64; Acts xxiii. 2.

1 Thess. ii. 15.

1st. 2d. 3d., Luke xl. 66.

22. 1 Thess. ii. 16.

29. Luke xl. 67.

33. Matt. iii. 7; xii. 34.

31. Acts vii. 51, 52;

34. Matt.

Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ
 of Zecharias a son of Barachias, whom you killed between
 τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ³⁶ Ἀμὴν λέγω
 the temple and the altar. Indeed I say
 ὑμῖν, ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεάν
 to you, that, shall come these (things) all upon the generation
 ταύτην. ³⁷ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκ-
 this Jerusalem, the kill-
 τεινοῦσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς
 ing the prophets, and stoning the
 ἀπεσταλμένους πρὸς αὐτήν· πόσας ἠθελῆσα
 having been sent to her; how often I desired
 ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυ-
 to gather the children of thee, what manner gather-
 νάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτερύγας;
 a bird the brood of herself under the wings?
 καὶ οὐκ ἠθελῆσατε. ³⁸ Ἰδοὺ, ἀφίεται ὑμῖν ὁ
 and not you were willing. Lo, is left to you the
 οἶκος ὑμῶν * [ἐρημος.] ³⁹ Λέγω γὰρ ὑμῖν· Οὐ
 house of you (a desert.) I say for to you; Not
 μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε. Εὐλογη-
 me you may see from now, till you may say; Having been
 μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
 blessed he coming in name of Lord.

ΚΕΦ. ΚΔ'. 21.

¹ Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπο τοῦ
 And being come out the Jesus was going from the
 ἱεροῦ καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξαί
 temple; and came the disciples of him to point out
 αὐτῷ τὰς οἰκοδομας τοῦ ἱεροῦ. ² Ὁ δὲ Ἰησοῦς
 to him the buildings of the temple. This and Jesus
 εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν
 said to them; Not see you all these; indeed
 λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ
 I say to you, not not should be left here stone upon
 λίθον, ὃς οὐ καταλυθῇται.
 a stone, which not shall be thrown down.

³ Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν
 Sitting and of him upon the mountain of the

to the BLOOD of † Zecha-
 riah, † Son of Barachiah,
 whom you will murder
 between the SANCTUARY
 and the ALTAR.

³⁶ Indeed, I say to you.
 That all these things will
 come upon this GEN-
 ERATION.

³⁷ O Jerusalem, Jeru-
 salem! DESTROYING THE
 PROPHETS, and stoning
 THOSE SENT to thee;
 how often have I desired
 to assemble thy CHILD-
 REN, as a Bird collects
 her YOUNG under her
 WINGS! but you would
 not.

³⁸ Behold, your HABIT-
 ATION is left to you;

³⁹ For I tell you, You
 shall not see me from this
 time, till you shall say,
 † Blessed be HE who
 'COMES in the Name of
 'Jehovah.'"

CHAPTER XXIV.

¹ † And JESUS being
 come out was going from
 the temple; and his
 DISCIPLES came to show
 him the BUILDINGS OF
 the temple.

² And * HE answering,
 said to them, "Do you
 not see all these things?
 I assure you, † There shall
 not be left here a Stone
 upon a Stone; all will be
 overthrown."

³ And as he was sitting
 on the MOUNT OF OLIVES,

* VATICAN MANUSCRIPT.—38. a desert—omit.

2. HE answering, said.

† 35. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiadab, mentioned in 2 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah, and the grandson of Iddo," Zech. i. 1, of whose murder mention is made in the Targum, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a contemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20.) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Iddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 years after the one previously mentioned, yet a period of over two years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says, he was just man. This Abel was the first, and this Zechariah, the last just person, whose blood being spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, episcopally, a word in the first apostle tense, has been thrown into the future, instead of the past.

† 35. 2 Chron. xxiv. 20, 21.
 † 1. Mark xiii. 1; Luke xxi. 5.

† 37. Luke xiii. 34.
 † 2. Luke xix. 44.

† 38. Psal. cxviii. 26; Mat. . . xi. 9.

ελθουσιν, προσελθον αυτω οι μαθηται κατ' ιδιαν, ελθε υμεν, come to him the disciples privately, λεγοντες· Επει ημιν, ποτε ταυτα εσται; και saying, Tell to us, when these (things) shall be? and τι το σημειον της σης παρουσιας και της what the sign of the thy presence and of the συντελειας του αιωρος; 4 Και αποκριθεις ο and of the age? And answering the ιησους ε·πεν αυτοις· Βλεπετε, μη τις υμας Jesus said to them; Take heed, not any one you πλανησθ. 5 Πολλοι γαρ ελευσονται επι τη any deceiver. Many for shall come in the ονομати μου, λεγοντες· Εγω ειμι ο Χριστος· name of me, saying; and the Anointed; και πολλους πλανητουνσι. 6 Μελλησθετε δε and many they shall deceive. You shall be about and ακουειν πολεμων, και ακοας πολεμων· ορατε, to hear wars, and reports of wars; see, μη θροισθη· δει γαρ * [παντα] γενεσθαι· not you be disturbed; it behoveth for [all] to take place, αλλ' ουκ εστι το τελος. 7 Εγερθησεται γαρ but not yet is the end. Shall be roused up for εθνος επι εθνος, και βασιλεια επι βασιλεια· και nation against nation, and kingdom against kingdom; and εσονται λιμοι, * [και λοιμοι,] και σεισμοι κατα there shall be famines, [and plagues,] and earthquakes in τοκευς. 8 Παντα δε ταυτα αρχη ωδινων· plagues. All but these a beginning of sorrows. 9 Τότε παραδουσιν υμας εις θλιψιν, και αποκ· Then they shall deliver up you to affliction, and shall τερονειν υμας· και εσεσθε μισουμενοι υπο tearing you; and you shall be being hated by παντων των εθνων δια το ονομα μου all of the nations on account of the name of me. 10 Και τότε σκανδαλισθησονται πολλοι· και And then shall be caused to stumble many, and αλληλους παραδουσιν, και μισητουςιν αλλη· each other shall deliver up, and shall hate each λους. 11 Κυ πολλοι ψευδοπροφηται εγερθη· other And many false-prophets shall be σονται, και πλανησουσι πολλους· 12 και δια roused up, and shall deceive many. and become of το πλεθυνειν την ανομιαν, ψυγησεται η the to be increased the lawlessness, shall be cooled the αγape των πολλων. 13 Ο δε υπομεινας εις love of the many. He but holding out to τελος, εστος σωθησεται. 14 Και κηρυχθησεται and, the name shall be saved. And shall be published τουτο το ευαγγελιον της βασιλειας εν ολη τη this the glad tidings of the kingdom in whole the οικουμενη, εις μαρτυριον πασι τοις εθνεσι· και habitable, for a testimony to all the nations; and τότε ηξει το τελος. 15 Όταν ουν ιδητε το then shall come it) s end. When therefore you may see the β·α·λ·γ·μ·α της αρημωσεως, το ρηθεν abomination of the desolation, the word having been spoken

the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the sign of thy presence, and of the consummation of the age?"

4 And Jesus replying to them, said, "Beware, that no one deceive you; 5 for many will assume my name, saying, 'I am the MESSIAH;' and will deceive many.

6 And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 Then they will deliver you up to affliction, and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then Many will be betrayed, and will betray their associates, and abhor them.

11 And Many False Prophets will arise, and will deceive Many.

12 and because VICE will abound, the LOVE of the MANY will cool.

13 But HE who PATIENTLY ENDURES to the End, will be saved.

14 And These GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, that DESTRUCTIVE ABOMINA-

* Vatican Manuscript.—d. all—omit.

7. and plagues—omit.

1 & 4. Kph. v. 6; 1 John iv. 1.

1 9. Mark xlii. 6; Luke xli. 13; John xv. 20.

1 11m. i. 14.

1 11. Acts xx. 20; 2 Pet. ii. 1.

1 12. Matt. x. 22.

1 14. Matt. iv. 23;

1 12m. x. 15, ix. 25; Col. i. 6 22.

1 15. Rom. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἐστὼς ἐν τοῦ
through Daniel the prophet, having stood in place
ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω·) ¹⁶ τότε οἱ ἐν
holy: (he reading let him think:) then they in
τῇ Ἰουδαίᾳ, φευγέτωσαν ἐπὶ τὰ ὄρη· ¹⁷ ὁ
the Judea, let them flee to the mountains: he
ἐπὶ τοῦ δωματος, μὴ καταβαινέτω, ἀραι τὰ ἐκ
upon the roof, not let him go down, to take the out of
τῆς οἰκίας αὐτοῦ· ¹⁸ καὶ ὁ ἐν τῷ ἀγρῷ, μὴ
the house of him: and he in the field, not
ἐπιστρέψατω ὀπίσω, ἵνα τα ἱμάτια αὐτοῦ.
let him turn back, to take the mantle of him.
¹⁹ Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
Woe and to the in womb having and to the
θηλαζούσαις ἐκεῖναις ταῖς ἡμέραις. ²⁰ Προσ-
giving suck in those the days. Pray
εὐχεσθε δε, ἵνα μὴ γενηται ἡ φυγὴ ὑμῶν
you and, that not may be the flight of you
χρῆματος, μὴδε σαββατῶ. ²¹ Ἔσται γὰρ τότε
of winter, nor in sabbath. Shall be for then
θλίψις μεγάλη, οἷα οὐ γεγονεν ἀπ' ἀρχῆς
affliction great, even as not has been from a beginning
κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γενηται. ²² Καὶ
of world till the now, nor not not may be. And
εἰ μὴ ἐκολοβωθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν
except were shortened the days those, not should
ἐσθῶν πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς
eat saved all flesh, on account of but the chosen
κολοβωθησονται αἱ ἡμέραι ἐκεῖναι. ²³ Τότε εἰ-
shall be shortened the days those. Then if
πὶς ὑμῖν εἶπῃ· Ἰδοὺ, ὥς ὁ χριστὸς, ἢ ὧδε· μὴ
any to you should say: Lo, here the anointed, or here; not
πιστεύετε. ²⁴ Ἐγερθησονται γὰρ ψευδοχριστοὶ
believe you. Shall be raised for false anointed ones
καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα
and false prophets, and shall give signs great
καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν καὶ
and wonders, so as to deceive, if possible even
τοὺς ἐκλεκτοὺς. ²⁵ Ἰδοὺ, προεῖρηκα ὑμῖν. ²⁶ Ἐάν
the chosen. Lo, I have foretold to you. If
οὐκ εἰποσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρημῷ ἐστὶ· μὴ
them they should say to you; Lo, in the desert he is, not
ἐξελθῆτε· Ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύ-
you should go out; Lo, in the retired places, not you should
σετε. ²⁷ Ὡς γὰρ ἡ ἀστραὴ ἐξέρχεται ἀπὸ
believe. As for the lightning comes out from
ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως
east, and shines to west, so

TION, which is SPOKEN
of through Daniel the
PROPHET," (READER at-
tend!)

¹⁶ † "then let THOSE
in JUDEA escape to the
MOUNTAINS;

¹⁷ let not HIM who is
on the ROOF descend to
take the things from his
HOUSE;

¹⁸ and let not HIM who
is in the FIELD, return to
take his MANTLE.

¹⁹ † But alas for the
PREGNANT and the NURS-
ING WOMEN in THOSE
DAYS!

²⁰ Pray, therefore, that
your FLIGHT be not in the
Winter, nor on a Sab-
bath;

²¹ for † then there will
be great DISTRESS, such as
never happened from the
beginning of the world till
NOW, nor ever will be.

²² † And unless those
DAYS were cut short, No
One could survive; but
on account of the CHO-
SEN, those DAYS will be
limited.

²³ † If any one should
say to you then, 'Behold!
here is the MESSIAH,' or
'there;' believe it not;

²⁴ because False Mes-
siah's and False Prophets
will arise, who will pro-
pose great Signs and
Prodigies; so as to de-
lude, if possible, even the
CHOSEN.

²⁵ Remember, I have
forewarned you.

²⁶ If, therefore, they
say to you, 'Behold, he is
in the DESERT!' go not
forth; or, 'Behold, he is
in SECRET APARTMENTS!'
believe it not.

²⁷ † For as the LIGHT-
NING emerges from the
East, and shines to the

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jeru-
salem, and several furlongs of land round about it, were accounted holy. † 16. Jow-
phus and Eusebius inform us that when the Romans under Cestius Gallus made their first
advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and in-
deed impolitic manner; at which Josephus testifies his surprise, since the city might then
have been easily taken. By this means they gave as it were a signal to the Christians to
retire; which, in regard to this admonition, they did, some to Pella, and others to Mount
Libanus, and thereby preserved their lives.—Doddridge.

† 19. Luke xxiii. 29.
xiii. 31; Luke xvii. 23; xxi. 8.

† 21. Dan. ix. 24.
† 27. Luke xvii. 24.

† 22. Isa. lxvi. 8, 9.

† 23. Mark

εσται και ἡ παρουσία του υἱου του ανθρωπου.
shall be also the presence of the son of the man.

²⁸ Οπου * [γάρ] εαν ᾖ το πτωμα, εκει συναχ-
Where (for) ever may be the carcass, there will be

θηγονται οἱ αετοι. ²⁹ Ευθως δε μετα την θλιψιν
gathered the eagles. Immediately but after the affliction

των ημερων εκεινων, ὁ ἡλιος σκοτισθησεται,
of the days those, the sun shall be darkened,

και ἡ σεληνη ου δωσει το φεγγος αὐτης, και
and the moon not shill give the light of her, and

οι αστρες παυονται απο του ουρανου, και αι
the stars shall fall from the heaven, and the

δυναμεις των ουρανων σαλευθησονται. ³⁰ Και
powers of the heavens shall be shaken. And

τοτε φανησεται το σημειον του υἱου του
then shall appear the sign of the son of the

ανθρωπου εν τη ουρανω· και τοτε κοψονται
man in the heaven; and then shall lament

πασαι αι φυλαι της γης, και οψονται τον υἱον
all the tribes of the earth, and they shall see the son

του ανθρωπου ερχομενον επι των νεφελων του
of the man coming upon the clouds of the

ουρανου, μετα δυναμεις και δοξης πολλης·
heaven, with power and glory much;

³¹ και αποστέλει τους αγγελους αὐτου μετα
and he will send the messengers of him with

σαλπιγγος φωνης μεγαλης· και επισυναξουσι
of trumpet a voice great; and they shall gather

τους εκλεκτους αυτου εκ των τεσσαρων ανεμων,
the chosen (one) of him from the four winds,

απ' ακρων ουρανων εως ακρων αυτων. ³² Απο
from extremities of heavens to extremities of them. From

δε της συκης μαθετε την παραβολην· όταν
but the fig-tree learn you the parable; when

ἡξη ὁ κλαδος αὐτης γενηται ἀκαλος, και τα
already the branch of her may be tender, and the

φύλλα εκφυη, γνωσκετε, ὅτι εγγυς το
leaves shall forth, you know, that near the

θερος· ³³ Οὕτω και ὑμεις, όταν ιδητε παντα
summer; so also you, when you may see all

ταυτα, γνωσκετε, ὅτι εγγυς εστιν ἐπὶ θύραις.
these, know you, that near it is at doors.

³⁴ Ἀμην λεγω ὑμιν, ου μη παρελθῇ ἡ γενεα
Indeed I say to you, not not may pass away the generation

αὕτη, ὥς αν παντα ταυτα γενηται. ³⁵ Ὅ
this, will all these may be done. The

ουρανος και ἡ γη παρελευσεται· οἱ δε λόγοι
heaven and the earth shall pass away; the but words

μου ου μη παρελθωσι.
of me not may pass away.

³⁶ Περὶ δε της ἡμερας εκεινης και ὥρας ουδεις
About and the day that and hour no one

οιδει, ουδε οἱ αγγελοι των ουρανων, ει μη ὁ
knows, nor the messengers of the heavens, except the

πατηρ μορος. ³⁷ Ὡς περ δε αι ἡμεραι του Νωε,
father alone. As and the days of the Noe,

West; so will be the
presence of the son of

MAN.
28 Wherever the DEAD
CARCASS may be, there
the EAGLES will be col-
lected.

29 And speedily after
the AFFLICTION of those
DAYS, the SUN will be
obscured, and the MOON
will withhold her LIGHT,
and the STARS will fall
from HEAVEN, and the
POWERS of the HEAVENS
will be shaken.

30 And the SIGN of the
SON of MAN will then ap-
pear in * Heaven; and
then ALL the TRIBES of
the LAND will lament;
and they will see the SON
of MAN coming on the
CLOUDS of HEAVEN, with
great Majesty and Power.

31 And he will send
his MESSENGERS with a
loud-sounding Trumpet,
and they will assemble
his CHOSEN from the
FOUR Winds,—from one
Extremity of Heaven to
the other.

32 Now learn a PARA-
BLE from the FIG-TREE.
When its BRANCH is yet
tender, and puts forth
leaves, you know that
SUMMER is near.

33 Thus also, when you
shall see ALL these things,
know, That the is nigh
at the Doors.

34 Indeed, I say to you,
* That this GENERATION
will not pass away, till
ALL these things be ac-
complished.

35 The HEAVEN and
the EARTH will fail; but
my WORDS cannot fail.

36 But no one knows
concerning that DAY and
* Hour; no, not the AN-
GELS of the HEAVENS,
* nor the SON, but the
FATHER only.

37 * For as the DAYS

* VATICAN MANUSCRIPT.—28 for—omit. 30. Heaven. 34. That this. 35.
Hour. 28. nor the son, but the FATHER only. 37. For as.
1. 2. DEUT. xxv. 11. 40. 3. 20. Mark xiii. 34; Luke xxi. 35; Acts ii. 20. 1. 30
Rev. i. 7. 4. 31. Matt. xxi. 41; 1 Cor. xv. 52; 1 Thess. iv. 16. 2. 32. James v. 8
5. 24. Matt. xxiii. 35; Mark xiii. 30; Luke xxi. 32. 3. 35. Acts i. 7.

οὕτως ἐσται *^[καί] ἡ παρουσία τοῦ υἱοῦ τοῦ
 even so will be ^[also] the presence of the son of the
 ἀνθρώπου. 38 Ὅσοι γὰρ ἦσαν ἐν ταῖς ἡμέραις
 man. As for they were in the days
 ταῖς πρὸ τοῦ κατακλύσμου πρῶτοντες καὶ
 the before the flood eating and
 πινόντες, γαμούντες καὶ ἐκγαμίζοντες, ἀχρι
 drinking, marrying and giving in marriage, till
 ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,
 of which day entered Noe into the ark,
 39 καὶ οὐκ ἐγνώσαν, ὥς ἦλθεν ὁ κατακλύσμος
 and not they knew, till came the flood
 καὶ ᾗεν ἅπαντας· οὕτως ἐσται *^[καί] ἡ
 and took away all; even so will be ^[also] the
 παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 Τότε δύο
 presence of the son of the man. Then two
 ἔσονται ἐν τῇ ἀγρῷ· ὁ εἰς παραλαμβάνεται,
 shall be in the field; the one is taken away,
 καὶ ὁ εἰς ἀφίεται. 41 Δύο αλθθούσαι ἐν τῇ
 and the one is left. Two grinding in the
 μύλων· μία παραλαμβάνεται, καὶ μία ἀφίεται.
 mill; one is taken away, and one is left.
 42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἰδατε, ποῖα ὥρα
 Watch you therefore, because not you know, in what hour
 ὁ κύριος ὑμῶν ἐρχεται. 43 Ἐκεῖνο δὲ γινώσκετε,
 the Lord of you comes. This but know you,
 ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης, ποῖα φυλακὴ ὁ
 that if had known the householder, in what watch the
 κλέπτης ἐρχεται, ἐρηγόρησεν αὐτὸν, καὶ οὐκ
 thief comes, he would have watched, and not
 αὐτὸν εἰσεῖν διουρυνῆναι τὴν οἰκίαν αὐτοῦ.
 he would have allowed to be dug-through the house of him.
 44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ· ὅτι,
 On account of this also you be ready; because,
 ὅ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου
 in which hour not you think, the son of the man
 ἐρχεται.
 comes.

45 Τίς ἀρα ἐστὶν ὁ πιστὸς δούλος καὶ φρονιμὸς,
 Who then is the faithful slave and prudent,
 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θερα-
 whom placed the lord of him over of the domest-
 πείας αὐτοῦ, τοῦ δούναι αὐτοῖς τὴν τροφὴν ἐν
 ties of him, of the to give to them the food in
 καιρῷ; 46 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν
 season? Blessed the slave that, whom coming
 ὁ κύριος αὐτοῦ εὖρησεν ποιοῦντα οὕτως. 47 Ἀμὴν
 the lord of him shall find doing so. Indeed
 λέγω ὑμῖν, ὅτι εἰ πᾶσι τοῖς ὑπαρχουσιν αὐτῷ
 I say to you, that over all the possessions of him
 καταστήσει αὐτόν. 48 Ἐὰν δὲ εἴπῃ ὁ κακὸς
 he will place him. If but should say the bad
 δούλος· ἰεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ
 slave that in the heart of him, Delays the
 κύριος μου *^[εἰσελθῆναι] 49 καὶ ἀρῆται τυπεῖν τοὺς
 lord of me [to come,] and should begin to strike the

of NOAH, thus will be the PRESENCE of the SON of MAN.

38 † For as in those DAYS, THOSE before the DELUGE, they were eating and drinking, marrying, and pledging in marriage, till the Day that Noah entered the ARK,

39 and understood not, till the DELUGE came, and swept them all away; thus will be the PRESENCE of the SON of MAN.

40 † Two men shall then be in the FIELD; * one will be taken, and the * other left.

41 Two women shall be grinding at the MILL; one will be taken, and the other left.

42 † Watch, therefore. Because, you do not know at what * Day your MASTER will come.

43 But you know this, that if the HOUSEHOLDER knew at What Hour of the night; the * THIEF would come, he would watch, and not suffer him to break into his HOUSE.

44 Therefore, be ye also prepared; Because the SON of MAN will come at an Hour, when you do not expect him.

45 † Who then is the FAITHFUL and prudent Servant, whom his MASTER has placed over his HOUSEHOLD, to give them food in due Season?

46 Happy that SERVANT, whom his MASTER, on coming, shall find thus employed!

47 † Indeed, I say to you, That he will appoint him over All his POSSESSIONS.

48 But if that Servant should WICKEDLY say in his HEART, 'My MASTER delays;'

49 and should begin to

* VATICAN MANUSCRIPT.—37. also—omit.
 43. Day.

33. also—omit.

40. one.

40. other

† 38. Gen. vi. 3-5; vii. 1; Luke xvi. 26; 1 Pet. iii. 20.

39. Luke xxi. 26.

† 47. Matt. xxv. 21, 23; Luke xxi. 20.

† 42. Matt. xxv. 13; Mark xiii. 35.

† 43. Luke xxi. 36; 1 Thess. v. 6; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.

συνδουλός, εσθιῶν δε καὶ πινὼν μετὰ τῶν μεθού-
follow-along, may eat and also may drink with the
 τῶν ³⁰ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν
drunk; shall come the lord of the slave that in
 ἡμέρᾳ. ἢ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἢ οὐ
a day, in which not he expects, and in an hour, in which not
 γινώσκει· ³¹ καὶ διχοτομηθεὶς αὐτὸν, καὶ τὸ
he know; and shall cut asunder him, and the
 μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ
part of him with the hypocrites will place; there
 ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.
will be the weeping and the gnashing of the teeth.

ΚΕΦ. κ'. 25.

¹ Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν
Then will be compared the kingdom of the heavens
 δεκα παρθένοις, αἰτίαις, λαβούσαις τὰς λαμπάδας
ten virgins, who, having taken the lamps
 αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.
of them, went out to a meeting of the bridegroom.
² Πεντε δὲ ᾤοντο ἐξ αὐτῶν φρονιμοί, καὶ πέντε
Five and saw of them prudent, and five
 μωροί. ³ Αἰτίαις μωροί, λαβούσαις τὰς λαμπάδας
foolish. Who foolish, having taken the lamps
 αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἐλαίον. ⁴ Αἱ
of them, not took with themselves oil. The
 δὲ φρονιμοὶ ἔλαβον ἐλαίον ἐν τοῖς αγγείοις
but prudent took all in the vessels
 * [αὐτῶν] μετὰ τῶν λαμπάδων αὐτῶν. ⁵ Χρο-
(of them) with the lamps of them. Delay-
 νηστος δὲ τοῦ νυμφίου, ἐνσταξάν πασαι, καὶ
ing and the bridegroom, nodded all, and
 ἐκαθύον. ⁶ Μεσῆς δὲ νυκτός κραυγὴ γέγονεν·
did sleep. Of mid-night and night a cry was raised;
 Ἴδου, ὁ νυμφίος * [ἐρχεται]· ἐξέρχισθε εἰς ἀπαν-
Lo, the bridegroom (comes); go out to a meet-
 τήσιν αὐτοῦ. ⁷ Τότε ἤγερθησαν πασαι αἱ παρθένοι
ing of him. Then arose all the virgins
 ἐκείναι, καὶ ἐκασμύσαν τὰς λαμπάδας αὐτῶν.
them, and put in order the lamps of them.

beat his FELLOW-SER-
 VANTS, and should eat
 and drink with the IN-
 TEMPERATE;

⁵⁰ the MASTER of that
 SERVANT will come in a
 Day when he does not
 expect him, and at an
 Hour of which he is not
 aware,

⁵¹ and will cut him off,
 and will appoint his POR-
 TION with the HYPO-
 CRITES; †there will be
 the WEEPING and the
 GRASHING OF TEETH.

CHAPTER XXV.

¹ THE KINGDOM of the
 HEAVENS, at that time,
 may be compared to Ten
 † Virgins, who, having
 taken their LAMPS, went
 out † to meet † the BRIDE-
 GROOM.

² Now five of them
 were * foolish, and five
 were prudent.

³ * For the FOOLISH
 took their LAMPS, but
 carried no Oil with them.

⁴ THE PRUDENT, how-
 ever, besides * their own
 LAMPS, took Oil in the
 VESSELS.

⁵ While the BRIDE-
 GROOM delayed, † they
 all became drowsy, and
 fell asleep.

⁶ And at Midnight a
 Cry was raised, 'Behold,
 the BRIDEGROOM; go out
 and * meet him!'

⁷ Then All those vir-
 gins arose, † and put
 their LAMPS in order.

* VATICAN MANUSCRIPT.—1. foolish, and five were prudent.
 & their own. & comes—omit. & to the Meeting.

3. For the foolish.

† 1. Virgin signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. 4. It has been thought best to retain the word here. † 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this cus-
 tom.—"The bride lived at Serampore, to which place the bridegroom was to come by water.
 At 7 waiting two or three hours, at length, near midnight, it was announced in the very
 words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the per-
 sons employed now lighted their lamps, and ran with them in their hands to fill up their
 stations in the procession; some of them had lost their lights, and were unprepared, but it
 was then too late to seek them, and the cavalcade moved forward to the house of the bride;
 at which place the company entered a large and splendidly illuminated area, before the
 house, covered with an awning, where a great multitude of friends, dressed in their best ap-
 parel, were seated upon mats. The bridegroom was carried in the arms of a friend, and
 placed in a superb seat in the midst of the company, where he sat a short time, and then
 went into the house, the door of which was immediately shut, and guarded by sentries. I
 saw others expostulated with the door-keepers, but in vain. Never was I so struck with our
 Lord's beautiful parable as at this moment—"And the door was shut."

† 61. Matt. viii. 12; xiii. 42; xiv. 20. † 1. Eph. v. 30, 30; Rev. xix 7; xxi. 2, 9
 & 1 Thess. v. 6. † 7. Luke xii. 35.

Ἄι δε μωραὶ ταῖς φρονιμοῖς εἶπον· Δότε ἡμῖν
The but foolish to the prudent said, Give to us
ἐκ τοῦ ελαίου ὕμῶν, ὅτι αἱ λαμπάδες ἡμῶν
out of the oil of you, because the lamps of us
σβεννύνται. Ἐπεκρίθησαν * [δε] αἱ φρονιμοί,
are extinguished. Answered [but] the prudent,
λεγουσαι· Μηποτε οὐκ ἀρκεσθὶ ὑμῖν καὶ ὕμιν
saying, Least not it might suffice to us and to you,
πορεύεσθε μάλλον πρὸς τοὺς πωλουντας, καὶ
go you rather to the selling, and
ἀγοράσατε ταῦτα. 10 Ἀπερχομένων δὲ αὐτῶν
buy to yourselves. Going away and of them
ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοίμοι
to buy, came the bridegroom; and the prepared ones
εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-
entered with him into the nuptial-feasts; and was
λείσθη ἡ θύρα. 11 Ὑστερον δὲ ἐρχονται καὶ
closed the door. Afterwards and come also
αἱ λοιπαὶ παρθενοὶ, λεγουσαι· Κυριε, κυριε,
the remaining virgins, saying, O lord, O lord,
ανοίξον ἡμῖν. 12 Ὁ δὲ ἀποκρίθεις εἶπεν· Ἀμὴν
open to us. He but answering said; Indeed
λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 14 Γρηγορεῖτε οὖν,
I say to you, not I know you. Watch you therefore,
ὅτι οὐκ οἰδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.
because not you know the day, nor the hour.
14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς
Like for a man going abroad called the
ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπαρ-
own slaves, and delivered to them the goods
χόντα αὐτοῦ. 15 καὶ ὃ μὲν ἔδωκε πέντε
of him. He but indeed he gave five
τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν ἕκαστῳ
talents, to him and two, to him and one; to each
κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδημήσεν
according to the own power; and went abroad
εὐθεὺς. 16 Πόρευθε * [δε] ὁ δὲ τα πέντε
immediately. Going [and] he the five
τάλαντα λαβὼν, ἐργάσατο ἐν αὐτοῖς, καὶ
talents having received, traded with them, and
ἐποίησεν ἄλλα πέντε * [τάλαντα.] 17 Ὡς αὖ-
made other five [talents.] Like
τως * [καὶ ὁ] τα δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα
wise [also he] the two, gained also he other
δύο. 18 Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὠρυζεν
two. He but the one having received having retired dug
* [ἐν] τῇ γῇ, καὶ ἀπεκρύψε τὸ ἀργύριον τοῦ
[in] the earth, and hid the silver of the
κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἐρχεται
lord of him. After but time much comes
ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει
the lord of the slaves those, and adjusts
μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τα
with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT,
'Give us of your OIL; for
our LAMPS are going out.'
9 But the PRUDENT re-
plied, saying, 'Least there
be not enough for us and
you, go rather to THOSE
who SELL, and buy for
yourselves!'
10 And while they were
going away to buy, the
BRIDEGROOM came; and
THEY, who were PRE-
PARED, entered with him
to the NUPTIAL-FEASTS;
‡ and the DOOR was shut.
11 Afterwards came
also the OTHER Virgins,
saying, † Master, Master,
open it for us!
12 But HE answering,
said, 'Indeed, I say to
you, I recognize you not.'
13 † Watch, therefore,
because you know neither
the DAY nor the HOUR.
14 † Again, [it is] like
a Man, who, intending to
travel, called his OWN
Servants, and delivered to
them his GOODS.
15 And to ONE he gave
Five † Talents, to ANO-
THER two, and to ANO-
THER one; ‡ to each
according to his RESPEC-
TIVE Capacity; and im-
mediately departed.
16 He who had RE-
CEIVED the FIVE Talents,
went and traded with
them, and * gained Other
five.
17 And in like manner
HE who had received the
two, gained Other two.
18 But HE who had re-
ceived the ONE, went and
dugged the EARTH, and
hid his MASTER'S MONEY.
19 After a long Time
the MASTER of those
SERVANTS returned, and
reckoned with them.
20 Then HE, who had

* VATICAN MANUSCRIPT.—9. but—omit. 16. And—omit. 16. gained Other five. 16. Talents—omit. 17. he also—omit. 18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £160 and £280.

‡ 10. Luke xiii. 25. ‡ 12. Matt. vii. 2, 22. ‡ 13. Matt. xxiv. 42, 44; Mark xiii. 35, 36. ‡ 14. Luke xii. 12. ‡ 15. Rom. xii. 6; 1 Cor. xii. 7, 11, 29; Eph. iv. 11.

ΠΕΝΤΕ ΤΑΛΑΝΤΑ ΛΑΒΩΝ, ΠΡΟΣΗΓΕΓΚΕΝ ΑΛΛΑ
five talents having received, brought
ΠΕΝΤΕ ΤΑΛΑΝΤΑ, ΛΕΓΩΝ· ΚΥΡΙΕ, ΠΕΝΤΕ ΤΑΛΑΝΤΑ
five talents, saying, O lord, five talents
ΜΟΙ ΠΑΡΕΔΩΚΑΣ· ΙΔΕ, ΑΛΛΑ ΠΕΝΤΕ ΤΑΛΑΝΤΑ
to me thou didst send; see, other five talents
ΕΚΕΡΘΗΣΑ * [ΕΠ' ΑΥΤΟΙΣ.] Ὁ ΚΥΡΙΟΣ
I gained [upon them.] Said to him the lord
ΑΥΤΟΥ· ΕΥ, ΔΟΥΛΕ ΑΓΑΘΕ ΚΑΙ ΠΙΣΤΕ' ΕΠΙ ΟΛΓΑ
of him, Well, O slave good and faithful, over a few (things)
ἦΣ ΠΙΣΤΟΣ, ΕΠΙ ΠΟΛΛΩΝ ΣΕ ΚΑΤΑΣΤΗΣΩ·
thou wast faithful, over many things I will place:
ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΧΑΡΑΝ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ.
enter into the joy of the lord of thee.
Ἦ Προσελθὼν δὲ καὶ ὁ τα δύο τάλαντα * [Λα-
Coming and also he the two talents [having
βων,] εἶπε· κύριε, δύο τάλαντα μοι παρέδωκας·
answered,] said: O lord, two talents to me thou didst send:
ἰδε, ἀλλὰ δύο τάλαντα ἐκερθῆσα * [ἐπ' αὐτοῖς:]
see, other two talents I gained [upon them:]
Ἦ Εἰς αὐτὴν ὁ κύριος αὐτοῦ· ΕΥ, ΔΟΥΛΕ ΑΓΑΘΕ
Said to him the lord of him: Well, O slave good
καὶ πιστὸς ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ
and faithful, over a few (things) thou wast faithful, over
πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
many things I will place, enter into the joy
τοῦ κυρίου σου. Ἦ Προσελθὼν δὲ καὶ ὁ τὸ ἐν
of the lord of thee. Coming and also he the one
τάλαντον εὐλαφώς, εἶπε· κύριε, ἔγνων σε, ὅτι
talent having taken, said, O lord, I knew thee, that
σκληρὸς εἰ ἀνθρώπος, θερίζων ὅπου οὐκ ἐσπεί-
hard thou art a man, reaping where not thou sow-
ρες, καὶ συναγὼν ὅθεν οὐ διεσκορπίσας· Ἦ καὶ
edst, and gathering whences not thou scatteredst; and
φοβηθεὶς, ἀπελθὼν ἐκρύψατο τὸ τάλαντον σου ἐν
being afraid, going away I hid the talent of thee in
τῇ γῇ· ἰδε, ἔχεις τὸ σόν. Ἦ Ἀποκριθεὶς δὲ
the earth, see, thou hast the thing. Answering and
ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὸς δούλε καὶ
the lord of him said to him: O wicked slave and
σκληρὸς, οἶδεις, ὅτι θερίζω ὅπου οὐκ ἐσπείρα,
stubborn, dost thou know, that I reap where not I sowed,
καὶ συναγὼν ὅθεν οὐ διεσκορπίσα; Ἦ Ἐδὲ οὖν
and gathering whences not I scattered? It behoved thee
σε βαλεῖν το ἀργύριον μου τοῖς τραπεζίταις·
thee to cast the silver of me to the bankers:
καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἅν τὸ ἐμὸν σὺν
and coming I might have received the mine with
τοκῶν. Ἦ Ἀράτε οὖν ἐκ' αὐτοῦ τὸ τάλαντον,
interest. Take you therefore from him the talent,
καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Ἦ Τῷ
and give to him having the ten talents. To the

RECEIVED the FIVE Talents, came and presented Five Talents more, saying, 'Sir, thou gavest over to me Five Talents; see, I have gained Five other Talents.'

21 His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a few things, & I will appoint thee over Many; partake of thy MASTER'S JOY.'

22 He also who had the two Talents, coming, said, 'Sir, thou gavest over to me Two Talents; see, I have gained Two Other Talents.'

23 His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a few things, I will appoint thee over Many; partake of thy MASTER'S JOY.'

24 Then HE who had RECEIVED the SINGLE Talent, approaching, said, 'Sir, I knew thee that thou art a Severe Man, reaping where thou hast not sown, and gathering where thou hast not scattered;

25 and being afraid, I went and hid thy TALENT in the EARTH; see, thou hast THINE OWN.'

26 His MASTER answering, said to him, 'Wicked and indolent Servant, didst thou know That I reap where I have not sown, and gather where I have not scattered?

27 Thou oughtest then to have given my MONEY to the BANKERS, that at my return, I might have received mine OWN with Interest.

28 Take from him, therefore, the TALENT, and give it to HIM who has the TEN Talents;

29 for to EVERY ONE

* VATICAN MANUSCRIPT.—20. upon them—omit.

22. upon them—omit.

† H. Matt. xlv. 4; Luke xii. 44; xix. 17; xxii. 20, 24. H. Luke viii. 18; xix. 24.

22. having received—omit.

† 20. Matt. xiii. 12; Mark

γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσεύ-
 for having all shall be given, and he shall
 ῥησεται· ἀπο δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει,
 abound from but the not having, even what he has,
 ἀρθησεται ἀπ' αὐτοῦ. ³¹ Καὶ τὸν ἀχρεῖον
 shall be taken away from him. And the useless
 δούλον ἐκβάλετε εἰς τὸ σκοτὸς τὸ ἐξωτερῶν·
 slave cast you into the darkness the outer:
 ἐκεῖ ἐσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν
 there shall be the weeping and the gnashing of the
 ὀδόντων.

³¹ Ὅταν δὲ ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ
 When and may come the son of the man in the
 δόξῃ αὐτοῦ, καὶ πάντες οἱ ἀγγελοὶ μετ' αὐτοῦ,
 glory of him, and all the messengers with him,
 τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ, ³² καὶ
 then shall he sit on a throne of glory of him, and
 συναχθήσεται ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη·
 will be gathered in presence of him all the nations;
 καὶ ἀφορίει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ
 and he will separate them from each other, as the
 ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐριφῶν·
 shepherd separates the sheep from the goats;
³³ καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ,
 and he will place the indeed sheep by right of him,
 τὰ δὲ ἐριφία ἐξ εὐωνυμῶν. ³⁴ Τότε ερεῖ ὁ
 the and goats by left. Then will say the
 βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ
 king to this by right of him; Come the
 εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε
 having been blessed of the father of me, inherit
 τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ κατα-
 the having been prepared to you kingdom from a foun-
 δασις κόσμου. ³⁵ Ἐπεινάσα γὰρ, καὶ ἐδώκατε
 dation of world. I hungered for, and you gave
 μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατε με·
 to me to eat; I thirsted, and you gave drink to me;
 ξένος ἦμην, καὶ συνήγαγετέ με· ³⁶ γυμνός,
 a stranger I was, and you entertained me; naked,
 καὶ περιεβαλετέ με· ἡσθενήσα, καὶ ἐπεσκεψάσθε
 and you clothed me; I was sick, and you visited
 με· ἐν φυλακῇ ἦμην, καὶ ἦλθετε πρὸς με.
 me: in prison I was, and you came to me.

³⁷ Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγον-
 Then shall answer to him the just ones, saying;
 τες· Κύριε, ποτε σε εἶδομεν πεινῶντα, καὶ
 O Lord, when thee we saw hungering, and
 ἐθρεψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; ³⁸ Ποτε
 nourished? or thirsting, and we gave drink? When
 δε σε εἶδμεν ξένον, καὶ συνήγαγομεν; ἢ
 and thee we saw a stranger, and we entertained? or
 γυμνόν, καὶ περιεβαλομεν; ³⁹ Ποτε δε σε
 naked, and I we clothed? When and thee
 εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς
 we saw sick, or in prison, and we came to

who has, more shall be given, and he shall abound; but from him who has not, even that which he has shall be taken away.

³⁰ And thrust the UN-PROFITABLE SERVANT into the OUTER DARKNESS: there shall be the weeping and the GNASING OF TEETH.

³¹ ¶ Now when the SON OF MAN shall come in his GLORY, and All the ANGELS with him, then will he sit upon his GLORIOUS Throne;

³² ¶ And All the NATIONS will be assembled before him; and he will separate them from each other, as a SHEPHERD separates the SHEEP from the GOATS;

³³ and he will place the SHEEP at his Right hand, but the GOATS at his Left.

³⁴ Then will the KING say to those at his Right hand, 'Come, you BLESSED ONES of my FATHER, inherit the KINGDOM I prepared for you from the Formation of the World;

³⁵ for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a Stranger, and you entertained me;

³⁶ I was naked, and you clothed me; I was sick, and you visited me; I was in Prison, and you visited me.'

³⁷ The RIGHTEOUS will then reply, saying, 'Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink?

³⁸ And when did we see thee a Stranger, and entertain thee? or naked, and clothe thee?

³⁹ And when did we see thee sick, or in Prison, and come to thee?'

1 St. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark viii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude 14; Rev. i. 7.
 1 St. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12.
 Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.
 2 St. Matt. xx. 28;

25: 40 Και αποκριθεις ὁ βασιλεὺς εἰπὺς αυτοῖς·
 And answering the king will say to them;
 Ἀμην λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν
 I say to you, in whatever you did to one
 τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ
 of these of the brothers of me of the least, to me
 ἐποιήσατε.
 you did.

41 Τότε εἰπὺς καὶ τοῖς ἐξουνοῦν· Πορευέσθε
 Then he will say also to the of left, Go
 αὐ· ἐμὸν οἱ κατηραμένοι εἰς τὸ πυρ τὸ αἰώνιον,
 from me the having been cursed into the fire the age-lasting,
 τὸ ποίμασμένον τῷ διαβολῇ καὶ τοῖς ἀγγελοῖς
 that having been compared to the accuser and to the messengers
 αὐτοῦ. 42 Ἐπεινάσα γὰρ, καὶ οὐκ ἐδώκατε μοι
 of him. I hungered for, and not you gave to me
 φάειν· ἐδίψησα, καὶ οὐκ ἐπότισατέ με·
 I, eat, I thirsted, and not you gave drink to me;
 43 ξένος ἤμην, καὶ οὐ συνήγαγέ με· γυμνός, καὶ
 stranger I was, and not you entertained me; naked, and
 οὐ περιβαλέτε με· ἀσθενής, καὶ ἐν φυλακῇ,
 as you clothed me; sick, and in prison,
 καὶ οὐκ ἐπεσκεψάσθε με. 44 Τότε αποκριθέσονται
 and not you visited me. Then will answer
 καὶ αὐτοὶ, λέγοντες· Κύριε, ποτε σε
 and they, saying, O Lord, when thee

εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ
 we saw hungering, or thirsting, or a stranger, or
 γυμνόν, ἢ ἀσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διη-
 asked, or sick, or in prison, and not we
 κονησάμεν σοι; 45 Τότε αποκριθέσεται αὐτοῖς,
 served thee; Then he will answer them,
 λέγων· Ἀμην λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποίη-
 saying: Indeed I say to you, in as much not you
 σατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
 did to one of these of the least, neither to me
 ἐποίησατε. 46 Καὶ ἀπελεύσονται οὗτοι εἰς
 you did. And shall go away these into
 κέλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν
 a cutting-off age-lasting: the and just ones into life
 αἰώνιον.
 age-lasting.

40 And the KING an-
 swering, will say to them,
 'Indeed, I say to you,
 That since you have done
 it to one of These the
 LEAST of my BRETHREN,
 you have done it to me.'

41 He will then also
 say to those at his Left
 hand, 'Depart from me,
 you CURSED ones, into
 THAT AIONIAN FIRE,
 which is PREPARED for
 the ADVERSARY, and his
 MESSENGERS;

42 for I was hungry,
 but you gave me no food;
 I was thirsty, but you
 gave me no drink;

43 I was a Stranger,
 but you did not entertain
 me; naked, but you did
 not clothe me; sick, and
 in Prison, but you did not
 relieve me.'

44 Then will THEY also
 answer, saying, 'Lord,
 when did we see thee
 hungering, or thirsting,
 or a Stranger, or naked,
 or sick, or in Prison, and
 did not assist thee?'

45 Then he will reply
 to them, saying, 'Indeed,
 I say to you, That since
 you did it not to one of
 the LEAST of These, you
 did it not to me.'

46 'And these shall go
 forth to the aionian 'cut-
 ting-off; but the righte-
 nous to aionian Life.'

ΚΕΦ. κς'. 26.

1 Καὶ ἐγένετο, ὅτε ἐτέλεισεν ὁ Ἰησοῦς πάντας
 And it happened, when had finished the Jesus all
 τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ·
 the words these, he said to the disciples of him:

2 Οἰδάτε, ὅτι μετὰ δυο ἡμέρας τὸ πάσχα γίνεται·
 You know, that after two days the passover comes on:
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ
 and the son of the man is delivered into the

CHAPTER XXVI.

1 'And it happened,
 when JESUS had finished
 this DISCOURSE, he said
 to his DISCIPLES,

2 "You know That Two
 Days hence comes the
 PASSOVER; then the SON
 of MAN will be delivered
 up to be CRUCIFIED."

1. 2. That is, in the fire mentioned in verse 41. The Common Version, and many modern
 versions, render ὁλεσεσθαι, everlasting punishment, conveying the idea, as generally inter-
 preted, of eternal torment. ὁλεσεσθαι in its various forms only occurs in three other places
 in the New Testament,—Acts iv. 31; 2 Peter ii. 9; 1 John iv. 18. It is derived from ὁλεσεσθαι,
 which signifies, 'To cut off,' as lopping off branches of trees, to prune. 2. To restrain, to
 restrain, to prevent. The Greek writer, 'The rhetorician (khalazei) restrains his fiery steeds.' 3. To
 restrain, to prevent. Hence has arisen this third metaphorical use of the word. The pri-
 mary signification has been adopted, because it agrees with the second member of the pri-
 mary sentence, thus preserving the force and beauty of the antithesis. The righteous go to life,
 the wicked to the cutting off from life, or death. See 2 Thess. i. 3.

1. 2. Mark ix. 41.
 v. 20. Rom. ii. 7, 8.

1. 2. Matt. vii. 28; Luke xiii. 27.
 1. 2. Mark xiv. 1; Luke xxi. 1; John xiii. 1.

1. 2. Dan. xii. 2; John

σταυρωθῆναι. ³ Τότε συνηχθήσαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊαφά. ⁴ καὶ συνεβούλευσαν· ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι καὶ ἀποκτείνωσιν.

⁵ Ἐλέγον· δὲ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θορυβὸς γένηται ἐν τῇ λαφ. ⁶ Τὸν δὲ Ἰησοῦν γενομένου ἐν βῆθανι, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, ⁷ προσῆλθεν αὐτῇ γυνή, ἀλαβαστρὸν μυροῦ ἔχουσα βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακείμενου.

⁸ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν, λέγοντες· Εἰς τί ἡ ἀπολεία αὐτῇ; ⁹ Ἦδὲν αὐτῇ; Ὅτι οὐκ ἔστιν ἀπολεία αὐτῇ; ¹⁰ Γινώσκοντες γὰρ τούτου πρῶτοι. ¹¹ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν, λέγοντες· Εἰς τί ἡ ἀπολεία αὐτῇ; ¹² Ἦδὲν αὐτῇ; Ὅτι οὐκ ἔστιν ἀπολεία αὐτῇ; ¹³ Γινώσκοντες γὰρ τούτου πρῶτοι.

¹⁴ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν, λέγοντες· Εἰς τί ἡ ἀπολεία αὐτῇ; ¹⁵ Ἦδὲν αὐτῇ; Ὅτι οὐκ ἔστιν ἀπολεία αὐτῇ; ¹⁶ Γινώσκοντες γὰρ τούτου πρῶτοι.

¹⁷ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν, λέγοντες· Εἰς τί ἡ ἀπολεία αὐτῇ; ¹⁸ Ἦδὲν αὐτῇ; Ὅτι οὐκ ἔστιν ἀπολεία αὐτῇ; ¹⁹ Γινώσκοντες γὰρ τούτου πρῶτοι.

²⁰ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν, λέγοντες· Εἰς τί ἡ ἀπολεία αὐτῇ; ²¹ Ἦδὲν αὐτῇ; Ὅτι οὐκ ἔστιν ἀπολεία αὐτῇ; ²² Γινώσκοντες γὰρ τούτου πρῶτοι.

²³ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν, λέγοντες· Εἰς τί ἡ ἀπολεία αὐτῇ; ²⁴ Ἦδὲν αὐτῇ; Ὅτι οὐκ ἔστιν ἀπολεία αὐτῇ; ²⁵ Γινώσκοντες γὰρ τούτου πρῶτοι.

³ [About this time, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS of the PEOPLE, were convened in the PALACE of THAT HIGH-PRIEST, NAMED Caiaphas.

⁴ where they consulted how they might seize Jesus by Stratagem and de-troy him.

⁵ But they said, "Not during the FEAST, lest there should be a Tumult among the PEOPLE."

⁶ [Now while Jesus was at Bethany, in the House of Simon the LEPRO,

⁷ A Woman came to him, having an Alabaster box of Balsam, very valuable, which she poured on his HEAD while reclining at table.

⁸ And the DISCIPLES seeing it, were displeased, saying, "Why this EXTRAVAGANCE?"

⁹ For This might have been sold at a great price, and given to the POOR."

¹⁰ Jesus knowing it, said to them, "Why do you trouble the woman? She has rendered me a kind Office.

¹¹ For you have the room always among you: but Me you have not always.

¹² For in pouring this BALSAM ON MY BODY, she did it to EMBALM me.

¹³ Indeed, I say to you, Wherever these GLAD TIDINGS may be proclaimed in the whole WORLD, what she has done will also be spoken of to her Remembrance."

¹⁴ [Then THAT one of the TWELVE, NAMED Judas Iscariot, proceeding to the HIGH-PRIESTS,

¹⁵ said, "What are you willing to give me, and I will deliver him up to you?" And THEY paid him Thirty Shillings.

* VATICAN MANUSCRIPT.—8. the DISCIPLES.

† 2. John xi. 47; Acts iv. 35. ‡ 6. Mark xiv. 3; John xi. 1, 2; xii. 1-2. § 9. John xii. 4. ¶ 14. Mark xiv. 10; Luke xxii. 3; John xiii. 2, 30.

γυρία. ¹⁶ Και απο τότε εζητει ευκαιριαν, ινα
of u. rev. And from then he did seek opportunity, that
αυτον παραδω. him he might deliver up.

Ἦν δὲ πρῶτη των αἰσμων προσηλθον
The and first of the feasts of unleavened bread came
οἱ μαθηται τῷ Ἰησου, λεγοντες * [αὐτῷ] Που
the disciples to the Jesus, saying [to him:] Where
θελεις ετοιμασωμεν σοι φαγειν το πασχα; ¹⁸ Ο
with thou we make ready to thee to eat the passover? He
δε ειπεν Ἐπαγγετε εἰς την πολιν προς τον
and, Go you into the city to the
δευρα, και ειπατε αὐτῷ Ὁ διδασκαλος λεγει
certain one, and say to him: The teacher says:
Ὁ καιρος μου εγγυς εστι· προς σε ποιω το
The season of me high is; to thee I will make the
πασχα μετα των μαθητων μου. ¹⁹ Και εκοιτησαν
passover with the disciples of me. And did
οἱ μαθηται ὡς συνεταξεν αυτοις ὁ Ἰησους· και
the disciples as commanded to them the Jesus; and
ετοιμασαν το πασχα. they prepared the passover.

Ἦσας δὲ γενομενης ανεκειτο μετα των
Offering and bring come he reclined with the
δωδεκα. ²¹ Και εσθιοντων αυτων, ειπεν Ἀμην
twelve. And of eating of them, he said; Indeed
λεγω ὑμιν, οτι εἰς εξ ὧμων παραδωσει με. ²² Και
I say to you, that one of you will deliver up me. And
λυτουμενοι σιγῃ, ηρξαντο λεγειν αὐτῷ
being given silence, they began to say to him
εκαστος * [αὐτῷ] Μῃτι εγω ειμι, κυριε;
each one [of them:] Not I am, master;
ἢ ὁ δε αποκριθεις ειπεν Ὁ εμβαψας μετ'
He but answering said; He dipping with
εμοι εν τῷ τρυβλίῳ την χειρα, οὗτος με παρα-
me in the bowl the hand, this me will de-
δωσει. ²³ Ὁ μὲν υἱος του ανθρωπου υπαγει,
leave up. The indeed son of the man goes,
καθως γηγραπται περι αυτου ουαι δε τῷ
as it has been written about him; woe but to the
ανθρωπῳ εκεινῳ, δι' ου ὁ υἱος του ανθρωπου
man that, through whom the son of the man
παραδιδεται· καλον ην αὐτῷ, εἰ οὐκ εγεννηθη
is delivered up: good it was to him, if not was born
ὁ ανθρωπος εκεινος. ²⁴ Αποκριθεις δε Ιουδας,
the man that, Answering and Judas,
ὁ παραδιδους αὐτον, ειπε· Μῃτι εγω ειμι,
he delivering up him, said; Not I am,
ραββι; Λεγει αὐτῷ Σὺ ειπας.
rabbi? He says to him: Thou hast said.

Ἐσθιοντων δε αυτων, λαβων ὁ Ἰησους τον
Eating and of them, having taken the Jesus the

16 And from that time
he sought a fit Occasion
to deliver him up.

17 † Now on the FIRST
day of the UNLEAVENED
BREAD, the DISCIPLES
came to JESUS, saying,
"Where dost thou wish
that we prepare for thee
the PASCHAL SUPPER?"

18 HE answered, "Go
into the CITY to a CERTAIN
PERSON, and say to
him, THE TEACHER says,
'My TIME is near; I will
celebrate the PASSOVER
at thy house, with my
DISCIPLES.'"

19 And the DISCIPLES
did as JESUS had ordered
them; and they prepared
the PASSOVER.

20 † Now Evening be-
ing come, he reclined at
table with the TWELVE;

21 and as they were
eating, he said, "Indeed,
I tell you, That one of
you will deliver me up."

22 And being extremely
sorrowful, they began,
each one, to ask him,
"Master, is it I?"

23 And HE answering,
said, † "HE who has been
DIPPING his HAND with
mine in the DISH, this
one will deliver me up."

24 The SON of MAN
indeed goes away (to
death), † as it has been
written concerning him;
but alas for that MAN
through whom the SON
of MAN is delivered up!
‡ Good were it for that
MAN if he were not
born."

25 Then THAT Judas
who delivered him up
inquired, "Rabbi, is it
I?" He says to him,
"Thou hast said."

26 † And as they were
eating, JESUS taking * a

* VATICAN MANUSCRIPT.—17. to him—omit.

22. of them—omit.

26. a Loaf.

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted 8 days, and all the eight days are sometimes called, "the feast of the passover," and sometimes "the feast (or days) of unleavened bread." See Luke xiii. 1, 7.

† 17. Gen. xli. 6, 18; Mark xiv. 12; Luke xxi. 7. † 20. Mark xiv. 17—21; Luke xxi. 14; John xiii. 21. † 22. Ps. xli. 9; Luke xxi. 21; John xiii. 18. † 24. Ps. cxi. 1; Dan. ix. 26; Mark ix. 12; Luke xxiv. 26, 27, 46; Acts xvii. 3; xxvi. 22, 23; 1 Cor. x. 16. † 24. John xvii. 12. † 26. Mark xiv. 23; Luke xxi. 18.

ἄρτον, καὶ εὐλογήσας, ἐκλάσσε, καὶ εἶδου τοῖς
 loaf, and having blessed, broke, and did give to the
 μαθηταῖς, καὶ εἶπε· **Λαβετε, φαγετε· τούτο**
 disciples, and said: Take you, eat you: this
ἐστί το σῶμα μου. ²⁷ **Καὶ λαβὼν τὸ ποτήριον,**
 is the body of me. And having taken the cup,
 καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πιετε
 and having given thanks, he gave to them, saying: Drink you
ἐξ αὐτοῦ πάντες· ²⁸ **τούτο γὰρ ἐστί τὸ αἷμα**
 out of it all; this for is the blood
μου, τοῦ τῆς καινῆς διαθήκης, τοῦ περὶ πολλῶν
 of me, that of the new covenant, that about many
ἐκχυνομένου εἰς ἀφεσιν ἁμαρτιῶν. ²⁹ **Λέγω δὲ**
 being-shed for forgiveness of sins; I say but
ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ
 to you, that not I will drink from now of this the
γεννηματος τῆς ἀμπελῶς, ἕως τῆς ἡμέρας
 product of the vine, till the day
ἐκείνης, ὅταν αὐτο πῖω μεθ' ὑμῶν καὶνον ἐν τῇ
 that, when it I drink with you new in the
βασίλειᾳ τοῦ πατρὸς μου. ³⁰ **Καὶ ὕμνησαντες,**
 kingdom of the father of me. And having sung a hymn,
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
 they departed to the mountain of the olive-trees.

³¹ **Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς**
 Then he says to them the Jesus; All ye
σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·
 will be stumbled at me in the night this;
γινώσκειται γὰρ· ³² **Ἐγὼ πάλιν λέγω ὑμῖν, ὅτι**
 it is written for: I will smite the shepherd, and
διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.
 will be scattered the sheep of the fold.
³³ **Μετὰ δὲ τοῦ εὐγεθῆναι με, προῶξεν ὕμνος εἰς**
 After but the to be raised me, I will go before you to
τὴν Γαλιλαίαν. ³⁴ **Ἀποκριθεὶς δὲ ὁ Πέτρος**
 the Galilee. Answering and the Peter
εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν
 said to him: If all shall be stumbled at
σοὶ, ἐγὼ οὐδεποτε σκανδαλισθήσομαι. ³⁵ **Ἐφη**
 thee, I never will be stumbled. Said
αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοὶ, ὅτι ἐν ταύτῃ
 to him the Jesus: Indeed I say to thee, that in this
τῇ νυκτὶ, πρὶν ἀλεκτορὰ φωνῆσαι, τρίς ἀπαρνή
 the night, before a cock to have crowed, thrice thou wilt
σῇ με. ³⁶ **Λέγει αὐτῷ ὁ Πέτρος· Καὶ**
 deny me. Says to him the Peter: And if it may behoove
με συν σοὶ ἀποθάνειν, οὐ μὴ σε ἀπαρνήσομαι.
 me with thee to die, not not thee I will deny.
Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον. ³⁷ **Τότε**
 in like manner also all the disciples said. Then

loaf, and giving praise, he broke, and gave it to the disciples, and said, "Take, eat; & this is my body."

²⁷ Then taking a Cup, and giving thanks, he gave it to them, saying, "Drink all of you out of it."

²⁸ for this is my blood of the covenant, that which is poured out for many, for forgiveness of sins.

²⁹ But I tell you, That I will not henceforth drink of this product of the vine, till that day when I drink it new with you in my father's kingdom.

³⁰ And having sung, they departed to the mount of olives.

³¹ Then Jesus says to them, "You will all stumble on my account, this night; for it is written, 'I will smite the shepherd, and the sheep of the flock will be dispersed.'"

³² But after I am raised, I will precede you to Galilee."

³³ And Peter answering, said to him, "If all should stumble with respect to thee, I never will be made to stumble."

³⁴ Jesus said to him, "Indeed, I say to thee, That This night, before the cock crow, thou wilt thrice disown me."

³⁵ Peter says to him, "Though doomed to die with thee, I will not disown Thee." And All the disciples said the same.

* VATICAN MANUSCRIPT.—27. a Cup. which is poured out.

28. this is my blood of the covenant, that

† 34. That is, "before a watch trumpet will sound," etc. It is well known that no corks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35. alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved a guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

† 36. 1 Cor. x. 16. † 27. Mark xiv. 23. † 38. Exod. xxiv. 8; Lev. xvii. 17; Matt. xx. 28; Heb. ix. 22. † 29. Mark xiv. 25, Luke xxii. 16. † 31. Matt. xi. 6; Mark xiv. 27; John xvi. 23. † 31. Zech. xiii. 7. † 32. Matt. xxviii. 7, 10; Mark xiv. 31; John xiv. 28.

ἐρχεται μετ' αὐτὰν ὁ Ἰησοῦς εἰς χωρίον λεγο-
μενον Γεθσημανή, καὶ λέγει τοῖς μαθηταῖς·
Καθίσατε αὐτοῦ, ἕως οὐ ἀπελθὼν προσευξώμαι
ἐκεῖ.

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς
ἄλλους δύο υἱοὺς Ζεβεδαίου, ᾤρετο λυτῆσθαι καὶ ἀδη-
μονεῖν. 38 Τότε λέγει αὐτοῖς· Περὶλυπὸς
ἐστὶν ἡ ψυχὴ μου ὅτις θάνατον· μείνατε ὧδε
καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ προελθὼν
μικρὸν, ἐπεσεν ἐπὶ τρώσκον αὐτοῦ, προσευ-
χόμενος, καὶ λέγων· Πατέρα μου, εἰ δυνατόν
ἐστί, παρελθεὶς ἀπ' ἐμοῦ τὸ ποτήριον τούτο·

τλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς σύ. 40 Καὶ
ἐρχεται πρὸς τοὺς μαθητάς, καὶ εὕρισκε αὐτοὺς
καθευδόντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ
ἴσχυσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

41 Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσελ-
θῆτε εἰς πειρασμόν· τὸ μὲν πνεῦμα προθυμὸν
ἔχει, ἡ δὲ σὰρξ ἀσθενής.

42 Πάλιν, ἐκ δευτέρου ἀπελθὼν, προσηύχεται,
λέγων· Πατέρα μου, εἰ οὐ δύναται τούτο
ἐπὶ τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, εἰ μὴ
αὐτοῦ πίω, γεννηθῆτω τὸ θέλημα σου. 43 Καὶ
ἐλθὼν εὕρισκε αὐτοὺς πάλιν καθευδόντας·
(ὅτι ἡ σὰρξ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι·)

44 καὶ ἀφίει αὐτοὺς, ἀπελθὼν πάλιν, προσηύχεται
ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν. 45 Τότε
ἐρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει
αὐτοῖς· Καθευδετε το λοιπὸν καὶ ἀναπαυεσθε;

ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
ἐστὶν ἀρτισθῆναι.

36 ἤ Then comes Jesus
with them into a Place
called Gethsemane, and
says to his DISCIPLES,
"Remain here, while I go
there and pray."

37 And taking with
him PETER, and the two
Sons of Zebedee, he be-
gan to be filled with sor-
row and anguish.

38 Then he says to
them, "My soul is
surrounded with a deadly
anguish; stay here, and
watch with me."

39 And going forward
a little, he fell on his
face, supplicating and
saying, "O my Father,
if it be possible, let this
cup be removed from me!
yet not as I will, but as
thou wilt."

40 And he returns to
the DISCIPLES, and finds
them sleeping, and says
to PETER, "It is so, then,
that you could not keep
awake with me a Single
Hour?"

41 Watch and pray,
that you enter not into
Trial; the SPIRIT indeed
is willing, but the FLESH
is weak.

42 A second time re-
turning, he supplicated, "O
my Father, if it cannot
be that This be removed;
if I must drink it,—thy
WILL be done."

43 And returning, he
finds them still sleeping;
(for Their EYES were over-
powered.)

44 Again, leaving them,
he went and prayed a
third time, using again
the SAME Words.

45 He then comes to
the DISCIPLES, and says
to them, "Do you Sleep
now, and take your rest?
for behold, the HOUR is
arrived, and the SON OF

36 ἤ Then comes Jesus
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called Gethsemane, and
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"Remain here, while I go
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my Father, if it cannot
be that This be removed;
if I must drink it,—thy
WILL be done."

43 And returning, he
finds them still sleeping;
(for Their EYES were over-
powered.)

44 Again, leaving them,
he went and prayed a
third time, using again
the SAME Words.

45 He then comes to
the DISCIPLES, and says
to them, "Do you Sleep
now, and take your rest?
for behold, the HOUR is
arrived, and the SON OF

46 Again, leaving them,
he went and prayed a
third time, using again
the SAME Words.

47 He then comes to
the DISCIPLES, and says
to them, "Do you Sleep
now, and take your rest?
for behold, the HOUR is
arrived, and the SON OF

48 He then comes to
the DISCIPLES, and says
to them, "Do you Sleep
now, and take your rest?
for behold, the HOUR is
arrived, and the SON OF

49 He then comes to
the DISCIPLES, and says
to them, "Do you Sleep
now, and take your rest?
for behold, the HOUR is
arrived, and the SON OF

50 He then comes to
the DISCIPLES, and says
to them, "Do you Sleep
now, and take your rest?
for behold, the HOUR is
arrived, and the SON OF

* VATICAN MANUSCRIPT.—42. saying—omif. 43. cup—omif. 44. from me—omif.
44. again the same Words. 45. the DISCIPLES. 46. for behold.
: 27. Mark xiv. 23—25; Luke xii. 30; John xviii. 1. : 27. Matt. iv. 21. : 28. John
: 27. : 29. Mark xiv. 26; Luke xii. 42; Heb. v. 7. : 29. John v. 28; vi. 26; Phil.
1. 2. : 41. Mark xiii. 33; xiv. 34; Luke xii. 44, 45; Eph. vi. 18.

παρὰδοταί εἰς χεῖρας ἁμαρτωλῶν. ⁴⁶ Ἐγείρεσθε, ⁴⁶ is delivered up into hands of sinners. Arise, ⁴⁶ αὐγόμεν· ἰδοὺ, ἤγγικεν ὁ παραδίδους με. let us go; lo, has come nigh he delivering up me.

⁴⁷ Καὶ ἐπὶ αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰουδᾶς, εἰς ⁴⁷ And while of him speaking. lo, Judas, one ⁴⁷ τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πῶλος ⁴⁷ of the twelve, came, and with him a crowd great ⁴⁷ μετὰ μαχαίρων καὶ ξυλῶν, ἀπὸ τῶν ἐρχιερῶν ⁴⁷ with swords and clubs, from the high-priests ⁴⁷ καὶ πρεσβυτέρων τοῦ λαοῦ. ⁴⁸ Ὁ δὲ παραδίδους ⁴⁸ and elders of the people. He and delivering up

αὐτοῦ, ἐδῶκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἀν ⁴⁸ him, gave to them a sign, saying: Who ever ⁴⁸ φιλήσῃ, αὐτὸς ἐστὶ κρατήσατε αὐτόν. ⁴⁹ Καὶ ⁴⁹ I may kiss, he it is; seize him. And

εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαίρε ραββί· ⁵⁰ immediately approaching to the Jesus, he said; hail ⁵⁰ καὶ κατεφίλησεν αὐτόν. ⁵⁰ Ὁ δὲ Ἰησοῦς εἶπεν ⁵⁰ and kissed him. The but Jesus said

αὐτῷ· Ἐταίρε, ἐφ' ὃ παρεῖ; Τότε προσελ- ⁵¹ him; Companion, for what art thou present? Then coming ⁵¹ θύοντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, ⁵¹ they laid the hands on the Jesus, ⁵¹ καὶ ἐκράτησαν αὐτόν. ⁵¹ Καὶ ἰδοὺ, εἰς τῶν ⁵¹ and they seized him. And lo, one of the

μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν ⁵² with Jesus, stretching the hand, drew out the ⁵² μαχαίραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ⁵² sword of him; and striking the slave of the

ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. ⁵³ Τότε ⁵³ high-priest, cut off of him the ear. Then ⁵³ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀποστρέφον σου τὴν ⁵³ says to him the Jesus: Return thee the

μαχαίραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ ⁵⁴ sword into the place of her; all for the ⁵⁴ λαβόντες μαχαίραν, ἐν μαχαίρᾳ ἀπολούνται. ⁵⁴ taking a sword, by a sword shall perish.

⁵⁵ Ἡ δοκεῖς, ὅτι οὐ δύναμαι * [ἀρτί] παρακα- ⁵⁵ Or thinkest thou, that not I am able [now] to en- ⁵⁵ λεσαι τὸν πατέρα μου, καὶ παραστήσει μοι ⁵⁵ treat the father of me, and will furnish to me

πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ⁵⁶ Πῶς ⁵⁶ more than twelve legions of messengers? How ⁵⁶ οὐν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ ⁵⁶ then should be fulfilled the writings, that thus it must

γενεσθαι. ⁵⁶ be done.

⁵⁷ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ⁵⁷ In that the hour said the Jesus to the ⁵⁷ ὄχλοις· Ὅς ἐπιληστήν ἐξηλθετε μετὰ μαχαίρων ⁵⁷ crowds: As upon a robber came you out with swords

καὶ ξυλῶν, συλλαβεῖν με· καθ' ἡμέραν * [πρὸς ⁵⁸ and clubs, to take me: every day [with ⁵⁸ ὑμᾶς] ἐκαθεζομένην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ⁵⁸ you] I did sit teaching in the temple, and not

ἐκράτησατε με. ⁵⁹ Ταῦτο δὲ ὅλον γεγονέν, ἵνα ⁵⁹ you seized me. This but all has been done, that

HAN is delivered into the hands of Sinners.

⁴⁶ Arise, let us go; behold! HE, who BETRAYS me, has come."

⁴⁷ Now I while Jesus was speaking, behold, JUDAS, one of the TWELVE, came, accompanied with a great CROWD, armed with SWORDS and CLUBS, from the HIGH-PRIESTS and Elders of the PEOPLE.

⁴⁸ And HE, who DELIVERED him up, had given them a SIGN, saying, "HE it is, whom I may kiss; hold him fast."

⁴⁹ And immediately approaching JESUS, he said, "Hail, Rabbi!" and repeatedly kissed him.

⁵⁰ But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JESUS, and secured him.

⁵¹ And behold, I one of THOSE who were * with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off HIS EAR.

⁵² Then JESUS says to him, "Return THY SWORD to its PLACE; I for AS WHO have RECOURSE to the SWORD, shall perish by the SWORD.

⁵³ Or, dost thou think That I cannot entreat MY FATHER, and he will send to my relief more than Twelve Legions of Angels?

⁵⁴ But, in that case, how could the SCRIPTURES be verified, I That thus it must be?"

⁵⁵ Jesus at the same TIME said to the crowds, "As in pursuit of a Robber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me."

⁵⁶ All this, however, has been done, that the

* VATICAN MANUSCRIPT.—51. with him. 53. now—omit.

† 47. Mark xiv. 43; Luke xxii. 47; John xv. 1. 3; Acts i. 16; † 51. John xviii. 10. 52. Gen. ix. 6; Rev. xiii. 10. † 54. Isa. li. 1, 7; Luke xxiv. 25, 44, 46.

πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε
might be fulfilled the writings of the prophets. Then
οἱ μαθηταὶ πάντες, ἀφέντες αὐτόν, ἐφυγον.
the disciples all, leaving him, they fled.
Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπηγάγον
They and having the Jesus, they led
πρὸς Καϊάφαν τὸν ἀρχιερεῖα, ὅπου οἱ γραμματεῖς
to Caiaphas the high-priest, where the scribes
καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 Ὁ δὲ
and the elders were assembled. The but
Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακροθεν, ἕως τῆς
Peter followed him at a distance, to the
αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἐσθῆ, ἐκάθητο
place of the high-priest; and having gone in, sat
μετὰ τῶν ὑπηρέτων, ἵδεῖν τὸ τέλος.
with the attendants, to see the end.

Οἱ δὲ ἀρχιερεῖς * [καὶ οἱ πρεσβύτεροι] καὶ
The and high-priests (and the elders) and
τὸ συνέδριον ὅλον ἐζητούντων ψευδομαρτυρίαν κατὰ
a high-council whole sought false testimony against
τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι. 59 Καὶ
the Jesus, so that him they might deliver to death. And
οὐκ ἔβρισαν, πολλῶν ψευδομαρτυρῶν προσελ-
all they found many false-witnesses having
θίντων. * Τότερον δὲ προσελθόντες δύο * [ψευ-
come. At length but coming two (false-
δομαρτυρῶν,) 61 εἶπον· Οὕτως εἶπεν· Δυναμαὶ
witnesses,) said; This affirmed; I am able
καταλῦσαι τὸν ναὸν τοῦ θεοῦ, καὶ διὰ τριῶν
to destroy the temple of the God, and in three
ἡμερῶν οἰκοδομησάμι αὐτόν. 62 Καὶ ἀναστὰς ὁ
days to build it. And rising up the
ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ; τί
high-priest said to him; Nothing answerest thou? what
οὕτως σου καταμαρτυροῦσιν; 63 Ὁ δὲ Ἰησοῦς
these of thee testify against? The but Jesus
εἰπάτω. Καὶ * [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν
was silent. And [answering] the high-priest said
αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,
to him; I adjure thee by the God of the living,
ἵνα ἡμῖν εἰπῇς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
that to us thou tell, if thou art the Anointed, the son of the
θεοῦ. 64 Ἀπεῖπεν αὐτῷ ὁ Ἰησοῦς· Χὺ εἶπας.
God. Says to him the Jesus; Thou hast said.
Πλὴν λεγὼ ὑμῖν, ἀπ' ἄρτι ὁψέσθε τὸν υἱὸν τοῦ
But I say to you, from now you shall see the son of the
ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως,
man sitting at right of the power,
καὶ ἐρχομένου ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
and coming upon the clouds of the heaven.

65 Τότε ὁ ἀρχιερεὺς διερρήξε τα ἱμάτια αὐτοῦ,
Then the high-priest rent the clothes of him,

WRITINGS of the PROPHETS might be verified." Then all his DISCIPLES deserting him, fled.

57 † And THOSE who APPREHENDED JESUS, conducted him to Caiaphas the HIGH-PRIEST, where the SCRIBES and ELDERS were assembled.

58 But PETER followed him at a distance, to the PALACE of the HIGH-PRIEST; and having entered, sat with the ATTENDANTS to see the RESULT.

59 Now the HIGH-PRIESTS and the whole SANHEDRIM sought False-testimony against Jesus, so that they might deliver him to death;

60 and they did not find it, though † Many False-witnesses came. But at last, Two approaching,

61 said, "This man declared, † I can destroy the TEMPLE of GOD, and in Three Days rebuild it."

62 And the HIGH-PRIEST answering, said to him, "Answerest thou nothing to what these testify against thee?"

63 † But Jesus was silent. And the HIGH-PRIEST said to him, † "I adjure thee by the LIVING GOD, that thou inform us, whether thou art the MESSIAH, the SON of GOD."

64 Jesus says to him, "Thou hast said; moreover I declare to you, † Hereafter you shall see the SON of MAN sitting on the Right hand of POWER, and coming on the CLOUDS of HEAVEN."

65 Then the HIGH-PRIEST rent his CLOTHES,

* VULGATE MANUSCRIPT.—58. his disciples deserting.
in Luthmann and Tischendorf.

59. false-witnesses—omit.

59. and the elders—omit;
61. answering—omit.

† 57. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an adjuration by a magistrate of superior, the answer returned was an answer upon oath; a false answer was perjury, and even the silence of the person adjured was not deemed innocent. Hence it was that the high-priest had recourse to this measure upon our Lord's declining to answer the unfounded accusations which were brought against him, from the conviction that his judges were predetermined, and that every thing he could say would be of no avail.

† 57. Mark xiv. 52; Luke xiii. 54; John xviii. 12, 13, 24. † 60. Mark xiv. 52—59.
† 61. Matt. xxvii. 62; John ii. 19—22. † 61. Isa. liii. 7; Matt. xxvii. 12, 14. † 64. Dem.
cu. 18; Matt. xvi. 27; xiv. 20; xiv. 21; Luke xxi. 27; John i. 51; 1 Thess. iv. 16; Rev. i. 7.

λεγων· Ὅτι ἐβλασφημησας· τι ἐτι χρεια-
 saying; That he blasphemed; what further need
 εχομεν μαρτυρων; ἰδε, νυν ηκουσατε την
 have we of witnesses? see, now you heard the
 βλασφημιαν αὐτου. 66 Τι ὑμιν δοκει; οἱ δὲ
 blasphemy of him. What to you thinks? they and
 ἀποκριθεντες εἰπον· Ενοχος θανατου εστι.
 answering said; Liable to death he is.
 67 Τότε ἐνεπτυσαν εἰς το προσωπον αὐτου, καὶ
 Then they spat into the face of him, and
 ἐκολαφισαν αὐτον· οἱ δὲ ἐρραπισαν,
 beat with the fist him; they and struck with palms of their hands,
 68 λεγοντες· Προφητευσον ἡμιν, χριστε, τις
 saying; Prophecy to us, O anointed, who
 εστιν ὁ καisas σε;
 is he striking thee?
 69 Ὁ δὲ Πητρος ἐξω ἐκαθην ἐν τῇ αὐλῃ.
 The and Peter without sat in the court-yard.
 Καὶ προσηλθεν αὐτῷ μια παιδισκη, λεγουσα·
 And came to him one maid-servant, saying;
 Καὶ συ ησθα μετὰ Ἰησου του Γαλιλαιου. 70 Ὁ
 Also thou wast with Jesus of the Galilee. He
 δὲ ηρησαστο ἐμπροσθεν αὐτων παντων, λεγων,
 but denied in presence of them all, saying;
 Οὐκ οἶδα, τι λεγεις. 71 Ἐξελθοντα δὲ αὐτον εἰς
 Not I know, what thou sayest. Going out and he into
 τον πυλωνα, εἶδεν αὐτον ἀλλη· καὶ λεγει τοῖς
 the portico, saw him another, and says to those
 ἐκεῖ· Καὶ οὗτος ην μετὰ Ἰησου του Ναζωραιου.
 there; Also this was with Jesus of the Nazareth.
 Καὶ παλιν ηρησαστο μεθ' ὅρκου· Ὅτι οὐκ οἶδα
 And again he denied with an oath; That not I know
 τον ανθρωπον. 72 Μετὰ μικρον δὲ προσελθοντες
 the man. After a little and approaching
 οἱ εστωτες, εἰπον τῷ Πητρῷ· Ἀληθης καὶ
 those having stood by, said to the Peter: Certainly also
 συ ἐξ αὐτων εἶ· καὶ γαρ ἡ λαλια σου δηλον σε
 thou of them art: even for the speech of thee manifest thou
 ποιεῖ. 74 Τότε ηρξατο καταθεματιζειν, καὶ
 makes; Then he began to curse, and
 ὀμνουν· Ὅτι οὐκ οἶδα τον ανθρωπον. Καὶ
 to swear. That not I know the man. And
 εὐθεως αλεκτωρ ἐφώνησε. 75 Καὶ ἐμνησθη ὁ
 instantly a cock crew. And remembered the
 Πητρος του ρηματος του Ἰησου, ειρηκοτος
 Peter of the word of the Jesus, declaring
 * [αὐτῷ]· Ὅτι πρην αλεκτορα φωνησαι, τρις
 [to him:] That before a cock crows, thrice
 ἀπαρηση με. Καὶ ἐξελθων ἐξω, ἐκλαυσε
 thou wilt deny me. And going out, he wept
 πικρως.
 bitterly.

saying, "He has spoken blasphemy; what further need have we of Witnesses? behold, now you have heard *the blasphemy."

66 † What is your opinion? "And they answering, said, "He deserves to Die."

67 † Then they spit in his face, and beat him with their fists; and some struck him on the cheek with the open hand,

68 saying, † "Divine to us, O Messiah, Who is he striking thee?"

69 † Now Peter sat without in the courtyard; and a Maid-servant came to him, saying, "Thou also wast with Jesus the Galilean."

70 But he denied it before them all, saying, "I know not what thou sayest."

71 And passing out into the portico, another saw him, and says to them, "This person was also there with Jesus the Nazarete."

72 And again he denied with an Oath, "I know not the man."

73 And after a while, those who stood by, approaching, said to Peter, "Certainly, thou also art one of them; for even thy dialect makes thee known."

74 Then he began to curse and to swear, "I know not the man." And instantly a Cock crew.

75 And Peter recollected the declaration of Jesus, † "That before a Cock crows, thou wilt thrice disown me." And going out, he wept bitterly.

* VATICAN MANUSCRIPT.—66. the blasphemy.

72. to him—omit.

† 68. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *prophecy*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 66; Luke xxii. 64.—*Kainoet*. † 74. See note on verse 54.

† 66. Mark xiv. 64.

† 67. Isa. l. 6; lili. 3; Luke xxii. 63, 64.

† 69; Mark xiv.

66; Luke xxii. 65; John xviii. 16—18, 26—27.

† 75. See verse 54; Mark xiv. 34; Luke

xxii. 61, 62; John xiii. 28.

ΚΕΦ. κζ'. 27.

¹ Πρωίας δε γενομένης, συμβουλίον ελαβον
Morning and having come, a council held
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ
all the high-priests and the elders of the
λαοῦ κατὰ τὸν Ἰησοῦ, ὥστε θανατώσαι αὐτόν.
people against the Jesus, so as to deliver to death him.
² Καὶ δέσαντες αὐτόν, ἀπηγάγον, καὶ παρέδωκαν
And binding him, they led, and delivered up
αὐτόν * [Πόντιφ] Πιλάτῳ τῷ ἡγεμονί.
him [to Pontius] Pilate the governor.
³ Τότε ἰδὼν Ἰουδας, ὁ παραδίδους αὐτόν, ὅτι
Then seeing Judas, that betraying him, that
κατεκρίθη, μεταμεληθεὶς ἀπεστρέψε τὰ τρία
he was condemned, repenting he returned the thirty
κοττά ἀργυρία τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυ-
pieces of silver to the high-priests and to the elders,
τεροῖς, ⁴ λέγων. Ἡμάρτον, παραδούς αἷμα
saying, I sinned, having delivered up blood
ἀθώον. Οἱ δὲ εἶπον· Τι πρὸς ἡμᾶς; Σὺ σφεί.
innocent. They but said, What to us? Then wilt see.
⁵ Καὶ ῥέψας τα ἀργυρία ἐν τῷ ναῷ, ἀνεχώρησε·
And hurling the pieces of silver in the temple, he withdrew,
καὶ ἀπελθὼν ἀπηγγέλατο. ⁶ Οἱ δὲ ἀρχιερεῖς,
as I having gone forth strangled himself. The and high-priests,
λαβόντες τὰ ἀργυρία, εἶπον· Οὐκ ἐξέστι βαλεῖν
taking the pieces of silver, said, Not it is lawful to put
αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τίμη αἵματος ἐστὶ.
them into the treasury, since price of blood it is.
⁷ Συμβουλίον δὲ λαβόντες, πηροράσαν ἐξ αὐτῶν
Council and taking, they bought with them
τὸν ἀγρὸν τοῦ κεραμεῖος, εἰς ταφὴν τοῖς ξηνοῖς.
the field of the potter, to bury the strangers.
⁸ Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος,
Therefore is called the field that, a field of blood,
ἵως τῆς σήμερον. ⁹ Τότε ἐπληρώθη τὸ ῥηθὲν
to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

¹ ¶ Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.
² And binding him, they led and delivered him up to Pilate, the GOVERNOR.
³ ¶ Then THAT Judas who DELIVERED him up, perceiving THAT he was condemned, repented; and returned the THIRTY Shells to the HIGH-PRIESTS and the ELDERS,
⁴ saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."
⁵ And hurling the SHELLS in the TEMPLE, he withdrew, and having gone away, strangled himself.
⁶ And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood."
⁷ And taking Counsel, they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.
⁸ Therefore that FIELD is called, † The field of Blood, even to THIS-DAY.
⁹ Then was verified the

* VATICAN MANUSCRIPT.—3. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the *gampalakion*, the treasury, mentioned in Mark xii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a fl. so privately that his left hand should not know what his right did.—S. Sharpe.
† 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Acceduno, as late as the seventeenth century, was used as a burning-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site.
† 8. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where no such specification is intended, the article is omitted: Eph. ii. 19; Heb. xi. 13.—Wakefield.

1. Mark xv. 1; Luke xxii. 66; John xviii. 28.
2. Acts i. 18.

3. Matt. xvi. 14, 15.

4. As

δια Ἱερεμίου του προφητου, λεγοντος: "Και
through Jeremiah the prophet, saying, "And
ελαβον τα τριακοντα αργυρια, την τιμην του
I took the thirty pieces of silver, the price of the
τετιμημενου, ον ετιμησαντο απο υιων Ισραηλ,
having been valued, whom they valued from sons of Israel,
10 και εδωκαν αυτα εις τον αγρον του κεραμεως,
and gave them for the field of the potter,
καθα συνεταξε μοι κυριος."
even as directed me a lord."

11 Ὁ δε Ἰησοῦς εστη εμπροσθεν του ἡγεμονος·
The and Jesus stood in presence of the governor;
και επηρωτησεν αυτον ὁ ἡγεμων, λεγων· Σὺ
and asked him the governor, saying, Then
εἰ ὁ βασιλεὺς των Ιουδαιων; Ὁ δε Ἰησοῦς
art the king of the Jews? The and Jesus
εφη αυτῷ· Σὺ λεγεις. 12 Καὶ ἐν τῷ κατηγο-
said to him; Thou sayest. And in the to be ac-
ρεισθαι αυτον ὑπο των αρχιερεων και των
condemned him by the high-priests and the
πρεσβυτερων, ουδεν απεκρινατο. 13 Τότε λεγει
elders, nothing he answered. Then says
αυτῷ ὁ Πιλατος· Οὐκ ακουεις, ποσα σου
to him the Pilate; Not thou hearest, how many things of thee
καταμαρτυροῦσι; 14 Καὶ οὐκ απεκριθη αυτῷ
they bear witness against? And not he answered him
προς ουδε ἐν ῥημα· ὥστε θαυμαζειν τον ἡγε-
in not even one word; so as to astonish the gov-
μονα λιαν.
ernor greatly.

15 Κατα δε ἑορτην ειωθει ὁ ἡγεμων απο-
At and a feast was accustomed the governor to
λυνει ἐνα τῷ ὄχλῳ δεσμιοι, ον ηθελον.
release one to the crowd prisoner, whom they wished.
16 Εἶχον δε τότε δεσμιοι ἐπιστημον, λεγομενον
They had and then a prisoner noted, being called
Βαραββαν. 17 Συνηγμενων οὖν αυτων, ειπεν
Barabbas. Having being assembled then of them, said
αὐτοις ὁ Πιλατος· Τίνα θελετε ἀπολυσω ὑμιν;
to them the Pilate; Which wish you I release to you?

WORD SPOKEN through
† Jeremiah the PROPHET,
saying, † "And I took
the THIRTY Shells, (the
"price at which they val-
ued the PRECIOUS ONE,
"from the Sons of Israel,
10 "and gave them
"for the POTTER'S FIELD,
"even as the Lord directed
"me."

11 And JESUS stood be-
fore the GOVERNOR; and
HE asked him, saying,
† "Art thou the KING of
the Jews?" And JESUS
replied, "Yes sayest."

12 But he made no re-
ply to the accusations of
the HIGH-PRIESTS and the
ELDERS.

13 Then PILATE says to
him, "Dost thou not hear
how many things they
testify against thee?"

14 And he gave him
no answer, not even one
Word; so that the GOV-
ERNOR was greatly sur-
prised.

15 † And at each Feast
the GOVERNOR was ac-
customed to release to
the crowd one Prisoner,
whom they wished.

16 And they had then
a well-known Prisoner,
named † Barabbas.

17 Therefore, being as-
sembled, PILATE said to
them, "Which do you
wish that I release to you?"

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e. g., some copyist mistaking *Zen*, Zechariah, for *Iou*, Jeremiah. 2. That Matthew simply wrote, *through the prophet*, omitting, as he often did, the name of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the 34. instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, "We know, from *Jerome*, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew." Dr. Gausson, remarks on this:—"We know also that the Second Book of Maccabees (II. 1-4) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theopneustically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15.) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (xx. 23.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of repeating the words of Jeremiah. (See Zech. I. 4. and Jer. xviii. 11; Zech. iii. 8. and Jer. xxii. 8.)" † 16. Some very ancient authorities cited by Origen, read "Jesus, the son of Abbas," which Michaelis says is undoubtedly the original reading. The word "Jesus" was omitted in later copies, in honor to the name.

† 9. Zech. xi. 12, 13.

† 11. Mark xv. 2; Luke xxiii. 2; John xviii. 28.

† 13.

Mark xv. 6 Luke xiii. 17; John xviii. 28.

Βαραββαν· ἡ Ἰησοῦ, τον λεγομενον Χριστου·
Barabbas? or Jesus, the being called Christ?

18 **Ἦιδει γαρ, ὅτι δια φθονον παρεδωκαν αυτον.**
He knew for, that through envy they had delivered up him.

19 **Καθημενον δε αυτον επι του βηματος, απασ-
τειλα προς αυτον ἡ γυνη αυτου, λεγουσα·**
Being seated and of him upon the tribunal, sent
to him the wife of him, saying,

**Μηδεν σοι και τῷ δικαιῷ ἐκεινῷ· πολλὰ γαρ
Nothing to thee and to the just one that, many things for
επαθεν σημερον κατ' οὐραν δι' αυτον.** 20 **Οἱ**
I suffered this day in a dream because of him. The

**δε αρχιερεῖς και οἱ πρεσβυτεροι επισαν τους
but high-priests and the elders persuaded the
οχλους, ἵνα αιτησωται τον Βαραββαν, τον δε**
crowds, that they should ask the Barabbas, the and

Ιησουν απολεσωσιν. 21 **Αποκριθεις δε ὁ ἡγεμων
Jesus they might destroy. Answering and the governor**

**ειπεν αυτοις· Τίνα θελετε απο των δυο απολυσω
said to them; Which wish you of the two I shall release**

ὑμιν· Οἱ δε ειπον Βαραββαν. 22 **Λεγει αυ-
to you? They and said; Barabbas. He says to**

**τοις ὁ Πιλατος· Τι οὖν ποιησω Ιησουν, τον
them the Pilate; What then shall I do Jesus, the**

**λεγομενον Χριστον· Λεγουσιν· [αὐτῷ] παντες·
being called Christ? They say [to him] all;**

Σταυρωθητω. 23 **Ο δε ἡγεμων εφη· Τι γαρ
Let him be crucified. The and governor said; What for**

**εκαὼν επωκησεν· Οἱ δε περισσως εκραζον,
and him he done? They but vehemently cried,**

λεγοντες, Σταυρωθητω.
saying; Let him be crucified.

24 **Ἰδων δε ὁ Πιλατος ὅτι ουδεν ωφελει,
Seeing and the Pilate that nothing profits,**

**αλλα μαλλον θορυβος γινεται, λαβων ὕδωρ,
but rather a tumult is made, taking water,**

**απερριψατο τας χειρας απεναντι του οχλου,
he washed the hands before the crowd,**

**λεγων· Αθως εἰμι απο του αιματος· [του
saying; Innocent I am from the blood [of the**

δικαιου] τουτου· ὑμεις οφεισθε. 25 **Και αποκρι-
just; of this; you shall see. And answer-**

**θεις πᾶς ὁ λαος εἶπε· Το αιμα αυτου ἐφ' ἡμας,
ing all the people said; The blood of him upon us,**

και ἐπι τα τεκνα ἡμων. 26 **Τότε ἀπελυσεν
and upon the children of us. Then he released**

**αυτοις τον Βαραββαν, τον δε Ιησουν φραγελ-
to them the Barabbas, the and Jesus having**

λασας παρεδωκεν, ἵνα σταυρωθῇ.
scourged he delivered up, that he might be crucified.

27 **Τότε οἱ στρατιῶται του ἡγεμονος παραλα-
Then the soldiers of the governor taking**

Barabbas? or THAT Jesus who is named Christ?"

18 For he knew That they had delivered him up through Envy.

19 And while he was sitting on the TRIBUNAL, his wife sent to him, saying, "Have nothing to do with that JUST person; for I have suffered much † this-day, in a Dream, because of him."

20 † But the HIGH-PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.

21 And the GOVERNOR answering, said to them, "Which of the two do you wish me to release to you?" And they said, "BARABBAS."

22 PILATE says to them, "What then shall I do to THAT Jesus, who is named Christ?" They all say, "Let him be crucified."

23 And HE said, (No;) "for what Evil has he done?" But they vehemently cried, saying, "Let him be crucified."

24 And Pilate, perceiving that he had no influence, but rather a Tumult was made, † taking Water, he washed his hands before the CROWD, saying, "I am innocent of THIS BLOOD; see you to it."

25 And All the PEOPLE answering, said, † "His BLOOD rest on us, and on our CHILDREN."

26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.

27 Then the SOLDIERS of the GOVERNOR having

* VATICAN MANUSCRIPT.—21. BARABBAS.
24. JUST—omit. 24. THIS BLOOD; SEE.

22. to him—omit.

23. HE said.

† 18. It is to be observed, that by this day is meant this night. This may seem a strange interpretation, till it is considered, that the day, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore the night in which she had her dream, was a constituent part of what she meant by this day. It is to agreeable to what we read in Gen. i. 5: "The evening and the morning were the first day."—Bishop Pearson.

26. Mark xv. 16; Luke xxiii. 18; John xviii. 40; Acts iii. 14.
27. Deut. xix. 10; Acts v. 28.

27. Deut. xxi. 8

ΒΟΝΤΕΣ ΤΟΝ ΙΗΣΟΥΝ ΕΙΣ ΤΟ ΠΡΑΙΤΩΡΙΟΝ, ΣΥΝΗΓΑ-
 the Jesus into the judgment hall, they gathered
ΓΟΝ ΕΠ' ΑΥΤΟΝ ΟΛΗΝ ΤΗΝ ΣΚΕΙΡΑΝ. ²⁸ **ΚΑΙ ΕΚΘΥ-**
 together to him whole the company. And having
ΣΑΝΤΕΣ ΑΥΤΟΝ, ΠΕΡΙΕΘΗΚΑΝ ΑΥΤῷ ΧΛΑΜΥΔΑ ΚΑΚΚΙ-
 stripped him, they put on to him a soldier's cloak scar-
ΥΝΗ. ²⁹ **ΚΑΙ ΠΛΕΞΑΝΤΕΣ ΣΤΕΦΑΝΟΝ ΕΞ ΑΚΑΝΘΩΝ,**
 let. And braid^g a crown of thorns,
ΕΠΕΘΗΚΑΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ, ΚΑΙ ΚΑΛΑΜΟΝ
 placed upon the head of him, and a reed
ΕΠΙ ΤΗΝ ΔΕΞΙΑΝ ΑΥΤΟΥ· ΚΑΙ ΓΟΥΝΥΠΕΤΗΣΑΝΤΕΣ
 on the right of him; and bending the knee
ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ, ΕΝΕΤΑΙΖΟΝ ΑΥΤῷ, ΛΕΓΟΝΤΕΣ·
 in presence of him, mocked him, saying:
ΧΑΙΡΕ, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. ³⁰ **ΚΑΙ ΕΜΠΤΥ-**
 Hail, the king of the Jews. And spit-
ΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ, ΕΛΑΒΟΝ ΤΟΝ ΚΑΛΑΜΟΝ, ΚΑΙ
 ting on him, they took the reed, and
ΕΤΥΠΤΟΝ ΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ. ³¹ **ΚΑΙ ὅΤΕ**
 struck on the head of him. And when
ΕΝΕΤΑΙΖΑΝ ΑΥΤῷ, ΕΞΕΔΥΣΑΝ ΑΥΤΟΝ ΤΗΝ ΧΛΑΜΥΔΑ,
 they had mocked him, they took off him the soldier's cloak,
ΚΑΙ ΕΝΔΥΣΑΝ ΑΥΤΟΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ· ΚΑΙ ΑΠΗ-
 and put on him the garments of him; and led
ΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΤΑΥΡΩΣΑΙ. ³² **ΕΞΕΡΧΟΜΕΝΟΙ**
 away him into the to be crucified. Going out
ΔΕ, ΕΊΡΟΝ ΑΝΘΡΩΠΟΝ ΚΥΡΗΝΑΙΟΝ, ΟΝΟΜΑΤΙ ΣΙΜΩΝ·
 and, they met a man a Cyrenian, by name Simon;
ΤΟΥΤΟΥ ΗΓΓΑΡΕΥΣΑΝ, ΙΝΑ ΑΡῆ ΤΟΝ ΣΤΑΥΡΟΝ
 him they compelled, that he might carry the cross
ΑΥΤΟΥ. ³³ **ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΙΣ ΤΟΠΟΝ ΛΕΓΟΜΕΝΟΝ**
 of him. And coming into a place being called
ΓΟΛΓΟΘΑ, ὃ ΕΣΤΙ ΛΕΓΟΜΕΝΟΝ ΚΡΑΝΙΟΥ ΤΟΠΟΣ,
 Golgotha, which is being called of a skull a place,
³⁴ **ΕΔΩΚΑΝ ΑΥΤῷ ΠΙΝΕΙΝ ὅΖΟΣ ΜΕΤΑ ΧΟΛΗΣ ΜΕΜΙ-**
 they gave to him to drink vinegar with gall having been
ΜΕΝΟΝ· ΚΑΙ ΓΕΥΣΑΜΕΝΟΣ, ΟΥΚ ΗΘΕΛΕ ΠΙΝΕΙΝ.
 mixed; and having tasted, not he would drink.
³⁵ **ΣΤΑΥΡΩΣΑΝΤΕΣ ΔΕ ΑΥΤΟΝ, ΔΙΕΜΕΡΙΣΑΝΤΟ ΤΑ**
 Crucifying and him, they divided the
ΙΜΑΤΙΑ ΑΥΤΟΥ, ΒΑΛΛΟΝΤΕΣ ΚΛΗΡΟΝ. ³⁶ **ΚΑΙ ΚΑΘΗ-**
 garments of him, casting a lot. And being
ΜΕΝΟΙ ΕΤΗΡΟΥΝ ΑΥΤΟΝ ΕΚΕΙ. ³⁷ **ΚΑΙ ΕΠΕΘΗΚΑΝ**
 seated they watched him there. And they placed

led Jesus into the † **PRÆ-**
TORIUM, gathered together
 against him the Whole
 COMPANY.

²⁸ And * clothing him,
 † they put on him a sol-
 dier's scarlet Cloak.

²⁹ † And wreathling a
 Crown of Acanthus, they
 placed it on his HEAD, and
 put a Reed in his RIGHT
 hand; and kneeling before
 him, they mocked him,
 saying, "Hail, * King of
 the Jews!"

³⁰ † And spitting on him,
 they took the REED, and
 struck him on the HEAD.

³¹ And when they had
 insulted him, they divest-
 ed him of the SOLDIER'S
 CLOAK, and clothed him
 with his own RAIMENT,
 and led him away to be
 CRUCIFIED.

³² † And going out, they
 met a Cyrenian, named
 Simon; him they compel-
 led to carry his cross.

³³ And having arrived
 at a Place called Golgo-
 tha, which is called, a
 Place of a Skull,

³⁴ † they gave him
 * Wine to drink, mixed
 with Gall; which, har-
 ing tasted, he would not
 drink.

³⁵ † And after nailing
 him to the cross, they
 distributed his GARMENTS
 by Lot. †

³⁶ And sitting down,
 they watched him there.

³⁷ And over his HEAD

* VATICAN MANUSCRIPT.—28. clothing him, they put on him.
 34. Wine.

29. King of the

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the Prætorium entered the temple by a bridge over the valley at the south-west corner. † 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *clamy* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king.

† 29. It does not appear, that this crown was intended to torture his head, but rather to mock his claim to royalty. Dr. Clarke says, "Mark, chap. xv. 17; and John, chap. xix. 6, term it *stephanos akanthinos*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *beet's foot*. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word."

† 35. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet," They parted my garments among them, and upon my vesture did they cast lots," is found in comparatively few MSS., and has no place in the ancient versions.

† 27. Mark xv. 16; John xix. 2.

† 28. Luke xlii. 11.

† 29. Psal. lix. 19.

† 30. Lev. i. 6.

† 32. Mark xv. 21; Luke xlii. 20.

† 34. Psal. lix. 21.

† 35.

Psal. xlii. 13; John xix. 23.

ἐκὰς τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ
above the head of him the accusation of him
γεγραμμένην· "Οὗτος ἐστὶν Ἰησοῦς ὁ βασιλεὺς
having been written, "This is Jesus the king
τῶν Ἰουδαίων."
of the Jews."

38 Τότε σταυροῦνται σὺν αὐτῷ δύο ἄλλοι·
Then were crucified with him two robbers;
εἷς ἐκ δεξιῶν, καὶ εἷς ἐξ ἐναντιῶν. 39 Οἱ
one by right, and one by left. Those

δε παραπορευόμενοι ἐβλάσφημον αὐτὸν,
and passing along reviled him,
κινῶντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λεγόν-
shaking the heads of them, and say-
τες· "Ὁ καταλῶν τὸν ναὸν, καὶ ἐν τρισὶν
ing. He overthrowing the temple, and in three

ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς
days building, save thyself; if thou
εἶ τοῦ θεοῦ, καταβῆθι ἀπὸ τοῦ σταυροῦ.
art a Son of God, come down from the cross.

41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαιζόντες μετὰ
Likewise also the high-priests, mocking with
τῶν γραμματέων καὶ πρεσβυτέρων, ἐλεγόν-
the scribes and elders, said,

42 Ἄλλους ἠσώσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ
Others he saved, himself not is able to save; if
βασιλεὺς Ἰσραὴλ ἐστὶ, καταβὰν νῦν ἀπὸ τοῦ
a king of Israel he is, let him come down now from the

σταυροῦ, καὶ πιστεῦσόμεν αὐτῷ. 43 Πεισθεὶς
cross, and we will give credit to him. He trusted
εἰ τὸν θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει
in the God; let him rescue now him, if he will

αὐτὸν· εἶπε γὰρ· "Ὅτι θεοῦ εἰμι υἱός. 44 Το-
him, he said for; That of God I am a son. That
δ' αὐτο καὶ οἱ ἄλλοι, οἱ συσταυρωθέντες
though it also the robbers, those being crucified

αὐτῷ, ἀνείδιζον αὐτὸν.
with him, reproached him.

45 Ἀπὸ δὲ ἰκτῆς ὥρας σκοτὸς ἐγένετο ἐπὶ
From now sixth hour darkness was on
πᾶσαν τὴν γῆν, ἕως ὥρας ἑννατῆς. 46 Περὶ δὲ
all the land, till hour ninth. About and

τῆς ἑννατῆς ὥρας ἀνέβοησεν ὁ Ἰησοῦς φωνῇ
the ninth hour cried out the Jesus with a voice
μεγάλῃ, λέγων· Ἡλί, ἡλί· λὰμα σαβαχθανί·
great, saying; Eli, Eli, lama sabachthani?

τοῦτ' ἐστὶ· Θεὸς μου, Θεὸς μου· ἵνατί με ἐγκατε-
that is, O God of me, O God of me: why me hast thou
λίπες; 47 Τίνας δὲ τῶν ἐκεῖ ἑστῶτων, ἀκου-
forsakest? Some and of those there standing, hearing

σαντες, ἐλεγόν· "Ὅτι Ἠλίου φωνεῖ οὗτος. 48 Καὶ
heard, said; For Elias he cries this. And
εὐθέως δραπετὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν
immediately running one of them, and taking

σπογγὴν, πλῆσας τε οἴου, καὶ περιθεὶς
a sponge, filling and of vinegar, and attaching

; they placed his ACCUSA-
TION in writing, "This is
Jesus, the KING of the
Jews."

38 † At the same time,
Two Robbers were cruci-
fied with him, one at his
Right hand, and the other
at his Left.

39 † Now those passing
by, reviled him, shaking
their heads,

40 and saying, "DES-
TROYER OF THE TEMPLE !
and Builder of it in Three
Days, save thyself. If thou
art a Son of God come
down from the cross."

41 In like manner also,
the HIGH-PRIESTS with
the SCRIBES and Elders,
deriding, said,

42 "He saved Others;
Himself he cannot save.
Is he the King of Is-
rael? let him now descend
from the cross, and we
will believe in him."

43 He confided in God;
let him rescue now, if he
delights in him; for he
said, "I am God's Son."

44 THOSE ROBBERS also,
who were CRUCIFIED with
him, reproached him.

45 † Now from the Sixth
Hour there was † Darkness
on All the LAND till the
ninth Hour.

46 And about the NINTH
Hour, Jesus exclaimed,
with a loud Voice, saying,
"Eli, Eli, lama sabach-
thani?" that is, "My God!
my God! why hast thou
forsaken me?"

47 And some of THOSE
STANDING there, hearing
him, said, "He calls for
Elijah."

48 † And immediately
one of them ran, and tak-
ing a Sponge filled it with
Vinegar, and putting it

* VATICAN MANUSCRIPT.—40. God.

42. Is he the King of Israel?

42. on him.

† 38. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

† 47. Mark xv. 28; Luke xxiii. 28; John xix. 19.

† 39. Isa. liii. 12.

† 40. Psal. lix. 21.

xxii. 7; c. x. 25.

† 40. Mark xv. 33; Luke xxiii. 44.

καλαμῶ, ἐποτίζεν αὐτόν. ⁴⁹ Οἱ δὲ λοιποὶ
to a reed, gave to drink him. The but others
εἶπεν· Ἀφες ἰδῶμεν, εἰ ἐρχεται Ἠλίας,
said; Leave alone; we may see, if comes Elias,
σωσάν αὐτόν. ⁵⁰ Ὁ δὲ Ἰησοῦς, πάλιν κρᾶζας
will be saving him. The then Jesus, again saying
φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.
with a voice great, resigned the breath.

⁵¹ Καὶ ἰδοὺ, τὸ καταπατάσματος τοῦ ναοῦ ἐσχίσθη
And lo, the curtain of the temple was rent
εἰς δύο, ἀπὸ ἀνωθεν ἕως κατω· καὶ ἡ γῆ ἐσ-
into two, from above to below; and the earth was
εἰσθῆ, καὶ αἱ πέτραι ἐσχίσθησαν, ⁵² καὶ τὰ
shaken, and the rocks were rent,
μνημεῖα ἀνεφάνθησαν· καὶ πολλὰ σώματα τῶν
tombs were opened; and many bodies of the
κεκοιμημένων ἁγίων ἤγερθη, ⁵³ καὶ ἐξελθόντες
having been asleep holy ones were raised, and coming forth
ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν αὐτοῦ
from the tombs, after the resurrection of him
εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν
went into the holy city, and appeared
πολλοῖς.
to many.

⁵⁴ Ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ' αὐτοῦ
The and centurion and those with him
τήρουντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν
watching the Jesus, seeing the earthquake
καὶ τὰ γέγονε, ἐφοβήθησαν σφοδρᾶ,
and the things being done, they were afraid much,
λέγοντες· Ἀληθὺς θεοῦ υἱὸς ἦν οὗτος.
saying; Truly of God a son was this.

⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακ-
Were and there women many from a dis-
ροδον θεωροῦσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ
tance beholding; who followed the Jesus
ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτόν· ⁵⁶ ἐν
from the Galilee, ministering to him; among
αἷς ἦν Μαρία ἡ Μαγδαλὴν, καὶ Μαρία ἡ τοῦ
whom was Mary the Magdalene, and Mary the of the
Ἰακώβου καὶ Ἰωσὴ μῆτρη, καὶ ἡ μῆτηρ τῶν
James and Jesus mother, and the mother of the
υἱῶν Ζεβεδαίου.
sons of Zebedee.

⁵⁷ Ὁφίας δὲ γενομένης, ἦλθεν ἄνθρωπος
Evening and being come, came a man
πλούσιος ἀπὸ Ἀριμαθαίας, τὸν ὄνομα Ἰωσήφ, ὃς
rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

⁴⁹ But OTHERS said, "Let him alone; let us see whether Elijah will come to save him."

⁵⁰ † Then JESUS crying out again with a loud Voice, expired.

⁵¹ † And, behold, † the VEIL of the TEMPLE was rent in Two from top to bottom; and the EARTH trembled, and the ROCKS were rent;

⁵² and the TOMBS were opened; and MANY BODIES of the SLEEPING SAINTS were raised;

⁵³ and coming forth from the TOMBS, after his RESURRECTION went into the HOLY City, and appeared to Many.

⁵⁴ † Now the CENTURION and THOSE with him WATCHING JESUS, seeing the EARTHQUAKE, and the EVENTS occurring, were greatly afraid, saying, "This was certainly a Son of God."

⁵⁵ And many WOMEN were there, † beholding at a distance; these had followed JESUS from GALILEE, ministering to him;

⁵⁶ among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and JESUS, and the MOTHER of the SONS of Zebedee.

⁵⁷ And Evening being come, a rich Man came from Arimathea, named

* VATICAN MANUSCRIPT.—49. him. And another took a spear, and pierced his side, and there came out Blood and Water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a veil, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 19, as well as by the term which the Evangelist has employed to designate it. † 53. So Mark and Luke; nor are they inconsistent with John xix. 25, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—*Midnight*

‡ 50. Mark xv. 37; Luke xxiii. 47. ‡ 51. Exod. xxvi. 31; ‡ Chron. iii. 14. ‡ 52. Mark xv. 42; Luke xxiii. 50; John xix. 23.

καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. ⁵⁸ Οὗτος
 also himself was disciple to the Jesus. No
 προσέλαβεν τῷ Πιλάτῳ τῆσάου τοῦ
 coming to the Pilate requested the body of the
 Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι
 Jesus. Then the Pilate ordered to be given
 τὸ σῶμα. ⁵⁹ Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ,
 the body. And taking the body the Joseph,
 ἐπετυλίξεν αὐτὸ σινδόνι καθάρῃ. ⁶⁰ καὶ ἐθηκεν
 wrapped it fine linen cloth clean: and laid
 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατομη-
 it in the new of himself tomb, which he had
 σεν ἐν τῇ πετρᾷ· καὶ προσκυλίσας λίθον μέγαν
 hewn in the rock; and having rolled a stone great
 τῇ θύρῃ τοῦ μνημείου, ἀπῆλθεν. ⁶¹ Ἦν δὲ
 of the door of the tomb, he went away. Was and
 ἐκεῖ Μαρία ἡ Μαγδαλὴν, καὶ ἡ ἄλλη Μαρία,
 there Mary the Magdalene, and the other Mary,
 καθήμεναι ἀπέναντι τοῦ ταφου.
 sitting over against the sepulchre.

⁶² Τῇ δευτέρῃ, ἥτις ἐστὶ μετὰ τὴν παρα-
 The new next day, which is after the prepa-
 ρευσιν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
 ration, were assembled the high-priests and the Pharisees,
 σαιοὶ πρὸς Πιλάτον, ⁶³ λέγοντες· Κύριε,
 we to Pilate, saying, O sir,
 ἐμνησθήμεν, ὅτι ἐκεῖνος ὃ πλάτος εἶπεν ἐτι
 we remember, that that the deceiver said while
 ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴ Κε-
 living, After three days I will arise. Do
 λουον· οὐκ ἀσφαλίσθηναί τον ταφον ἕως
 thou command therefore to be made fast the tomb till
 τῆς τρίτης ἡμέρας, μετὰ ἐλθόντες οἱ μαθη-
 the third day, lest coming the disci-
 ται αὐτον, κλεψύσωσιν αὐτον, καὶ εἰκόσι τῷ
 ples of him, might steal him, and might say to the
 λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἐστὶ
 people, He has been raised from the dead; and will be
 ἡ εσχάτη πλάνη χειρῶν τῆς πρώτης. ⁶⁵ Εἶπὼν
 the last fraud words of the first. Said
 αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδία· ὑπάγετε,
 to them the Pilate; You have a guard; go you,
 ἀσφαλίσασθε, ὥς οἰδάτε. ⁶⁶ Οἱ δὲ πορευθέντες
 made fast, as you know. They and going
 παφάλισαν τὸν ταφον, σφραγίσαντες τον
 made fast the tomb, having sealed the
 λίθον, μετὰ τῆς κουστωδίας.
 stone, with the guard.

† Joseph, who also himself was disciple to Jesus.

⁵⁸ He going to PILATE requested the BODY of JESUS. Then PILATE ordered it to be given.

⁵⁹ And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

⁶⁰ and laid it in his own NEW Tomb, which he had excavated in the ROCK; and having rolled a great Stone to the DOOR of the TOMBS, he departed.

⁶¹ And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMBS.

⁶² Now on the MORROW, which is after the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before PILATE,

⁶³ saying, "Sir, we recollect that that impostor said, while living, 'After Three Days I will arise,'

⁶⁴ Command, therefore, the TOMBS be made secure till the THIRD Day, lest the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so the LAST Error would be worse than the FIRST."

⁶⁵ PILATE said to them, "You have a Guard; go, make it as secure as you know how."

⁶⁶ And departing, THEY secured the TOMBS with the GUARD, † having sealed the STONE.

* VATICAN MANUSCRIPT.—58. It to be given.

64. the DISCIPLES.

† 52. Preparation denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made. † 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonia, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose. † 66. A mode of security in use from the earliest times, and which comprised the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leather band, passing over the stone. But how futile were the machinations of the enemies in order to prove him to be an impostor! Let it be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was sealed by Jesus to deception—and a guard to protect the body. All these facts are strong presumptive proofs of the reality of the resurrection.

† 57. Mark xv. 41; Luke xliii. 55; John xix. 39. † 60. Isa. liii. 9. † 61. Matt xvi. 21; xvii. 22; xx. 19; xxi. 61; Mark viii. 31; x. 34; Luke ix. 22; xviii. 28; xxiv. 7, 9. John ii. 18. † 65. Dan. vi. 17.

ΚΕΦ. κη'. 28.

¹ Ὁψε δε σαββατων, τῇ ἐπιφωσκουσῃ εἰς
After now sabbath, to the dawning into
μῆαν σαββατων, ἦλθε Μαρια ἡ Μαγδαληνη,
first of week, came Mary the Magdalene,
καὶ ἡ ἄλλη Μαρια, θεωρησαι τον ταφον. ² Καὶ
and the other Mary, to see the tomb. And
ιδου, σεισμος ἐγενετο μεγας· ἀγγελος γὰρ
lo, a shaking occurred great; a messenger for
κυριου, καταβας ἐξ ουρανου, προσελθων ἀνεκυ-
of a lord, descending from heaven, approaching rolled
λισε τον λιθον * [αὐτο της θυρας,] καὶ ἐκαθῆτο
away the stone (from the door,) and sat
ἐπάνω αὐτου. ³ Ἦν δὲ ἡ ἰδεα αὐτου ὡς ἀστρα-
upon it. Was and the aspect of him like light-
πη, καὶ το ἐνδυμα αὐτου λευκον ὥσει χιων.
ning, and the garments of him white as snow.
⁴ Ἀπο δε του φοβου αὐτου ἐσεισθησαν οἱ
From and the fear of him shook the
τηρουντες, καὶ ἐγενοντο ὥσει νεκροι. ⁵ Ἀποκ-
keepers, and became as dead (men.) An-
ριβει δε ὁ ἀγγελος εἶπε ταις γυναιξιν· Μὴ
swearing and the messenger said to the women; Not
φοβεισθε ὑμεις· οἶδα γὰρ, ὅτι Ἰησοῦν τον
be afraid you; I know for, that Jesus that
ἐσταυρωμενον ζητετε. ⁶ Οὐκ ἐστιν ὧδε.
having been crucified you seek. Not he is here;
ἡγερθη γὰρ, καθως εἶπε. Δευτε, ιδετε
he has been raised for, even as he said. Come, see
τον τοπον, ὅπου ἐκειτο ὁ κυριος. ⁷ Καὶ ταχυ
the place, where lay the Lord. And quickly
πορευθεισαι εἰπατε τοις μαθηταις αὐτου, ὅτι
going tell the disciples of him, that
ἡγερθη ἀπο των νεκρων· καὶ ιδου, προαγει
he has been raised from the dead; and lo, he goes before
ὑμας εἰς την Γαλιλαιαν· ἐκεῖ αὐτον ὀψεσθε·
you into the Galilee; there him you will see;
ιδου, εἶπον ὑμιν.
lo, I told you.
⁸ Καὶ ἐξελθουσαι ταχυ ἀπο του μνημειου
And coming out quickly from the tomb
μετα φοβου καὶ χαρᾶς μεγάλης, ἐδραμον ἀπαγ-
with fear and joy great, they ran to in-
γεῖλαι τοις μαθηταις αὐτου. ⁹ * [Ὡς δε ἐπορ-
form the disciples of him. (As and they
ευσοντο ἀπαγγεῖλαι τοις μαθηταις αὐτου,) καὶ
went to inform the disciples of him,) and
ιδου, ὁ Ἰησοῦς ἀπηρτησεν αὐταις, λεγων·
lo, the Jesus met them, saying;
Χαίρετε. Αἱ δε προσελθουσαι ἐκρατησαν αὐτου
Hail you. They and having approached laid hold of him
τους ποδας, καὶ προσεκύνησαν αὐτῷ. ¹⁰ Τότε
the feet, and prostrated to him. Then
λεγει αὐταις ὁ Ἰησοῦς· Μὴ φοβεισθε· ὅπαγετε,
says to them the Jesus; Not be afraid; go you,
ἀπαγγεῖλατε τοις ἀδελφοῖς μου, ἵνα ἀπελθωσιν
inform to the brethren of me, so that they may go
εἰς την Γαλιλαιαν, κακεῖ με ὀφονται.
into the Galilee, and there me they shall see.

CHAPTER XXVIII.

¹ ¶ Now after the Sab-
bath, as it was dawning
to the first day of the
Week, Mary of MAGDALA,
and the OTHER Mary,
went to see the TOMB.

² And, behold, a great
Shaking occurred; for an
Angel of the Lord descend-
ing from Heaven, came
and rolled back the STONE;
and sat upon it.

³ † And his APPEAR-
ANCE was like LIGHTNING,
and his VESTMENTS white
as SNOW;

⁴ and from FEAR of him
the GUARDS trembled, and
became as Dead men.

⁵ And the ANGEL an-
swering, said to the wo-
MEN, "Be not now afraid,
for I know THAT you seek
THAT Jesus who was CRU-
CIFIED.

⁶ He is not here; for he
has been raised, even as
he said. Come, see the
PLACE where he lay.

⁷ And immediately go
and tell his DISCIPLES
That he has been raised
from the DEAD; and, be-
hold, † he precedes you to
GALILEE; there you will
see Him; behold, I have
told you."

⁸ And coming out im-
mediately from the TOMB,
with Fear and great Joy,
they ran to tell his DIS-
CIPLES.

⁹ † And, behold, JESUS
met them, saying, "Re-
joice!" And THEY having
approached, clasped his
FEET, and prostrated to
him.

¹⁰ Then JESUS says to
them, "Be not afraid; go
† inform my brethren, so
that they may go to GALI-
LEE, and there they will
see Me."

* VATICAN MANUSCRIPT.—2. from the door—omit.
9. as they were going to tell his disciples—omit; so Lachmann and Tischendorf.

† 1. Mark xvi. 1; Luke xxiv. 1; John xi. 1.
Mark xvi. 7. † 9. Mark xvi. 6; John xx. 14.

6. he lay; so Tischendorf
and Tischendorf.
† 2. Dan x. 6. † 7. Matt. xvi. 28;
† 10. John xx. 17; Rom. viii. 26.

¹¹ Πορευομένων δε αὐτῶν, ἰδοὺ, τινες τῆς
Going away and of them, lo, some of the
κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπηγγείλαν
keepers, coming into the city, told
τοῖς ἀρχιερεῦσιν ἀπερὶ τὰ γενομένα. ¹² Καὶ
to the high priests all the (things) having been done. And
συλαχθέντες μετὰ τῶν πρεσβυτέρων, συμβου-
lens assembled with the elders, counsel-
λίου τε λαβόντες, ἀργυρία ἱκανὰ ἔδωκαν τοῖς
and taking, pieces of silver sufficient they gave to the
στρατιώταις, λέγοντες· ¹³ Εἰπάτε, ὅτι οἱ
soldiers, saying, say you, That the
μαθηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἐκλεψάν
disciples of him by night coming, stole
αὐτοῦ, ἵμῶν κοιμώμενον. ¹⁴ Καὶ εἰς ἀκουσθῆναι
him, of us being asleep. And if should be reported
τοῦτο ἐπὶ τοῦ ἡγεμονοῦ, ἡμεῖς πείσομεν αὐτόν,
this to the governor, we will persuade him,
καὶ ὅμᾳς ἀμεριμνους ποιήσομεν. ¹⁵ Οἱ δὲ λαβ-
and you five from care we will make. They and having
όντες τὰ ἀργυρία, ἐποίησαν ὡς ἐδιδάχθησαν.
received the pieces of silver, did as they were taught.
Καὶ διεφθάρθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις
And is spread abroad the word this among Jews
μέχρι τῆς σήμερον.
till the day.

¹⁶ Οἱ δὲ ἑνδεκά μαθηταὶ ἐπορεύθησαν εἰς τὴν
The and eleven disciples went to the
Γαλιλαίαν, εἰς τὸ ὄρος, ὃν ἐταξάτο αὐτοῖς ὁ
Galilee, to the mountain, where had appointed them the
Ἰησοῦς. ¹⁷ Καὶ ἰόντες αὐτόν, προσέκνησαν
Jesus. And seeing him, they prostrated
αὐτῷ· οἱ δὲ ἐδίστασαν. ¹⁸ Καὶ προσελθὼν ὁ
to him, they had doubted. And approaching the
Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι
Jesus, spoke to them, saying; Has been given to me
πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ Πορευ-
all authority in heaven and on earth. Going
θέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζον-
forth disciple you all the nations, immor-
tes αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ
ing them into the name of the father and of the
υἱοῦ καὶ τοῦ ἁγίου πνεύματος· ²⁰ διδάσκοντες
son and of the holy spirit; teaching
αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετείλαμην ὑμῖν.
them to observe all, whatever I have enjoined you.
Καὶ ἰδοὺ, ἐγὼ μετ' ὑμῶν εἰμι πάσας τὰς ἡμέρας,
And lo, I with you am all the days,
ὡς τῆς συντελείας τοῦ αἰῶνος.
till the end of the age.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS ALL the THINGS which had HAPPENED.

12 And being assembled with the ELDERS, and taking Counsel, they gave a good many SHEKELS to the SOLDIERS,

13 saying, "Say you, 'that His DISCIPLES came by Night, and stole him, while we slept;'

14 and if this should be reported to the GOVERNOR, for will persuade him, and make you safe."

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to THIS day.

16 And the ELEVEN DISCIPLES went to GALILEE, to the MOUNTAIN where Jesus had ordered them.

17 And seeing him, they (indeed) prostrated to him; but some doubted.

18 And Jesus approaching, spoke to them, saying, "All Authority has been imparted to me, in Heaven and on Earth.

19 I Go, disciple ALL the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 I teaching them to observe all things which I have enjoined upon you; and, behold, I am with you ALL the DAYS, till the CONSUMMATION of the AGE."

* ACCORDING TO MATTHEW.

* VATICAN MANUSCRIPT.—15. THIS DAY.

Subscription.—ACCORDING TO MATTHEW.

† 13. Matt. x. 27; John III. 25; v. 22; xiii. 3; xvii. 2; Rom. xiv. 9; 1 Cor. xv. 27; Eph. i. 10; Phil. ii. 9; 10; 1 Pet. iii. 22. † 15. Mark xvi. 15; Luke xxvi. 47; Rom. x. 13; Gal. i. 22. † 20. Acts ii. 42.

*[ΕΤΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.
[GLAD TIDINGS] BY MARK.

* ACCORDING TO MARK.

ΚΕΦ. α'. 1.

¹ Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ
A beginning of the glad tidings of Jesus Christ, a son
τοῦ θεοῦ. ² Ὡς γεγραπταίεν· Ἡσαΐα τῷ προ-
of the God. As it is written in Isaiah the pro-
φήτῃ· “Ἰδοὺ, ἐγὼ ἀποστέλω τὸν ἀγγέλον
phet; “Lo, I send the messenger
μου πρὸ προσώπου σου, ὅς κατασκευάσῃ τὴν
of me before face of thee, who will prepare the
ὁδὸν σου. ³ Φωνὴ βροντῆς ἐν τῇ ἐρημῷ· “Ἔτοι-
way of thee. A voice crying out in the desert; Make
μασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς
you ready the way of a lord, straight make you the
τρίβους αὐτοῦ.” ⁴ Ἐγένετο Ἰωάννης βαπτίζων
beates ways of him; Was John dipping
ἐν τῇ ἐρημῷ, καὶ κηρύσσων βαπτισμὰ μετα-
in the desert, and publishing a dipping of refor-
νοίας εἰς ἁφῆσιν ἁμαρτιῶν. ⁵ Καὶ ἐξεπορεύετο
mation in o forgiveness of sins. And went out
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-
to him all the Judea country, and the Jeru-
σολυμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῇ
salem all, and were dipped in the
Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ, ἐξομολογούμενοι
Jordan river by him, confessing
τὰς ἁμαρτίας αὐτῶν. ⁶ Ἦν δὲ Ἰωάννης ἐνδεδυ-
the mass of them. Was now John having been
μένος τριχὰς καμήλου, καὶ ζώνην δερματίνην
clothed hairs of a camel, and a belt made of skin
πρὸς τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ
around the loins of him, and eating locusts and
μυαγάριον. ⁷ Καὶ ἐκήρυκε λέγων· Ἐρχεται
honey wild. And he cried out saying, Comes
ὁ ἰσχυρότερός μου ὀπίσω· * [μου.] οὐκ
the mightier of me after [me.] of whom not
εἰμι ἱκανὸς κυψᾶν λυσαὶ τὸν ἱμᾶντα τῶν
I am worthy bowed down to loose the string of the
ὑποδημάτων αὐτοῦ. ⁸ Ἐγὼ * [μεν] ἐβαπτισα
sandle of him. I [in deed] dipped
ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν
you in water; he but will dip you in
πνεύματι ἁγίῳ.
spirit holy.

CHAPTER I.

1 The Beginning of the GLAD TIDINGS of Jesus Christ, the Son of God; 2 as it is written * in the PROPHETS, † “Behold, “I send my MESSENGER “before thy face, who will “prepare thy way. 3 † “A Voice proclaim- “ing in the DESERT, † Pre- “pare the way for the “Lord, make the HIGH- “ways straight for him.” 4 † John was immersing in the DESERT, and pub- lishing an Immersion of Reformation for Forgiveness of Sins. 5 † And resorted to him All the COUNTRY of JU- DEA, and all those of JERUSALEM, and were im- mersed by him in the RIVER JORDAN, confessing their SINS. 6 † Now John was clothed in Camel’s Hair, with a Leatheren Girdle en- circling his waist; and eating Locusts and Wild Honey. 7 And he proclaimed, saying, † “The POWERFUL ONE comes after me; for whom I am not worthy to stoop down and un- tie the STRINGS of his SAN- DALS. 8 † I immerse you in Water, but he will im- merse you in holy Spirit.” 9 † And it occurred, in Those DAYS, that Jesus came from Nazareth of GALILEE, and was im-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK.

1. (God. 2. Isaiah the PROPHET. 3. I send. 4. me—omit. 5. indeed—omit. 6. And—omit.

† 2. As the common reading has an Immense majority in its favor, and some noted ver- sions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 3, 2, of which the nearest is put from Isaiah, but from Malachi; and as the Jews often say, “As it is writ- ten in the Prophets,” yet it is never said in the N. T. written in a prophet, but by him; there seems to be no just ground for departing from the received text.—Campbell, *Whatby, Lightfoot*.

† 3. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. † 4. Isa. xl. 3; Matt. iii. 3; Luke iii. 9; John i. 23. † 5. Matt. iii. 1; Luke iii. 3; John i. 23. † 6. Matt. iii. 3; Luke iii. 3; John i. 23. † 7. Matt. iii. 1; John i. 27; Acts x. 37. † 8. Acts i. 5; ii. 2-4, xl. 15; xix. 4; i Cor. xii. 13. † 9. Matt. iii. 13; Luke iii. 21.

βαπτισθῇ ὑπο Ἰωάννου εἰς τὸν Ἰορδάνην. ¹⁰ Καὶ
 was baptized by John into the Jordan. And
 εὐθεὺς ἀναβαίνειν ἀπὸ τοῦ ὕδατος, εἶδε σχίζο-
 immediately ascending from the water, he saw rend-
 μένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς
 as the heavens, and the spirit, as
 περιττεραν, καταβαίνειν ἐπ' αὐτόν. ¹¹ Καὶ

ὡς ἔγενετο ἐκ τῶν οὐρανῶν. ¹² Σὺ εἰ δὲ
 as it came out of the heavens; "Thou art the
 υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα."
 son of me the beloved, in whom I delight"

¹³ Καὶ εὐθεὺς τὸ πνεῦμα αὐτοῦ ἐκβάλλει εἰς
 And immediately the spirit him casts into

τὴν ἔρημον. ¹⁴ Καὶ ἦν ἐν τῇ ἐρημῇ ἡμέρας
 the desert. And he was in the desert days

τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανα,
 forty, being tempted by the adversary,

καὶ ἦν μετὰ τῶν θηρίων καὶ οἱ ἀγγελοὶ διη-
 and was with the wild beasts; and the messengers min-
 κνόντες αὐτόν.

¹⁵ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,
 After now the to be delivered up the John,

ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων
 came the Jesus into the Galilee, preaching

τὸ εὐαγγέλιον. ¹⁶ [τῆς βασιλείας] τοῦ θεοῦ,
 the glad tidings [of the kingdom] of the God,

καὶ λέγων· Ὅτι πεπληρώται ὁ καιρὸς, καὶ
 and saying; That has been fulfilled the season, and

ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ
 has come nigh the majesty of the God; reform you, and

πίστευτε ἐν τῷ εὐαγγελίῳ. ¹⁷ Περιπατῶν δὲ
 believe you in the good message. Walking and

παρά τῃ θάλασσᾳ τῆς Γαλιλαίας, εἶδε Σίμωνα
 by the sea of the Galilee, he saw Simon

καὶ Ἀνδρεᾶν τὸν ἀδελφόν αὐτοῦ, ἀμφιβαλλόντας
 and Andrew the brother of him, casting

ἀμφιβληστρόν ἐν τῇ θάλασσᾳ· ἦσαν γὰρ
 a fishing net in the sea; they were for

ἁλῖεις. ¹⁸ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε
 fishermen. And to them the Jesus; Come

ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἁλῖεις
 after me, and I will make you to be fishermen

ἄνθρωπων. ¹⁹ Καὶ εὐθεὺς ἀφῆκτες τὰ δίκτυα
 of men. And immediately leaving the nets

αὐτῶν, ἠκολούθησαν αὐτόν. ²⁰ Καὶ πρὸς
 of them, they followed him. And going

ἑξῆς [ἐκείθεν] ὀλίγον, εἶδεν Ἰακώβον τὸν τοῦ
 [thence] a little, he saw James the of the

Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφόν αὐτοῦ,
 Zebedee, and John the brother of him,

καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ
 and themselves in the ship were mending the

δίκτυα. ²¹ Καὶ εὐθεὺς ἐκάλεσεν αὐτούς. Καὶ
 nets; and immediately he called them. And

mersed by John in the JORDAN.

¹⁰ And ascending from the WATER, instantly he saw the HEAVENS opening, and the SPIRIT, like a Dove descending upon him.

¹¹ And a Voice came from the HEAVENS, saying, "Thou art my SON, the BELOVED; in thee I delight."

¹² And immediately the SPIRIT sent him forth into the DESERT.

¹³ And he was in the DESERT forty Days, being tempted by the ADVERSARY; and was among the WILD BEASTS; and the ANGELS served him.

¹⁴ Now after JOHN was imprisoned, JESUS came into GALILEE, publishing the GLAD TIDINGS of GOD,

and saying, "The TIME has been accomplished, and GOD'S ROYAL MAJESTY has approached; Reform, and believe in the GOOD MESSAGE."

¹⁵ And as he was passing along by the LAKE of GALILEE, he saw SIMON, and Andrew the BROTHER of Simon, casting a Drag into the LAKE; for they were Fishermen.

¹⁶ And JESUS said to them, "Come, follow me, and I will make you Fishers of Men."

¹⁷ And instantly leaving the NETS, they followed him.

¹⁸ And going forward a little, he saw THAT JAMES who is the son of ZEBEDEE, and John his BROTHER; they also were in the BOAT repairing the NETS;

²⁰ and he immediately

* VARIAN MANUSCRIPT.—11. thee I delight. 14. of the kingdom—omit. 17. And as he was passing along by. 18. the brother of Simon, casting. 19. the nets.

† 10. Matt. iii. 16; John i. 33. † 11. Mark ix. 7. † 12. Matt. iv. 1; Luke iv. 1. † 13. Matt. iv. 12, 23. † 14. Dan. ix. 25; Gal. iv. 4; Eph. i. 10. † 15. Matt. iv. 17. † 16. Matt. iv. 18; Luke v. 4. † 17. Matt. xix. 27; Luke v. 11. † 18. Matt. iv. 21.

αφεvτες τον πατερα αυτων Ζεβεдайον εν
leaving the father of them Zebedee in
τη πλοιοι μετα των μισθωvων, απηλθον
the ship with the hirelings, they went
οτισω αυτου.
after him.

21 Και εισπορευονται εις Καπερναουμ· και
And they went into Capernaum; and
ευθως τοις σαββασιν εισελθων εις την συνα-
immediately to the sabbath going into the syna-
γωγην, εδιδασκε. 22 Και εξεπλησσοντο επι
gogue, he taught. And they were amazed at
τη διδαχη αυτου· ην γαρ διδασκων αυτους ως
the teaching of him; he was for teaching them as
εξουσιαν εχων, και ουχ ως οι γραμματεις.
authority having, and not as the scribes.

23 Και ην εν τη συναγωγη αυτων ανθρωπος εν
And was in the synagogue of them a man in
πνευματι ακαθαρτω, και ανεκραξε, 24 λεγων·
spirit unclean, and he cried out, saying,

*[Εα,] τι ημιν και σοι, Ιησου Ναζαρηne,
[Let alone,] what to us and to thee, Jesus O Nazarene,
ηλθες απολεσαι ημας; οίδα σε τις εις, ο
comest thou to destroy us; I know thee who thou art, the
αγιου του θεου. 25 Και εκετιμησεν αυτω ο
holy of the God. And rebuked him the
Ιησους, λεγων· Φιμαωθητι, κα· εξελθε εξ αυτου.
Jesus, saying; Be silent, 24 come out of him.

26 Και σκαρξαν αυτον το πνευμα το ακαθαρτον,
And convulsing him the spirit the unclean,
και κραξαν φωνη μεγαλη, εξηλθεν εξ αυτου.
and crying a voice great, came out of him.

27 Και εθαμβηθησαν παντες, ωστε συζητειν
And they were astonished all, so as to reason

προς αυτους, λεγοντες· Τι εστι τουτο. Τις η
among themselves, saying; What is this? what the
διδαχη η καινη αυτη; οτι κατ' εξουσιαν και
teaching the new this; that with authority even
τοις πνευμασι τοις ακαθαρτοις επιτασσει και
to the spirits to the unclean he enjoins and
υπακουουσιν αυτω. 28 Εξηλθε δε η ακοη
they hearken to him. Went out and the report
αυτου ευθως εις ολην την περιχωρον της
of him forthwith into whole the country of the
Γαλιλαιας.
Galilee.

29 Και ευθως, εκ της συναγωγης εξελθοντες,
And instantly, out of the synagogue being come,
ηλθον εις την οικιαν Σιμωνος και Ανδρεου,
he went into the house of Simon and Andrew,
μετα Ιακωβου και Ιωαννου. 30 Η δε πενθερα
with James and John. The and mother-in-law
Σιμωνος κατεκειτο πυρεσσουσα· και ευθως
of Simon was laid down having a fever; and immediately
λεγουσιν αυτω περι αυτης. 31 Και προσελθων
they spoke to him about her. And coming

called them; and leaving
their FATHER Zebedee in
the BOAT with the HIRE-
SERVANTS, they followed
him.

21 † And they went to
Capernaum; and on the
SABBATH, entering the
SYNAGOGUE, he taught
the people;

22 † and they were
struck with awe at his
mode of INSTRUCTION;
for he taught them, as
possessing Authority, and
not as the SCRIBES.

23 † Now there was in
their SYNAGOGUE, a Man
with an impure Spirit;
and he exclaimed,

24 say:—g. "What hast
thou to do with us, Jesus
Nazarene? Comest thou
to destroy us? I know
thee who thou art, the
HOLY ONE OF GOD."

25 And JESUS rebuked
it, saying, † "Be silent,
and come out of him."

26 And the IMPURE
SPIRIT, † having convulsed
him, and having cried
with a loud voice, came
out of him.

27 And they were all so
astonished, as to reason
* with themselves, saying,
"What is this? * A new
Doctrine? With Author-
ity he commands even the
IMPURE SPIRITS, and they
obey him."

28 And his NAME soon
spread abroad * every-
where throughout the En-
tire REGION OF GALILEE.

29 † And being come
out of the SYNAGOGUE,
he immediately went into
the house of Simon and
Andrew with James and
John.

30 Now Simon's MOTH-
ER-IN-LAW lay sick of a
fever, and forthwith they
spoke to him about her.

31 And approaching, he

* VATICAN MANUSCRIPT.—24. Let alone—omit.

new Doctrine? With Authority.

† 21. Matt. iv. 23; Luke iv. 31.
Matt. viii. 29.
viii. 16; Luke iv. 38.

25. everywhere throughout.

† 27. Matt. vii. 28.
† 28. Mark ix. 10.

37. with themselves.

27. A

† 29. Matt.

ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·
he raised her, having laid hold of the hand of her;
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός * [εὐθεως.] καὶ
and left her the fever (immediately,) and
δίδουκεν αὐτοῖς.
ministered to them.

Ἐκείνης δὲ γενομένης, ὅτε εὖν ὁ ἥλιος,
Evening and being come, when set the sun,
ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας,
they brought to him all those sickened having,
καὶ τοὺς δαιμονιζομένους· καὶ ἡ πόλις
and those being demonized, and the city
ὅλη ἐπισυνήγμενη ἦν πρὸς τὴν θύραν. καὶ
whole having been assembled was at the door. And

ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις
Le Lealed many such having various
νόσοις· καὶ δαιμονία πολλὰ ἐξεβάλε, καὶ οὐκ
diseases; and demons many he cast out, and not
ἤγειρε λαλεῖν τα δαιμονία, ὅτι γινώσκον αὐτόν.
raised to speak the demons, because they knew him.

καὶ πρῶτι, ἑνὶ ὧρῳ λαλῶν, ἀναστὰς ἐξῆλθε,
And early, night much, having arisen he went out,
καὶ ἀπηλθεν εἰς ἐρημον τόπον, κακεῖ
and departed into a desert place, and there

προσηύχετο. καὶ κατεδίωξαν αὐτόν ὁ Σίμων
prayed. And eagerly followed him the Simon
καὶ οἱ μετ' αὐτοῦ. καὶ εὗροντες αὐτόν,
as I those with him. And having found him,

λέγουσιν αὐτῷ· Ὅτι πάντες ἡτοῦσι σε.
they say to him; That all seek thee.

καὶ λέγει αὐτοῖς· Ἀγόμεν εἰς τὰς ἐκχω-
And he says to them; We must go into the neigh-
ρένας κωμοπολεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς
bouring towns, that also there I may preach; for

τοῦτο γὰρ ἐξεληλυθὰ. καὶ ἡν κηρύσσων
this because I have come out. And he was proclaiming
εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλι-
into the synagogues of them, in whole the Gali-

λαιαν, καὶ τὰ δαιμονία ἐκβάλλων. καὶ
low, and the demons casting out. And
ἐρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτόν,
comes to him a leper, beseeching him,

καὶ γονυκτεῖν αὐτόν, καὶ λέγων αὐτῷ·
and kneeling him, and saying to him;
Ὅτι εὖν θέλω, δύνασαι με καθαρίσαι. καὶ
That if thou wilt, thou art able me to cleanse. The

ὁ ἰησοῦς σπλαγχνισθεὶς, ἐκτεινας τὴν χεῖρα,
And Jesus being moved with pity, stretching out the hand,
ψατο αὐτόν, καὶ λέγει αὐτῷ· Θέλω, καθα-
touched of him, and says to him; I will, be thou

ρίθῃ. καὶ εὐθεὺς ἀπῆλθεν αὐτοῦ ὁ λεπρὸς, καὶ ἀκαθάρισθῃ.
cleansed. And immediately departed from him the leprosy, and he was cleansed.

καὶ μετὰ ταῦτα ἐξέβλεψεν αὐτῷ, καὶ ἔειπεν αὐτῷ·
and having strictly charged him, immediately he sent forth

αὐτόν εἰς τὴν πόλιν, καὶ εἰς τὰς κωμοπολεις, κηρύξας
him into the city, and into the neighbouring towns, preaching

τὴν βασιλείαν τοῦ θεοῦ. καὶ ἐκεῖ ἐκτελέσθη αὐτῷ
the kingdom of God. And there was fulfilled to him
τὸ ῥηθὲν διὰ τοῦ ἰησοῦ.

καὶ ἐκτελέσθη αὐτῷ τὸ ῥηθὲν διὰ τοῦ ἰησοῦ.
and was fulfilled to him the thing said by Jesus.

καὶ ἐκτελέσθη αὐτῷ τὸ ῥηθὲν διὰ τοῦ ἰησοῦ.
and was fulfilled to him the thing said by Jesus.

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and was fulfilled to him the thing said by Jesus.

καὶ ἐκτελέσθη αὐτῷ τὸ ῥηθὲν διὰ τοῦ ἰησοῦ.
and was fulfilled to him the thing said by Jesus.

took hold of her HAND, raised her up, and the FEVER left her, and also served them.

32 † And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIACS;

33 and the whole CITY assembled at the DOOR.

34 And he cured Many sick of Various Disorders, and expelled many Demons; † and permitted not the DEMONS to speak, because they knew * him to be the Christ.

35 † And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

36 And * Simon and THOSE with him eagerly followed him.

37 And having found him, they say to him, "All seek thee."

38 And he says to them, † "We must go * elsewhere, into the ADJACENT Towns, that I may proclaim there also; for this I have come forth."

39 † And * he went and proclaimed to them in their SYNAGOGUES throughout ALL GALILEE, and cast out the DEMONS.

40 † And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

41 And * he, being moved with pity, extending * his HAND, touched him, and says to him, "I will; be thou cleansed."

42 And immediately the LEPROSY departed from him, and he was cleansed.

43 And having strictly charged him, he forthwith sent him away,

* VARIAN MANUSCRIPT.—31. immediately—omit. 32. him to be the Christ, 33. and departed—omit. 34. Simon. 35. elsewhere, into. 36. and kneeling down to him, and—omit. 37. he, being moved. 38. his HAND. 39. him to be the Christ, 40. and kneeling down to him, and—omit. 41. he,

† 32. Matt. viii. 16; Luke iv. 40. † 34. Mark iii. 12; Luke iv. 41; Acts xvi. 17, 18. † 35. Luke iv. 42. † 36. Luke iv. 43. † 39. Matt. ix. 23; Luke iv. 44.

† 39. Matt. viii. 2; Luke v. 12.

αὐτον, ⁴⁴ και λεγει αυτω 'Ορα, μηδενι μηδεν
him, and says to him; See, to no one say this.
ειπης· αλλ' ὕπαγε, σεαυτον δειξον τῷ ἱερεϊ,
thou tell; but go, thyself show to the priest
και προσεγενκε περι του καθαρισμου σου ⁴⁵ και
and offer for the purification of thee what
προσεταιξε Μωσης, εις μαρτυριον αυτοις. ⁴⁵ Ο
rejoined Moses, for a witness to them. He
δε εξελθων ηρξατο κηρυσσειν πολλα και διαφη-
but going out began to publish many (things) and spread
μιζειν τον λογον. ὥστε μηκετι αυτον δυνασθαι
abroad the word, so as no longer him to be able
φανερως εις πολιν εισελθειν· αλλ' εξω εν
publicly into a city to enter; but without in
ερημοις τοποις ην, και ηρχοντο προς αυτον
desert places he was, and they went to him
πανταχοθεν.
from all parts.

ΚΕΦ. Β'. 2.

¹ Και παλιν εισηλθεν εις Καπερναουμ δι'
And again he went into Capernaum after
ἡμερων· και ηκουσθη, οτι εις οικον εστι.
days; and it was reported, that into a house he is.
² Και * [εὐθὺς] συνηχθησαν πολλοι, ὥστε
And (immediately) were gathered together many, so as
μηκετι χωρειν μηδε τα προς την θυραν· και
no longer to contain not even the places near the door; and
ελαλει αυτοις τον λογον. ³ Και ερχονται προς
he spake to them the word. And they come to
αυτον παραλυτικον φεροντες, αιρομενον ὑπο
him a paralytic bringing, being carried by
τεσσαρων. ⁴ Και μη δυναμενοι προσεγγισαι
four. And not being able to come nigh
αυτω δια τον οχλον, απεστεγασαν την
to him through the crowd, they uncovered the
στεγην, ὅπου ην· και εξορυξαντες χαλῶσι
roof, where he was; and having dug through they let down
τον κραββατον, ἐφ' ᾧ ὁ παραλυτικος κατε-
the bed, upon which the paralytic was
κειτο. ⁵ Ἰδων δε ὁ Ἰησοῦς την πιστιν αυτων,
laid. Seeing and the Jesus the faith of them,
λεγει τῷ παραλυτικῷ· Τεκνον, αφενται σου
says to the paralytic; Son, are forgiven of thee
αἱ ἁμαρτιαι. ⁶ Ἦσαν δε τινες των γραμματειων
the scribes. Were but some of the scribes
εκει καθημενοι και διαλογιζομενοι εν ταις
there sitting and reasoning in the
καρδιαις αυτων· Ἵτι οὕτως λαλει βλασ-
hearts of them; Why thus thus speakest thou
φημιας; τις δυναται αφιεναι ἁμαρτιας, εἰ μη
phemy? who is able to forgive sins, if not
εἰς ὁ θεος; ⁸ Και εὐθὺς επιγινους ὁ Ἰησοῦς
one the God? And immediately knowing the Jesus

⁴⁴ and says to him,
† "See, that thou say no-
thing to any one; but
go, show Thyself to the
PRIEST, and present for
thy PURIFICATION, those
things which Moses com-
manded, † for Notifying
(the cure) to the people."

⁴⁵ † But HE going out,
began to publicly pro-
claim and divulge the
THING, so that he could
no longer openly enter a
City, but was without in
Desert Places; and they
resorted to him from all
parts.

CHAPTER II.

¹ And after some Days,
he again entered Capernaum;
and it was re-
ported That he was in a
House.

² And Many were gath-
ered together; so that (the
house) could not contain
them, nor the PARTS at the
DOOR; and he spake the
WORD to them.

³ And they come * bring-
ing to him a Paralytic,
carried by Four.

⁴ And being unable to
approach him, because of
the CROWD, they uncov-
ered the ROOF where he
was; and having dug
through, they lowered the
† COUCH on which the
PARALYTIC was laid.

⁵ Now JESUS perceiv-
ing their FAITH, says to
the PARALYTIC, "Son, thy
SINS are forgiven."

⁶ But there were some
of the SCRIBES sitting,
and reasoning in their
HEARTS.

⁷ * "Why thus speaks
this man? He blasphemeth!
Who can forgive Sins, but
the One GOD?"

⁸ And JESUS, immedi-

* VATICAN MANUSCRIPT.—2. immediately—omit.
this man thus speaks? He blasphemeth! Who can.

2. bringing to him.

7. That

† 44. See Notes on Matt. viii. 3, 4.

† 4. Eastern beds are light and moveable, con-
sisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mat-
trass laid on the floor, and over this a sheet, (in winter a carpet, or some such woollen
covering,) the other sheet being sewed to the quilt. A divan cushion often serves for
a pillow.

† 44. Lev. xiv. 8, 4, 10; Matt. viii. 4; Luke v. 14
ix. 1; Luke v. 18.

† 45. Luke v. 18.

‡ 1. Matt.

τῷ πνεύματι αὐτοῦ, ὅτι * [οὕτως] αὐτοὶ διαλο-
to the spirit of himself, that [thus] they rea-
γεῖσθαι ἐν ἑαυτοῖς, εἰπὼν αὐτοῖς· Τί ταῦτα
among themselves, said to them; Why these (things)
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ὅτι
reason you in the hearts of you? Which
ἐστὶν ευκοπώτερον; εἰπεῖν τῷ παραλυτικῷ·
is easier? to say to the paralytic,

Ἀφῆνται σου αἱ ἁμαρτίαι; ἢ εἰπὼν· Ἐγείρε,
Are forgiven of thee the sins. or to say, Arise,
ἄρῃ σου τὸν κραββάτον, καὶ περιπατεῖς;
take up of thee the bed, and walk?

11 Ἰνὰ δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ
That but you may know, that authority has the son of the
ἐσθρῶτος ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει
man on the earth to forgive sins; (he says
τῷ παραλυτικῷ) 11 Σοὶ λέγω· Ἐγείρε, ἄρῃ
to the paralytic, To thee I say, Arise, take up

τὸν κραββάτον σου, καὶ ὑπάγε εἰς τὸν οἶκόν
the bed of thee, and go into the house
σου. 12 Καὶ ἠγέρθη εὐθὺς, καὶ ἀρᾶς τὸν
of them. And he was raised immediately, and taking up the

κραββάτον, ἐξῆλθεν ἐναντίον πάντων ὥστε
bed, went out in presence of all, so as
ἐξιστασθαι πάντας, καὶ δοξάζειν τὸν θεόν,
to astonish all, and to glorify the God,
λεγοντας· Ὅτι οὐδεποτε οὕτως εἶδομεν.
saying; That never thus we saw.

13 Καὶ ἐξῆλθε πάλιν παρα τὴν θάλασσαν·
And he went out again by the sea.
καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδι-
and all the crowd came to him, and he
δασκεῖν αὐτούς. 14 Καὶ παραγὼν εἶδε Λευὶ τὸν
taught them. And passing on he saw Levi the
τοῦ Ἀλφαίου, καθημένον ἐπὶ τὸ τελωνιον, καὶ
of the Alphaeus, sitting at the custom house, and
λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναττάς
says to him; Follow me. And rising up

ἠκολούθησεν αὐτῷ.
he followed him.

15 Καὶ ἐγένετο ἐν τῇ ἀτακίᾳ αὐτοῦ ἐν
And it happened in the reclining at table him in
τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-
in a house of him, and many publicans and sin-
τωλοὶ συνῆκνυτο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
ners reclined with the Jesus and the disciples
αὐτοῦ ὅτι πολλοὶ, καὶ ἠκολούθησαν
of him: for many, and they followed
αὐτόν. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
him. And the scribes and the Pharisees
ᾤοντες αὐτὸν ἐσθίωντα μετὰ τῶν τελωνῶν καὶ
looking him eating with the publicans and
ἁμαρτωλῶν, λέγον τοῖς μαθηταῖς αὐτοῦ· * [Τί
sinners, said to the disciples of him; [Why]
ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
that with of the publicans and sinners he eats

atally perceiving in his
SPIRIT, that they reason-
ed among themselves, * he
says to them, "Why do
you reason thus in your
HEARTS?"

9 † Which is easier? to
say to the PARALYTIC,
"Thy sins are forgiven;"
or to say (with effect.)
"Arise, take Thy couch,
and walk?"

10 But that you may
know That the SON of
MAN has Authority on
EARTH to forgive Sins,"
(he says to the PARA-
LYTIC.)

11 "I say to thee, Arise,
take up thy couch, and
go to thy house."

12 And he was raised
immediately, and taking
up the couch, went out
in presence of all; so that
they were all amazed, and
glorified God, saying, "We
never say anything like
this!"

13 And he went out
again by the LAKE; and
All the crowd resorted
to him, and he taught
them.

14 † And passing along,
he saw THAT LEVI, who is
the son of ALPHEUS, sit-
ting at the TAX-OFFICE,
and says to him, "Follow
me." And arising, he fol-
lowed him.

15 † And it occurred,
while he RECLINED AT
TABLE in his HOUSE,
Many Tribute-takers and
Sinners also reclined with
Jesus and his DISCIPLES;
for they were Many, and
they followed him.

16 And the SCRIBES * of
the PHARISEES observing
him eating with the TRIBU-
TE-TAKERS and † Sin-
ners, said to his DISCI-
PLES, "He eats with
TRIBUTE-TAKERS and Sin-
ners!"

* VATICAN MANUSCRIPT.—B. thus—omit.

PHARISEES saw him eat. 16. Why—omit.

B. he says to them.

16. of the

† 16. By ἀμαρτωλοὶ, sinners, the Gentiles or heathen are generally understood in the Gos-
pels, for this was a term the Jews never applied to any of themselves.—Clarke.

† B. Matt. 12. 6.

† 16. Matt. 12. 9; Luke 7. 27.

† 16. Matt. 12. 10.

*[καὶ πίνει·] 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει
[and drinks·] And hearing the Jesus says
αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρόντες
to them; No need have those being well
ιατρον, ἀλλ' οἱ κακῶς ἔχοντες. Οὐκ ἦλθον
if a physician, but those sick being. Not I came
καλεῖσαι δίκαιους ἀλλὰ ἁμαρτωλοὺς.
to call just (ones) but sinners.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρι-
And were the disciples of John and the Phar-
σαῖοι νηστεύοντες· καὶ ἐρχονται, καὶ λεγούσιν
sees fasting; and they come, and they say
αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν
to him; Why the disciples of John and those of the
Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ
Pharisees fast, those but to those disciples
οὐ νηστεύουσιν; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·
not fast? And said to them the Jesus·

Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ
Not are able the sons of the bride-chamber, in which the
νυμφίος μετ' αὐτῶν ἐστί, νηστεύειν; ὅσον
bridegroom with them is, to fast? so long
χρόνον μετ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ
a time with themselves they have the bridegroom, not
δύνανται νηστεύειν. 20 Ἐλευσονται δὲ ἡμέραι,
are able to fast. Will come but days,

ὅταν ἀπαρῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ
when may be taken away from them the bridegroom, and
τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. 21 Οὐδεὶς
then they will fast in that the day. No one
ἐπιβλημα ῥακῶς ἀγναφου ἐπιρραπτὸν ἐπὶ
a patch of cloth unfulfilled sews on
ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει το πλῆρωμα
"a mantle old; if but not, takes away the patch
αὐτοῦ το καινὸν τοῦ παλαιοῦ, καὶ χειρὸν
of itself the new of the old, and worse
σχίσμα γίνεται. 22 Καὶ οὐδεὶς βαλλεῖ οἶνον
a rent becomes. And no one puts wine
νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ
new into bottles old; if but not, bursts the
οἶνος ὁ * [νέος] τοὺς ἀσκούς, καὶ ὁ οἶνος
wine the [new] the bottles, and the wine
ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον
is spilled, and the bottles are lost; but wine
νέον εἰς ἀσκούς καινοὺς βλητέον.

23 Καὶ ἐγένετο παραπορευεῖσθαι αὐτὸν ἐν τοῖς
And it came to pass to go him in the
σαββάτι διὰ τῶν σπορίμων, καὶ ᾤρξαντο οἱ
sabbath through the corn-fields, and began the
μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τιλλόντες τοὺς
disciples of him a way to make plucking the
σταχυάς. 24 Καὶ οἱ Φαρισαῖοι ἐλέγον αὐτῷ·
ears of corn. And the Pharisees said to him;
Ἰδὲ, τί ποιοῦσιν ἐν τοῖς σαββάτιν, ὃ οὐκ
See, why do they in the sabbath, what not

17 And Jesus having
heard it, says to them;
† "THEY being in HEALTH
have no Need of a Physi-
cian, but THEY who are
SICK. I came not to call
the Righteous, but Sin-
ners."

18 ¶ Now the DISCIPLES
of John and the PHARISEES
were fasting; and
they come and say to
him, "Why do the DIS-
CIPLES of John, and the
DISCIPLES of the PHARISEES
fast, but THINE fast
not?"

19 And JESUS replied,
"Can the BRIDEGROOM fast,
while the BRIDEGROOM is
with them? During the
time they have the BRIDEGROOM
with them, they
cannot fast."

20 But the Days will
come, when the BRIDEGROOM
will be taken from
them, and then they will
fast in That DAY.

21 No one sews a Piece
of undressed Cloth on to
an old Garment; if so, the
NEW PIECE of itself takes
away from the OLD, and a
worse Rent is made.

22 And no one puts new
Wine into old Skins; if
so, the WINE will burst
the SKINS; and the WINE
will be lost, and the
SKINS; but new Wine
into new Skins."

23 † And it happened,
that he was passing
through the FIELDS OF
GRAIN on the SABBATH;
and his DISCIPLES began,
as they made their way,
to pluck the HEADS OF
GRAIN.

24 And the PHARISEES
said to him, "See, why do
they on the SABBATH what
is not lawful?"

* VATICAN MANUSCRIPT.—16. and drinks—omit. 18. and the DISCIPLES of the
PHARISEES fast, but THINE fast not? 22. new—omit. 23. will burst the SKINS
and the wine will be lost, and the SKINS; but new Wine into new Skins. 23. will
passing through. 23. made their way, to pluck.

† 23. See Note on Matt. ix. 17.
‡ 17. Matt. ix. 12, 13; Luke v. 31, 32. 23. Matt. ix. 13; Luke v. 32. 23. 23

ἐξέστι· ²⁵ Καὶ αὐτὸς εἶπεν αὐτοῖς· Οὐδέποτε
 is lawful? And he said to them: Never
 ἀνεγνώστε, τί ἐποίησεν Δαυὶδ, ὅτε χρεῖαν ἐσχέ,
 have you known, what did David, when need he had,
 καὶ ἐπειράσεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;
 and was hungry, he and those with him;
 [Πῶς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ,
 [How] he went into the house of the God,
 ἐπὶ Ἀβιαθάρ τὸν ἀρχιερέως, καὶ τοὺς ἄρτους
 on Abiathar of the high-priest, and the loaves
 τῆς προθέσεως ἐφάγεν, οὓς οὐκ ἐξέστι φαγεῖν
 of the presence did eat, which not is lawful to eat
 εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς συν
 if not the priests, and he gave also to those with
 αὐτῷ οὖσι· ²⁷ Καὶ εἶπεν αὐτοῖς· Τὸ σαβ-
 him being? And he said to them: The sab-
 βατον δια τοῦ ἀνθρώπου ἐγίνεται, οὐχ' ²⁸
 bath because of the man was made, not the
 ἀνθρώπου δια τοῦ σαββατος. ²⁸ Ὅστε κυρίως
 man because of the sabbath. So that a lord
 ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββατος.
 is the son of the man even of the sabbath.

ΚΕΦ. γ'. 8.

¹ Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν·
 And he entered again into the synagogue;
 καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν
 and was there a man having been withered having the
 χεῖρα· ² καὶ παρατηροῦν αὐτὸν, εἰ τοῖς σαβ-
 hand: and they closely watched him, if to the sab-
 βασι θεραπεύσει αὐτὸν, ἵνα καταγορησώσιν
 bath he will heal him, that they might accuse
 αὐτοῦ. ³ Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηρα-
 him. And he says to the man to that having been
 μωμένῳ ἔρχομαι τὴν χεῖρα· Ἐγείρε εἰς τὸ μέσον.
 withered having the hand: Arise in the midst.
⁴ Καὶ λέγει αὐτοῖς· Ἐξέστι τοῖς σαββάσιν
 And he says to them: Is it lawful to the sabbath
 ἀγαθοποιεῖν ἢ κακοποιεῖν; ψυχὴν σῶσαι,
 to do good or to do evil? a life to save,
 ἢ ἀποκτείνειν; Οἱ δὲ ἐσιώπων. ⁵ Καὶ περιβλε-
 or to destroy? They but were silent. And looking
 ψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ
 viewing them with anger, being grieved at
 τῇ πενίᾳ τῆς καρδίας αὐτῶν, λέγει τῷ
 the hardness of the hearts of them, he says to the
 ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου. Καὶ
 man, Stretch out the hand of thee. And
 ἐξέτεινε· καὶ ἀνεκατέστη ἡ χεὶρ αὐτοῦ.
 he stretched it out, and was restored the hand of him.
⁶ Καὶ ἐξελθόντες οἱ Φαρισαῖοι, εὐθὺς μετὰ τὸν
 And coming out the Pharisees, immediately with the

25 And * he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?"

26 How ‡ he went into the TABERNACLE of God, to Abiathar (son) of the HIGH-PRIEST, and ate the LOAVES of the PRESENCE, † which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

27 He also said to them, "THE SABBATH was made for MAN, and not MAN for the SABBATH;

28 ‡ so that the son of MAN is Lord even of the SABBATH."

CHAPTER III.

1 † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

2 And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

3 And he says to THAT MAN HAVING the Withered HAND, "Arise in the MIDST."

4 And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

5 And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out * thine HAND." And he stretched it out, and his HAND was restored.

6 † And the PHARISEES going out, immediately * held a Council with ttho

* VATICAN MANUSCRIPT.—25. he said. 6. gave Council.

26. How—omit.

5. the HAND.

* 26 David went to the house of Ahimelech at Nob, with whom the tabernacle then was, and ate the holy things. See 1 Sam. xxi. † 26. These loaves were baked on the north side, and at the right hand of him who entered the tabernacle. Exod. xxv. 30; Lev. xlii. 4, 5, 6. ‡ 6. The Herodians were a political party, a danger to become eminent in the days of Herod the Great, as favoring his claims, and one of his mistresses, the Romans, to the sovereignty of Judea.
 † 26. 1 Sam. xxi. 6. ‡ 26. Exod. xxv. 32, 33. † 26. Matt. xii. 2. † 26. Matt. xii. 6. Luke vi. 6.

⁷ Ἡρωδιανὸν συμβουλευτὸν ἐποιεῖν κατ' αὐτοῦ,
Herodians a council held against him,
ὅπως αὐτὸν ἀπολεσώσι.
how him they might destroy.

⁷ Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him
ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολλὴ πλῆ-
withdrew to the sea, and a great multi-
θος ἀπο τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ
tude from the Galilee followed him, and
ἀπο τῆς Ἰουδαίας, καὶ ἀπο Ἱερουσαλὼν, ⁸ καὶ
from the Judea, and from Jerusalem, and
ἀπο τῆς Ἰδουμαίας, καὶ περὰ τοῦ Ἰορδάνου, καὶ
from the Idumea, and beyond the Jordan, and
⁹ [οἱ] περὶ Τυρὸν καὶ Σιδῶνα, πλῆθος πολὺ,
[those] about Tyre and Sidon, a multitude great,
ἀκούσαντες ὅσα ἐποίησε, ἦλθον πρὸς αὐτόν.
having heard what things he did, came to him.

⁹ Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα κλοισαρίον
And he spake to the disciples of him, that a small vessel
σκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ
should attend him, because of the crowd, that not
ὀλιβώσιν αὐτόν. ¹⁰ Πολλοὺς γὰρ ἐθεράπευσεν,
they might throng him. Many for he cured,

ὥστε ἐπικίπτειν αὐτῷ, ἵνα αὐτὸν ἅψωνται,
so as to rush to him, that him they might touch,
ὅσοι εἶχον μαστίγιας. ¹¹ Καὶ τὰ πνεύματα τὰ
as many as had scourges. And the spirits the
ἀκαθάρτα, ὅταν αὐτὸν ἐθεώρει, προσηκίπτεν
unclean, when him gazing on, fell before

αὐτῷ, καὶ ἐκραζέ, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς
him, and cried, saying: That thou art the son
τοῦ Θεοῦ. ¹² Καὶ πολλὰ ἐπετίμα αὐτοῖς; ἵνα
of the God. And many times he charged them, that

μὴ φανεροῦν αὐτὸν ποιήσωσι. ¹³ Καὶ ἀναβαί-
not known him they should make. And he goes
ναι εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾗθελεν
up into the mountain, and calls whom would
αὐτοὺς· καὶ ἀπῆλθον πρὸς αὐτόν.
he; and they came to him.

¹⁴ Καὶ ἐποίησε δωδεκά, ἵνα ᾧσι μετ' αὐτοῦ,
And he appointed twelve, that they should be with him,

καὶ ¹⁵ [ἵνα] ἀποστείλῃ αὐτοὺς κηρύσσειν, ¹³ καὶ
and [that] he might send them to preach,

εἶχον ἐξουσίαν ¹⁶ [θεραπεύειν τὰ νοσήτους, καὶ]
to have authority [to cure the diseases, and]

ἐκβάλλειν τὰ δαιμόνια. ¹⁶ Καὶ ἐπέθηκε τῷ
to cast out the demons. And he put on to the

Σίμωνι ὀνόματι Πέτρον· ¹⁷ καὶ Ἰακώβον τὸν τοῦ
Simon a name Peter; and James that of the

Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
Zebedee, and John the brother of the

Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-
James; and he put on them names Boan-

εργές, ὃ ἐστὶν, υἱοὶ βροντῆς· ¹⁸ καὶ Ἀνδρέαν,
erges, that is, sons of thunder; and Andrew,

Herodians, against him, how they might destroy him.

⁷ But Jesus with his DISCIPLES retired to the LAKE; and a Great Multitude followed him from GALILEE, and from JU-
DEA,

⁸ and from Jerusalem, and from beyond the JORDAN; also a great Company from about Tyre and Sidon, having heard what he had done, came to him.

⁹ And he spake to his DISCIPLES, that a Small boat should attend him because of the crowd, that they might not press upon him.

¹⁰ For he had cured Many; so that as many as had Diseases rushed to- wards him in order to touch him.

¹¹ And the UNCLE SPIRITS, when they be- held him, fell before him, and cried, saying, "Thou art the SON of GOD."

¹² And he repeatedly charged them, that they should not make Him known.

¹³ And he ascended the MOUNTAIN, and called whom he would; and they went to him.

¹⁴ And he appointed twelve, that they should accompany him, and that he might send them forth to proclaim.

¹⁵ and to have Author- ity to exorcise DEMONS.

¹⁶ Now the TWELVE he appointed, were SIM-
MON, to whom he gave the Name of PETER;

¹⁷ and THAT JAMES son of ZEBEDEE, and JOHN the brother of JAMES; to whom he gave the Names of Boanerges, that is, Sons of Thunder;

¹⁸ and Andrew, and

* VATICAN MANUSCRIPT.—R. THOM.—omit.

14. twelve, whom also he named Apostles, that is, those who are sent forth to preach.

† 7. Luke vi. 17.
12; ix. 1.

† 11. Mark i. 22, 24; Luke iv. 41.
† 13. John i. 42.

8. he does.

14. that—omit.

9. Small vessel—

15. to cure

† 13. Matt. x. 1; Luke vi.

καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον,
and Philip, and Bartholomew, and Matthew,
καὶ Θωμᾶν, καὶ Ἰακώβον τὸν τοῦ Ἀλφαίου, καὶ
and Thomas, and James that of the Alphaeus, and
Θαδδαῖον, καὶ Σίμωνα τὸν κανανίτην, ¹⁹ καὶ
Thaddeus, and Simon the Canaanite, and
Ἰουδᾶν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.
Judas Iscariot, who even delivered up him.
²⁰ Καὶ ἐρχοῦνται εἰς οἶκον. Καὶ συνέρχεται
And they come into a house. And come together
ταλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μὴτε
a crowd, so as not to be able them not even
αὐτοὺς φαγεῖν. ²¹ Καὶ ἀκούσαντες οἱ παρ'
to eat. And having heard those with
αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἐλέγον γὰρ·
him, went out to restrain him; they said for;
ὅτι ἐξέστη. ²² Καὶ οἱ γραμματεῖς, οἱ ἀπο
that he is out of place. And the scribes, those from
Ἱερουσαλὴμ καταβάντες, ἐλέγον· ὅτι Βεελ-
Jerusalem having come down, said, That Beel-
ζεβούλ ἔχει· καὶ· ὅτι ἐν τῷ ἀρχόντῳ τῶν
he has; also; That by the chief of the
δαίμονων ἐκβάλλει τὰ δαιμόνια. ²³ Καὶ προσ-
demons he casts out the demons. And having
ἐκλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἐλέγεν
called them, in parables he said
αὐτοῖς· Πῶς δύναται σατάνης σατάναν ἐκβαλ-
to them, How is able an adversary an adversary to cast
λεῖν; ²⁴ Καὶ ἐὰν βασιλεὺς ἐφ' ἑαυτὴν μερισ-
and if a kingdom against himself should he di-
θῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·
ed, not is able to stand the kingdom that;
²⁵ καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται
and if a house against herself should be divided, not is able
σταθῆναι ἡ οἰκία ἐκείνη· ²⁶ καὶ εἰ ὁ σατάνης
to stand the house that, and if the adversary
ἐμῆς ἐφ' ἑαυτὸν καὶ μεμερισται, οὐ δύναται
himself up against himself and have been divided, not is able
σταθῆναι, ἀλλὰ τέλος ἔχει. ²⁷ Οὐδεὶς δύναται
to stand, but an end he has. No one is able
τὰ σκευὴ τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν
the household goods of the strong man, entering into the
οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τοῦ
house of him, to plunder, if not first the
ἰσχυροῦ δεθῇ· καὶ τότε τὴν οἰκίαν αὐτοῦ
of a man he should bind, and then the house of him
ῥήψασιν. ²⁸ Ἀμὴν λέγω ὑμῖν, ὅτι πάντα
will pluck. Indeed I say to you, that all
ἐσθλῶνται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτη-
of good things to the sons of the men the sins,
ματα, καὶ αἱ βλασφημίαι, ὅσας ἐν βλασφημίᾳ
and the evil sayings, whatever they may

Philip, and Bartholomew, and Matthew, and Thomas, and THAT James, son of ALPHEUS, and Thaddeus, and Simon, the CANANITE.

19 and Judas Iscariot, who even delivered him up.

20 † And they went into a House. And the Crowd assembled again, so that they could not even eat Bread.

21 And THOSE with him having heard, went out to restrain him; for they said. † "He is transported too far."

22 And THOSE SCRIBES who had come down from Jerusalem said, † "He has Beelzebub," and, "By the RULE of the DEMONS, he expels the DEMONS."

23 † And having called them, he said to them, "How can an Adversary expel an Adversary?"

24 And if a Kingdom is divided against itself, that KINGDOM cannot stand;

25 and if a House is divided against itself, that HOUSE cannot stand;

26 and if the ADVERSARY rises up against himself, and is divided, he cannot stand, but has an end.

27 * But no one can enter the STRONG man's HOUSE, and plunder his GOODS, unless he first bind the STRONG man; and then he may plunder his HOUSE.

28 Indeed, I say to you, That ALL sins will be forgiven the SONS of MEN, and the BLASPHEMIES with which they may revile;

* VATICAN MANUSCRIPT.—"7. but no one.

† 21. *Baldridge remarks*, "Our manner of rendering these words, *He is besides himself*, or *he is very outrageous*, is very odd. One can hardly think Christ's friends would speak so contemptuously of him; and if that sense must necessarily be retained, it would be more decent to render the clause, *He (that is, the multitude,) is mad*, thus unreasonably attacking him." *Schotengen contends*, that the multitude, and not Christ is here intended. "Christ was in the house; the multitude, *scilicet*, verse 20, went out, *κρατῆσαι αὐτόν*, *viz.* *arrest him*, the multitude,) to prevent them from rushing into the house and attacking their Master, who was taking some refreshment. This conjecture should not lightly be regarded.—*Clarke*."

† 22. *Mark vi. 21.* † 22. *Mark ix. 24; x. 25; Luke xi. 15; John vii. 20; viii. 48, 51; x. 21.* † 23. *Mark xii. 28.*

σωσιν· ²² ὅς δ' ἐν βλασφημῇ εἰς το
who but ever may speak evil to the
πνεῦμα το ἁγίον, οὐκ ἔχει ἀφεσιν εἰς τὸν
spirit the holy, not has forgiveness to the
αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου κρίσεως.
age, but liable is of age-lasting judgment.
²³ Ὅτι ελεγον· Πνεῦμα ἀκαθάρτον ἔχει. ²⁴ Ἐρ-
Because they said; A spirit unclean he has.
χονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί
Come then the mother of him and the brothers
αὐτοῦ· καὶ ἐξω ἐστῶτες ἀπεστείλαν πρὸς αὐτὸν,
of him; and without standing they sent to him,
φωνούντες αὐτὸν. ²⁵ Καὶ ἐκαθῆτο ὄχλος περὶ
calling him. And sat a crowd about
αὐτὸν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου
him; said and to him; Lo, the mother of thee
καὶ οἱ ἀδελφοί σου ἐξω ἵκονται σε. ²⁶ Καὶ
and the brothers of thee without are coming to thee. And
ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστὶν ἡ μήτηρ
he answered to them, saying; Who is the mother
μου, ἡ οἱ ἀδελφοί μου; ²⁷ [Καὶ] περιβλε-
of me, or the brothers of me? [And] looking
ψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθήμενους,
about those about him sitting,
λέγει· Ἰδε ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.
he says; Lo the mother of me, and the brothers of me.
²⁸ Ὅς [γὰρ] ἀν ποιῇ τὸ θέλημα τοῦ θεοῦ,
Who [for] ever may do the will of the God,
οὗτος ἀδελφός μου, καὶ ἀδελφὴ * [μου,] καὶ
this a brother of me, and a sister [of me,] and
μήτηρ ἐστὶ.
a mother is.

ΚΕΦ. Ἢ. 4.

· Καὶ πάλιν ᾤρξατο διδάσκειν παρα τὴν
And again he began to teach by the
θαλάσσαν· καὶ συνηχθῆ πρὸς αὐτὸν ὄχλος πολὺς,
sea, and was assembled to him a crowd great,
ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθῆσθαι
so as him entering into the ship, to sit
ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν
in the sea; and all the crowd by the
θαλάσσαν ἐπὶ τῆς γῆς ἦν. ² Καὶ ἐδίδασκεν
sea on the land was. And he taught
αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ εἶπεν αὐτοῖς
them in parables many, and said to them
ἐν τῇ διδαχῇ αὐτοῦ· ³ Ἀκούετε· Ἰδοὺ, ἐξηλθεν
in the teaching of him; Hear you; Lo, went out
ὁ σπείρων τοῦ σπείραι. ⁴ Καὶ ἐγένετο ἐν τῷ
the sower of the (seed) to sow. And it happened in the

²⁹ † but whoever has blasphemed against the HOLY SPIRIT, has no forgiveness to the AGE, but is exposed to Aeternal Judgment."

³⁰ Because they said "He has an impure spirit."

³¹ His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

³² And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

³³ And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

³⁴ And looking about on those sitting round him, he said, "Behold my MOTHER, and my BROTHERS!"

³⁵ Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

¹ † And again he began to teach by the LAKE: and so * very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the crowd was by the LAKE on the LAND.

² And he taught them many things in Parables, and said to them, in his TEACHING;

³ "Hearken! Behold, the SOWER went forth to sow."

⁴ And it happened, in

* VATICAN MANUSCRIPT.—22. Transgression. 23. my—omit. 1. very.

24. And—omit.

25. For—omit.

† 29. The *Vat. MS.* reads *Transgression*, and Griesbach has placed the word *amartematos*, sin, or transgression, in the margin, with his mark of strong probability. Origen, Irenaeus, and Bengel prefer this reading. It is also the reading of the *Coptic, Armenian, Gothic, Latin, and the Itala* but two. It is a Hebraism for punishment, the effect of sin. The argument against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence. They remember the phrase, "he has no forgiveness."

† 29. Matt. xii. 31. 22. Luke xii. 30. 1 John v. 13. 1. Matt. xiii. 1. Luke xiii. 4.

† 30. Matt. xii. 40. Luke xiii. 30.

σπειρῶν, ὃ μὲν ἔπεσε παρα τὴν ὁδὸν· καὶ
sowing, this indeed fell on the path: and
ἦλθε τα πετεινά, καὶ κατέφαγεν αὐτό. ὁ ἄλλο
came the birds, and ate it. Another
δὲ ἐσείσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν
and fell on the rocky ground, where not it had earth
πολλήν· καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ
much, and immediately it sprang up, through the not
εἶναι βάθος γῆς. ὁ ἥλιος δὲ ἀνατείλαντος,
to have a depth of earth. Sun and having arisen,
ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶναι ῥίζαν, ἐξη-
it was scorched, and through the not to have a root, was
ρανθῆ. ὁ ἄλλο ἔπεσεν εἰς ἀκανθὰς· καὶ
dried up. And another fell into thorns; and
ἀνέβησαν αὐτὰ ἀκανθαί, καὶ συνεπνίξαν αὐτό, καὶ
sprang up the thorns, and choked it, and
καρπὸν οὐκ ἔδωκε. ὁ ἄλλο ἔπεσεν εἰς τὴν
fruit not it gave. And another fell into the
γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνειοντα
ground the good, and it bore fruit springing up
καὶ αὐξανόντα· καὶ ἔφερεν ἐν τριακοντᾷ, καὶ
and increasing, and bore one thirty, and
ἐν ἑξήκοντᾷ, καὶ ἐν ἑκατὼ. ὁ καὶ εἶπεν· Ὁ
one sixty, and one a hundred. And he said, Ὁ
ἄνθρωπος οὗτος ἀκούειν, ἀκούειν.
having man to hear, let him hear.

ὅτε δὲ ἐγενετο καταμονας, πρῶτησαν
When and he was alone, asked
αὐτὸν οἱ περὶ αὐτοῦ, σὺν τοῖς δώδεκα, τὴν
him those about him, with the twelve, the
παράβολον. ὁ καὶ εἶπεν αὐτοῖς· Ὑμῖν δεδο-
parable. And he said to them; To you it is
ται γινῆναι τὸ μυστήριον τῆς βασιλείας τοῦ
given to know the secret of the kingdom of the
θεοῦ· ἐκείνοις δὲ τοῖς ἐξω ἐν παραβολαῖς τα-
laid, to them but to those without in parables the
πάντα γίνεται· ὥστε βλεπόντες βλέπωσι,
all things are done; that seeing they may see,
καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκουοῦσι, καὶ μὴ
and not they may see, and hearing they may hear, and not
ὑπονοήσωσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ
they may hear. lest they should turn, and should be forgiven
αὐτοῖς τὰ ἁμαρτήματα. ὁ καὶ λέγει αὐτοῖς·
to them the sins. And he says to them:
Οὐκ οἰδέτε τὴν παράβολον ταύτην; καὶ πῶς
Not know you the parable this? and how
ἔσται τις παράβολος γινώσκουσιν; ὁ σπείρων,
all the parables will you know? He sowing.
τὸν λόγον σπείρει. οὗτοι δὲ εἰσὶν οἱ παρα-
the word sows. These and are they by
τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
the path, where is sown the word, and when
ἀκούσωσιν, εὐθὺς ἐρχεται ὁ σατανᾶς, καὶ
they hear, immediately comes the adversary, and

sowing, some seed fell
by the ROAD and
the BIRDS came and picked
it up.

5 And some fell on the
ROCKY GROUND, where it
had not much Soil; and
immediately it vegetated.
because it had no Depth
of Soil;

6 *and the SUN having
arisen, it was scorched;
and because it HAD NO
Root, it withered.

7 And some fell among
Thorns; and the THORNS
grew up, and choked it,
and it bore no Fruit.

8 And some fell on
GOOD GROUND, and yield-
ed Fruit, springing up and
increasing; and one bore
thirty, and one sixty, and
one a hundred."

9 And he said, * "He
HAVING EARS to hear, let
him hear."

10 † And when he had
retired, THOSE about him,
with the TWELVE, asked
him concerning the * PAR-
ABLES.

11 And he said to them,
* "To you is given the
SECRET of the KINGDOM
of GOD; but to † THOSE
WITHOUT, ALL things are
done in Parables;

12 ‡ that seeing, they
may see, and not perceive;
and hearing, they may
hear, and not understand:
lest they should turn, and
* it should be forgiven
them."

13 And he says to them,
"Do you not understand
this PARABLE? How then
will you know ALL the
PARABLES?"

14 ‡ THE SOWER SOWS
the WORD.

15 And these are THOSE
where the WORD is sown
by the ROAD; and when
they have heard, the AD-
VERSARY comes immedi-
ately, and takes away

* Vatican Manuscript. - 8. and the sun having arisen.
the PARABLES. 11. is given the SECRET.

12. it should be.

† 14. Matt. xiii. 10; 1. Luke viii. 8.

‡ 11. 1 Cor. v. 12; Col. iv. 5; 1 Thess. iv. 12.

1 Tim. iii. 7.

12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts

ix. 18; Rom. xi. 8.

† 14. Matt. xiii. 10.

9. Who has ears.

αἶρει τον λόγον τον εσπαρμενον εν ταις καρδιαῖς
takes the word that having been sown in the hearts
αὐτῶν. 16 Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ
of them. And these are like those on the

πετρωδῇ σπειρομενοι, οἱ, ὅταν ἀκουσῶσι τον
rocky ground being sown, who, when they hear the
λόγον, εὐθεὺς μετὰ χαρᾶς λαμβανουσιν αὐτον·
word, immediately with joy they receive it;

17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ προσ-
and not they have a root in themselves, but for a

καιροὶ εἰσιν· εἴτα γενομένης θλίψεως ἡ διωγμου
season they are; then occurring trial or persecution
διὰ τον λόγον, εὐθεὺς σκανδαλίζονται. 18 Καὶ
through the word, immediately they are offended. And

ἄλλοι εἰσιν οἱ εἰς τὰς ἀκανθὰς σπειρομενοι·
others are those into the thorns being sown;

οὗτοι εἰσιν οἱ τον λόγον ἀκουοντες, 17 καὶ αἱ
these are those the word hearing, and the

μεριμναὶ του αἰῶνος, καὶ ἡ ἀπάτη του πλουτου,
cares of the age, and the delusion of the wealth,

καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευομεναι
and the about the other (things) strong desires entering in

συμπνιγούσι τον λόγον καὶ ἀκαρπὸς γίνεται.
choke the word; and unfruitful it becomes.

20 Καὶ οὗτοι εἰσιν οἱ ἐπὶ την γῆν την καλήν
And these are those upon the ground the good

σπαρεντες, οἵτινες ἀκουοῦσι τον λόγον, καὶ
being sown, who hear the word, and

παράδεχονται· καὶ καρποφοροῦσιν, ἐν τριακοντᾷ,
accept; and bear fruit, one thirty,

καὶ ἐν ἑξηκοντᾷ, καὶ ἐν ἑκατον. 21 Καὶ εἰπεν
and one sixty, and one hundred. And he said

αὐτοῖς· Μητι ὁ λυχνος ἐρχεται, ἵνα ὑπο τον
to them; Neither the lamp comes, that under the

μυδιον τεθῇ, ἢ ὑπο την κλινῆν· οὐχ' ἵνα
measure it may be placed, or under the couch? not that

ἐπὶ την λυχνίαν ἐπιτήθῃ; 22 Οὐ γὰρ ἐστὶ
on the lamp-stand it may be placed? Not for is

τι κρυπτον, ὃ εἰαν μὴ φανερωθῇ· οὐδὲ
any thing hidden, which if not it may be disclosed; nor

ἐγενετο ἀποκρυφον, ἀλλ' ἵνα εἰς φανερον ἐλθῇ.
was stored away, but that into light it may come.

23 Εἰ τις ἔχει ὠτα ἀκουεῖν, ἀκουετω. 24 Καὶ
If any one has ears to hear, let him hear. And

εἰπεν αὐτοῖς· Βλέπετε, τί ἀκουετε. Ἐν ᾧ
he said to them; Consider you, what you hear. In what

μετρῇ μετρεῖτε, μετρηθήσεται ὑμῖν. 25 Ὅς γὰρ
measure you measure, it shall be measured to you. Who for

THAT WORD WHICH WAS
SOWN *UPON THEM.

16 And these in like
manner are THOSE SOWN
ON THE ROCKY GROUNDS;
who, when they hear the
WORD, receive it immedi-
ately with Joy;

17 And having NO ROOT
in themselves, they are
but temporary; then TRIAL
OR PERSECUTION occurring
on account of the WORD,
they instantly fall away.

18 And others are THOSE
who are SOWN AMONG THE
THORNS; *these are THEY
who have HEARD the
WORD;

19 And the CARES of the
AGE, & the DECEIT-
FULNESS of RICHES, and
the STRONG DESIRES for
OTHER things entering in,
choke the WORD, and ren-
der it unproductive.

20 And *these are THEY,
who are SOWN ON THE GOOD
GROUND, who hear the
WORD, and accept it, and
bear fruit; one thirty, one
sixty, and one hundred.

21 And he said to them,
† "Is a lamp brought, to
be put under the CONY-
MEASURE, or under the
COUCH? so that it may not
be placed ON the LAMP-
STAND?"

22 † For *nothing was
hidden, except that it
should be manifested; nor
was it concealed, but that
it should come to light.

23 If any one has EARS
to hear, let him hear."

24 And he said to them,
† "Consider what you hear;
by the MEASURE you dis-
pense, it will be measured
to *you, and shall be ad-
ded to you;

25 † for whoever has, to

* VATICAN MANUSCRIPT.—15. upon them.

20. those are THEY.

be added to you.

18. those are THEY who have HEARD
the word. 22. nothing was hidden, except that it should be
manifested; nor was it concealed, but that it should come to light.

24. you, and shall

† 21. By *thronos* must be understood the couch, (like our sofa,) which, as Grotius observes,
had such a cavity as to admit of a candelabrum being put under it; nay, it seems, anything
much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by
the ancients as a common hiding place.—Bloomfield.

† 19. 1 Tim. vi. 8, 17.

26; Luke xii. 2.

Luke viii. 19; xix. 26.

† 21. Matt. v. 15; Luke viii. 16; xl. 33.

† 24. Matt. vii. 2; Luke vi. 38.

† 22. Matt. x.

† 25. Matt. xiii. 12; xiv. 29.

ἐν ἐχθ, δοθήσεται αὐτῷ· καὶ ὁς οὐκ ἐχει, καὶ
 even any have. It shall be given to him: and who not has, even
 ὁ ἐχει ἀρῶσθεται ἀπ' αὐτοῦ. ²⁶ Καὶ εἰλεγεν·
 what he has will be taken from him. And he said:
 Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὥς εἰν ἀν-
 thus is the kingdom of the God, as if a
 θρῶκος βαλὴ τὸν σπορόν ἐπὶ τῆς γῆς, ²⁷ καὶ
 was should cast the seed on the earth, and
 καθεύδῃ καὶ ἐγερῆται νύκτα καὶ ἡμέραν, καὶ ὁ
 as sleep and wake night and day, and the
 σπόρος βλαστᾷ καὶ μηκυνται, ὥς οὐκ οἶδεν
 seed should germinate and grow up, as not knows

αὐτός. ²⁸ Ἀὐτομάτῃ * [γὰρ] ἡ γῆ καρποφορεῖ,
 he. Of its own accord [for] the earth bears fruit,

πρῶτον, χορτόν, εἰτα σταχύν, εἰτα πληρῶσιτον
 first, a plant, then an ear, then full grain

ἐν τῷ σταχυί. ²⁹ Ὅταν δὲ παραδῇ ὁ καρπός,
 in the ear. When but may be ripe the fruit,

εὐθὺς ἀποστέλλει το δρεπανόν, ὅτι παρεστήκειν
 immediately he sends the sickle, for is ready

ὁ θερισμός. ³⁰ Καὶ εἶπεν· Τινὶ ὁμοιωσόμεν
 the harvest. And he said; To what may we compare

τὴν βασιλείαν τοῦ θεοῦ; ἢ ἐν ποίᾳ παραβολῇ
 the kingdom of the God? or by what parable

παραβαλόμεν αὐτήν; ³¹ Ὡς κοκκὸν σινάπεως,
 may we compare her? As a grain of mustard,

ὅτι, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικροτέρος παν-
 etc, when it may be sown on the earth, less of

των τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς·
 of the seeds it is of those on the earth:

³² καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεταί παν-
 and when it may be sown, it springs up and becomes of

των λαχρῶν μείζων, καὶ ποιεὶ κλάδους μεγα-
 of herbs greater, and produces branches great,

λους, ὥστε δύνασθαι ὑπὸ τῇ σκιᾷ αὐτοῦ τα-
 so as to be under the shadow of it the

τετεῖνα τοῦ οὐρανοῦ κατασκηνοῦν. ³³ Καὶ τοι-
 birds of the heaven to build nests. And such

σπεῖται παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν
 parables many he spoke to them the

λόγον, καθὼς ἠδύνατο ἀκοεῖν. ³⁴ Χωρὶς δὲ
 word, even as they were able to hear. Without but

παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ
 a parable not he spoke to them; privately but

τοῖς μαθηταῖς αὐτοῦ ἐκέλευε πάντα.
 to the disciples of himself he explained all.

³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, οψίας
 and he says to them in that the day, evening

γενομένης· Διελθόμεν εἰς τὸ πέραν. ³⁶ Καὶ
 being come, We may pass over to the other side. And

ἐβίβησεν τὸν ὄχλον παραλαμβάνονσιν αὐτόν, ὥς
 as; with the crowd they took him, as

him will be given; and he who has not, even what he has will be taken from him."

²⁶ And he said, † "The KINGDOM of GOD is, as though a Man should cast SEED on the GROUND:

²⁷ and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

²⁸ The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

²⁹ But when the GRAIN is matured, immediately he sends the SICKLE. Be, cause the HARVEST is ready."

³⁰ And he said, † "To what may we compare the KINGDOM of GOD? or * by What Parable may we il-lustrate it?

³¹ It resembles a Grain of Mustard, which, when sown on the EARTH, † is the least of All THOSE SEEDS that are on the EARTH;

³² but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES: so that the BIRDS of HEAVEN can build their nests under the SHADOW of it."

³³ † And with many Such Parables he spoke the WORD to them, even as they were able to under-stand.

³⁴ * And without a Parable he did not address them; but privately he explained all things to his own Disciples.

³⁵ † And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

³⁶ And having left the crowd, they took him as

* Vatican Manuscript.—C. For—omit.

† And without.

* C. See Note on Matt. xiii. 32.

† C. Matt. xiii. 34.

† See v. 12.

† 29. Matt. xiii. 31; Luke xiii. 18.

† 35. Matt. viii. 13, 23; Luke viii. 22.

† 33. Matt. xiii. 34;

ην ἐν τῇ πλοίῳ * [καὶ] ἀλλὰ δε πλοία ἦν
he was in the ship; [also] other and ships was
μετ' αὐτον. 37 Καὶ γίγεται λαίλαψ ἀνεμου μεγά-
with him. And arose a squall of wind great;
λη· τὰ δε κύματα ἐπεβάλλον εἰς τὸ πλοῖον,
the and waves dashed into the ship,
ὥστε αὐτο ἤδη γέμιζ· σθαι. 38 Καὶ ἦν αὐτος ἐν
so as it now to fill. And was he in
πρὺμνῃ, ἐπὶ τοῦ προσκεφαλαιον καθευδων·
the stern, on the pillow sleeping;
καὶ διεγείρουσιν αὐτον, καὶ λεγουσιν αὐτῷ·
and they awake him, and they said to him;
Διδασκαλε, οὐ μέλει σοι, ὅτι ἀπολλυμεθα;
Teacher, not it concerns thee, that we perish?
39 Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνεμῷ, καὶ εἶπε
And having arisen he rebuked the wind, and said
τῇ θαλάσσῃ· Σιωπά, πεφίμωσο. Καὶ ἐκαπασεν
to the sea; Be silent, be still. And ceased
ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 Καὶ
the wind and was a calm great. And
εἶπεν αὐτοῖς· Τί δειλοὶ ἐστέ * [οὐτῶν·] πῶς
he said to them; Why timidi are you [so?]; how
οὐκ ἐχετε πίστιν; 41 Καὶ ἐφοβήθησαν φόβον
not you have faith? And they feared a fear
μεγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἀρα
great, and said to one another; Who then
οὗτος ἐστίν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα
this is, for even the wind and the sea
ὕπακουσιν αὐτῷ.
hearken to him.

ΚΕΦ. Ε'. 5.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς
And they came to the other side of the sea, into
τὴν χώραν τῶν Γαδαρηνῶν. 2 Καὶ ἐξελθοντι
the country of the Gadarenes. And having come
αὐτῷ ἐκ τοῦ πλοίου, * [εὐθὺς] ἀπηγγέλει αὐτῷ
to him out of the ship, [immediately] met him
ἐκ τῶν μνημείων ἀνδρὸς ἐν πνεύματι ἀκαθάρ-
out of the tombs a man in spirit unclean,
τῷ, 3 ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνημασι·
who the dwelling had in the tombs;
καὶ οὐτε ἀλυσέσιν οὐδεὶς ἤδυνάτο αὐτον δῆσαι,
and not even with chains no one was able him to bind,
4 διὰ το αὐτον πολλάκις πεδαῖς καὶ ἀλυσέσι
for the him many times with fetters and chains
δεδεσθαι, καὶ διεσπασθαι ὑπ' αὐτου τας
to have been bound, and to have been burst by him the
ἀλυσεις, καὶ τας πεδας συντετριφθαι· καὶ οὐδεὶς
chains, and the fetters to have been broken; and no one

he was in the boat. And Other Boats were with him.

37 And there arose a great Gale of Wind, and the waves dashed into the boat, so that * the boat was now full.

38 And he was in the stern, asleep on the pillow; and they awoke him, and said to him, "Teacher, does it not concern thee That we perish?"

39 And arising, he rebuked the wind, and said to the sea, "Be silent! be still!" And the wind ceased, and there was a great Calm.

40 And he said to them, "Why are you afraid? How distrustful you are!"

41 And they were exceedingly afraid, and said to one another, "Who then is this, That even the wind and the sea obey him?"

CHAPTER V.

1 † And they came to the other side of the lake, into the region of the * GERASÆNES.

2 And having come out of the boat, there met him out of the † MONUMENTS, a Man with an impure Spirit,

3 who had his habitation in the tombs; and no one could bind * him any longer with Chains;

4 for many times he had been bound with Fetters and Chains, and the chains had been wrenched off by him, and the fetters broken; and no

* VATICAN MANUSCRIPT.—"d. also—omit.
1. GERASÆNES.
2. immediately—omit.

37. the boat was.
3. him any longer with.

60. so—omit.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some, "who remain among the graves, and lodge in the monuments," chap. lxxv. 4. "Buried hard reports, that he found many sepulchres in the rocks, at Us Arie, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

‡ 1. Matt. viii. 28; Luke viii. 26.

αὐτὸν ἰσχύει δαμασκαί· ⁵ καὶ διαπαντός, νύκτος
 him was able to tame; and always, night
 καὶ ἡμέρας, ἐν τοῖς μνημασί καὶ ἐν τοῖς ὄρεσιν
 and day, in the tombs and in the mountains
 ἢ κρᾶζων, καὶ κατακοπὼν ἑαυτὸν λίθοις.
 he was crying out, and cutting himself with stones.
⁶ Ἴδων δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε, καὶ
 seeing and the Jesus from a distance, he ran, and
 προσεκύνησεν αὐτῷ· ⁷ καὶ κρᾶζας φωνῇ μεγάλῃ,
 prostrated to him; and crying out with a voice great,
 εἶπε, τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱέ τοῦ θεοῦ τοῦ
 said, what to me and to thee, Jesus, Son of the God of the
 ὑψίστου; ὅρα(ν) σε τὸν θεόν, μὴ με βασανί-
 highest? I will adjure thee the God, not me thou mayest
 σης. ⁸ (Ἐλέγε γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα τὸ
 torment. (He had said for to him; Come out the spirit the
 ακαθάρτον ἐκ τοῦ ἀνθρώπου.) ⁹ Καὶ ἐπηρώτα
 unclean out of the man.) And he asked
 αὐτὸν· Τί σοὶ ὄνομα; καὶ λέγει αὐτῷ· Λέγων
 him What thy name? and he says to him; Legion
 ὄνομα μοι· ὅτι πολλοὶ ἐσμεν. ¹⁰ Καὶ παρεκάλε-
 name to me; for many we are. And he brought
 αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἐξω
 him many thence, that not them he would send out
 τῆς χώρας. ¹¹ Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη
 of the country. Was and there near to the mountain a herd
 χοίρων μεγάλη βοσκομένη. ¹² Καὶ παρεκάλεσαν
 of swine great feeding. And brought
 αὐτοὶ οἱ δαίμονες, λέγοντες· Πέμψον ἡμᾶς εἰς
 him the demons, saying, Dismiss us into
 τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσελθώμεν. ¹³ Καὶ
 the swine, that into them we may go. And
 ἐπετρέψεν αὐτοῖς εὐθὺς ὁ Ἰησοῦς. Καὶ ἐξέλ-
 gave leave to them immediately the Jesus. And having
 θύοντα τὰ πνεύματα τὰ ακαθάρτα εἰσηλθόντες εἰς
 come out the spirits the unclean entered into
 τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ
 the swine; and rushed the herd down the
 κρημνοῦ εἰς τὴν θάλασσαν· * [ἦσαν δὲ ὡς δις-
 precipitous into the sea; (they were said about: two
 χίλιοι·) καὶ συνεβόητο ἐν τῇ θάλασσῃ. ¹⁴ Οἱ
 thousand; and were ebullient in the sea. Those
 δὲ βοσκόντες αὐτοὺς ἐφυγον, καὶ ἀπηγγείλαν
 and feeding them fled, and reported
 εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξήλ-
 to the city, and to the villages. And they came
 θον ἰδεῖν, τί ἐστὶ τὸ γέγονος. ¹⁵ Καὶ ἐρχονται
 out to see, what is that having been done. And they come
 τρεῖς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμε-
 three the Jesus, and they behold the being demonized
 νον καθήμενον * [καὶ] ἱματισμένον, καὶ σωφρο-
 sitting (and) having been clothed, and being of
 ρουῖντα, τὸν ἐσχηκότα τὸν λεγόμενον·
 one mind, the having been possessed by the legion; and
 φοβηθέντα. ¹⁶ Καὶ διηγήσαντο αὐτοῖς οἱ ἰδο-
 they were afraid. And related to them those having

one was able to subdue him.

5 And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

6 And seeing Jesus at a distance, he ran and prostrated to him,

7 and crying out with a loud Voice, * said, "What hast thou to do with me, Jesus,—O Son of God—the HIGHEST? I implore thee—God,—torment Me not."

8 (For he had said to him, "IMPURE SPIRIT, Come out of the man.")

9 And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

10 And he earnestly entreated him, that he would not send them out of the COUNTRY.

11 Now there was by the MOUNTAIN, a great Herd of Swine feeding.

12 And *the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

13 And *he gave them leave. And the IMPURE SPIRITS having come cut went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE.

14 Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what that was which had been DONE.

15 And they came to Jesus, and beheld the DEMONIAC, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

16 And THOSE SEEING it, related to them what

* VATICAN MANUSCRIPT.—7. says. leave. 13. and they were about Two Thousand—omit.

12. they besought.

13. he gave them 15. and—omit.

† 13. See Note on Matt. viii. 32.

MARK.

Chap. 4: 37]

ην εν τῇ πλοῖῳ* * [και] αλλα δε πλοια ην
 he was in the ship: [also] other and ships were
 μετ' αυτον. 37 Και γινεται λαλιασ ανεμου μεγα-
 with him. And arose a squall of wind great;
 λη' τα δε κυματα ερεβαλλον εις το πλοιον,
 the and waves dashed into the ship,
 ωστε αυτο ηδη γεμιζ' σθαι. 38 Και ην αυτος εν
 so as it now to fill. And was he in
 πη πρυμνι, επι το προσκεφαλιον καθευδων-
 the s.c.n. on the pillow sleeping;
 και διεγειρουσιν αυτον, και λεγουσιν αυτω-
 and they awoke him, and they said to him:
 Διδασκαλε, ου μελει σοι, οτι απολλυμεθα;
 O teacher, not it concern thee, that we perish?
 39 Και διεγερθεις επετιμησε τῷ ανεμῳ, και ειπε
 And having arisen he rebuked the wind, and said
 τη θαλασσῃ· Σιωπα, πεφίμωσο. Και εκοιτασεν
 to the sea; Be silent, be still. And ceased
 ο ανεμος, και εγενετο γαληνη μεγαλη. 40 Και
 the wind and was calm great.
 ειπεν αυτοις· Τι δειλοι εστε * [ουτα:] πως
 he said to them: Why so ye are [so?]: how
 ουκ εχετε πιστιν; 41 Και εφοβηθησαν φοβον
 not ye have faith? And they feared a fear
 μεγαλῳ, και λεγον προς αλληλους· Τis αρα
 great, and said to one another, Who then
 ουτος εστιν, οτι και ο ανεμος και η θαλασσα
 this is, for even the wind and the sea
 οβηκουσιν αυτω.
 hearken to him.

ΚΕΦ. Ε'. Β.

1 Και ηλθον εις το περαν της θαλασσης, εις
 And they came to the other side of the sea, into
 την χωραν των Γαλιλαιων. 2 Και εξελθοντι
 the country of the Galileans. And having come out
 αυτω εκ του πλοιου, * [αυτος] απηνητησεν αυτω
 to him out of the ship. [immediately] met him
 εκ των μνημειων ανθρωπος εν πνευματι ακαθαρ-
 out of the tombs a man in spirit unclean.
 τῳ, 3 δε την κατοικησιν ειχει εν τοις μνημειοις.
 who the dwelling had in the tombs.
 και ουτε αλυσειν ουδεις ηδυνατο αυτον δεσαι.
 and not even with chains no one was able him to bind.
 4 δια το αυτον πολλακις πεδαις και αλυσει
 for the him many times with fetters and chains
 δεδισσθαι, και διεσπασθαι ὑπ' αυτου τας
 to have been bound, and to have been loosed by him, and
 αλυσεις, και τας πεδας πυνκτετριφθαι.
 chains, and the fetters to have been broken.

* VATICAN MANUSCRIPT. — α. alone — unit.
 1. GERASIMUS, 2. immediately — unit.

† 2. The sepulchres, in order to be
 frequented by the dead, and
 which teaching was to be
 and are now often found
 A.D. 400, it being the custom
 a very early period, as
 again, "who remains in
 burial remains, to
 ancient Galilee
 fulfilled in the

† 1. Mat.

he was in the BOAT. And
 (Other Boats were with
 him.

37 And there arose a
 great Gale of Wind, and
 the waves dashed into the
 BOAT, so that * the BOAT
 was now full.

38 And he was in the
 STEER, asleep on the PIL-
 LOW; and they awoke him,
 and said to him, "Teacher,
 does it not concern thee
 That we perish?"

39 And arising, he re-
 buked the wind, and said
 to the SEA, "Be silent! be
 still!" And the wind ceas-
 ed, and there was a great
 Calm.

40 And he said to them,
 "Why are you afraid?
 How distrustful you are!"

41 And they were ex-
 ceedingly afraid, and said
 to one another, "Who then
 is this, that even the wind
 and the sea obey him?"

CHAPTER V

1 2 And they came to
 the other side of the lake,
 into the REGION of the
 * GERASÆNES.

2 And having come out
 of the BOAT, there met
 him out of the TOMBS
 a Man with an un-
 pure Spirit.

3 Who had his habita-
 tion in the TOMBS; and
 no one could bind him
 any longer with Chains,

4 for many times he had
 been bound with Fetters
 and Chains, and the

CHAINS had been broken
 off by him, and the
 fetters broken, and he

37. the boat was.
 a. him and other with.

38. the boat was.
 a. him and other with.

αὐτὸν ἰσχυε δαμασαι· ⁵ καὶ διαπαντός, ^{night} οὐκ ἦν ἡμέρας, ἐν τοῖς μνημασι καὶ ἐν τοῖς ὄρεσιν
^{him} ^{was able} ^{to tame;} ^{and} ^{always,} ^{night}
^{and} ^{day,} ^{in the} ^{tombs} ^{and in the} ^{mountains}
^{he was} ^{crying out,} ^{and} ^{cutting} ^{himself} ^{with stones,}
⁶ ἰδὼν δὲ τὸν Ἰησοῦν ἀπο μακροθεν, ἔδραμε, καὶ
^{seeing} ^{and the} ^{Jesus} ^{from a distance,} ^{he ran,} ^{and}
^{permeated} ^{to him;} ^{and crying out with a voice great,}
⁷ εἶπε, τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ
^{said,} ^{what to me} ^{and to thee,} ^{Jesus,} ^{U son of the} ^{God of the}
^{highest?} ^{I will} ^{adjure thee} ^{the} ^{God,} ^{not me} ^{thou mayst}
⁸ σὺς. ³ (Ἐλεγε γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα τὸ
^{torment.} ^{(He had said} ^{for to him;} ^{Come out} ^{the spirit} ^{of the}
^{unclean} ^{out of the} ^{man.)} ⁹ Καὶ ἐπηρώτα
^{him:} ^{What thy} ^{name?} ^{and he says} ^{to him;} ^{Legion}
¹⁰ ὄνομα μοι ὅτι πολλοὶ ἐσμεν. ¹⁰ Καὶ παρεκαλεῖ
^{name} ^{to me,} ^{for many} ^{we are.} ^{And he} ^{brought}
¹¹ αὐτὸν πολλά, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἐξω
^{him} ^{many times,} ^{that not} ^{them} ^{he would send} ^{out}
^{of the} ^{country.} ¹² Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη
^{of swine} ^{great} ^{feeding.} ^{And} ^{brought}
¹³ αὐτὸν οἱ δαίμονες, λέγοντες· Περύψον ἡμᾶς εἰς
^{him} ^{the demons,} ^{saying,} ^{Damias} ^{as into}
¹⁴ τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσελθώμεν. ¹⁵ Καὶ
^{the} ^{swine,} ^{that into} ^{them} ^{we may go.} ^{And}
¹⁶ ἐπετρέψεν αὐτοῖς εὐθὺς ὁ Ἰησοῦς. Καὶ ἐξέλ-
^{gave leave} ^{to them} ^{immediately} ^{the Jesus.} ^{And} ^{having;}
¹⁷ θύοντα τὰ πνεύματα τὰ ἀκαθάρτα εἰσῆλθον εἰς
^{came out} ^{the} ^{spirits} ^{the} ^{unclean} ^{entered} ^{into}
¹⁸ τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ
^{the} ^{swine,} ^{and} ^{rushed} ^{the} ^{herd} ^{down} ^{the}
¹⁹ κρημνοῦ εἰς τὴν θάλασσαν· * [ἦσαν δὲ ὡς δις·
^{precipice} ^{into} ^{the} ^{sea;} ^{(they were} ^{had} ^{about:} ^{two}
²⁰ χίλια·) καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. ²¹ Οἱ
^{thousand;} ^{and} ^{were} ^{choked} ^{in the} ^{sea.} ^{Those}
²² δὲ βοσκότες αὐτοὺς ἐφύγον, καὶ ἀπήγγειλαν
^{and} ^{feeding} ^{them} ^{fled,} ^{and} ^{reported}
²³ εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγροὺς. Καὶ ἐξῆλ-
^{to the} ^{city,} ^{and} ^{to the} ^{village.} ^{And} ^{they} ^{came}
²⁴ θαν ἰδεῖν, τί ἐστὶ τὸ γέγονος. ²⁵ Καὶ ἐρχονται
^{th.} ^{to see,} ^{what} ^{is} ^{that} ^{having} ^{been} ^{done.} ^{And} ^{they} ^{came}

ὃς ἦν ἰσχυρὸς νικᾶν αὐτὸν.

5 And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

6 And seeing Jesus at a distance, he ran and permeated to him,

7 and crying out with a loud Voice, "What hast thou to do with me, Jesus,—O Son of God—the HIGHEST? I implore thee—GOD,—torment Me not."

8 (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

9 And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

10 And he earnestly entreated him, that he would not send them out of the COUNTRY.

11 Now there was by the MOUNTAIN, a great Herd of Swine feeding.

12 And *the DEMONS besought him, saying, "Thou send us to the SWINE, that we may go into them."

13 And *he gave them leave. And the IMPURE SPIRITS having come cut went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE.

14 Then the SWINE-HERDS fled, and reported it in the CITY, and in the VILLAGES. And they came out to see what THAT was which had been DONE.

15 And they came to JESUS, and beheld the DEMONIAC, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

16 AND THOSE SEEING it, related to them what

12. they besought.
 *thousand—omit.

13. he gave them
 15. and—omit.

τες, πως εγενετο τῷ δαιμονιζομένῳ, και περι
sees, how it happened to the one being demonized, and about
των χοιρων. ¹⁷ Και ηρξαντο παρακαλειν αυτον
the swine. And they began to entreat him

απελθειν απο των οριων αυτων. ¹⁸ Και εμβαν-
to depart from the coasts of them. And entering

τος αυτου εις το πλοιον, παρεκαλει αυτον ο
of him into the ship, besought him he
δαιμονισθεις, ινα η μετ' αυτου. ¹⁹ Και
having been demonized, that he might be with him. And

ουκ αφηκεν αυτον, αλλα λεγει αυτῷ· ²⁰ Τραγε
not he suffered him, but he says to him; Go

εις τον οικον σου προς τους σους, και αναγει-
into the house of thee to the friends, and relate
λον αυτοις, οσα σοι ο κυριος πεποιηκε, και
to them, how much to thee the Lord has done, and

ηλειψε σε. ²⁰ Και απηλθε, και ηρξατο κηρυσ-
has pitied thee. And he went, and began to pub-
σειν εν τῷ Δεκαπολει, οσα εποιησεν αυτῷ ο
lish in the Decapolis, how much had done to him the
Ιησους· και παντες εθαυλαζον.
Jesus; and all were astonished,

²¹ Και διαπετρασαντος του Ιησου εν τῷ πλοιω
And having passed over the Jesus in the ship,

παλιν εις το περαν, συνηχθη οχλος πολυς εν
again to the other side, were gathered a crowd great to
αυτον· και ην παρα την θαλασσαν. ²² Και
him, and he was by the sea. And

*[ιδου,] ερχεται εις των αρχισυναγωγων, ονο-
[he,] comes one of the synagogue-rulers, by

ματι Ιαιρους· και ιδων αυτον, πιπτει προς τους
name Jairus; and seeing him, he fell to the

ποδας αυτου, ²³ και παρεκαλει αυτον πολλα,
feet of him, and besought him much,

λεγων· 'Οτι το θυγατριον μου εσχατως εχει·
saying; That the little-daughter of me last end is,

ινα ελθων επιθης αυτη τας χειρας, οπως
that coming thou mayest put to her the hands, so that
σωθη· και ησεται. ²⁴ Και απηλθε μετ
she may be saved; and she shall live. And he went with

αυτον· και ηκολουθει αυτῷ οχλος πολυς, και
him, and followed him a crowd great, and

συνηλθισαν αυτον. ²⁵ Και γυνη *[τις] ουσα
pressed on him. And a woman [certain] being

εν ρυσει αιματος ετη δωδεκα, ²⁶ και πολλα
in a flow of blood years twelve, and many things

παθουσα υπο πολλων ιατρων, και δαπανησασα
having suffered under many physicians, and having spent

τα παρ' αυτης παντα, και μηδεν ωφελη-
the things of her all, and nothing having been

θεισα, αλλα μαλλον εις το χειρον ελθουσα,
benefited, but rather into the worse state having come,

²⁷ ακουσασα περι του Ιησου, ελθουσα εν τῷ
having heard about the Jesus, having come in the

had happened to the DEMO-
NIAC, and concerning the
SWINE.

¹⁷ ‡ And they began to
entreat him to depart from
their BORDERS.

¹⁸ And he having en-
tered the BOAT, ‡ HE WHO
had been a DEMONIAC, en-
treated him that he might
be with him;

¹⁹ And yet he did not
permit him, but says to
him, "Go HOME to thy
FRIENDS, and tell them
how much the LORD has
done for thee, and has had
pity on thee."

²⁰ And he went away,
and began to proclaim in
DECAPOLIS, how much JE-
SUS had done for him; and
all were astonished.

²¹ ‡ And JESUS having
again pas-sed over in a
BOAT to the OTHER SIDE,
a great CROWD gathered to
him, and he was by the
LAKE.

²² ‡ And one of the SY-
NAGOGUE-RULERS, named
JAIRUS, came, and seeing
him, he fell at his FEET,

²³ and earnestly en-
treated him, saying, "My
LITTLE DAUGHTER is at
the point of death; come,
and put thy HANDS on her
that she may be restored,
and she will live."

²⁴ And he went with
him, and a great CROWD
followed him, and pressed
on him.

²⁵ And a Woman ‡ hav-
ing had a Hemorrhage
for twelve Years,

²⁶ and having suffered
much under Many Physi-
cians, and having ex-
pended ALL her property,
and not being benefited,
but had rather become
WORSE,

²⁷ having heard of the
things concerning JESUS,
came in the CROWD be-

* VATICAN MANUSCRIPT.—21. a Boat—omit
27. the things concerning Jesus.

22 lo—omit.

23. certain—omit

‡ 17. Matt. viii. 34; Acts xvi. 17.
viii. 60.

‡ 22. Matt. ix. 18; Luke vi. 17.

‡ 17. Luke viii. 37

‡ 23. Matt. ix. 1; Luke
‡ 25. Lev. xv. 25; Matt. ix. 10.

οχλῷ σπίασεν, ἥψατο τοῦ ἱματίου αὐτοῦ.
crowd behind, touched the mantle of him.
23 (Ἐλεγε γὰρ Ὅτι καὶ τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.) **23** Καὶ εὐθὺς ἐξηρανθῆ
He said for, That even if the clothes of him I may touch, I shall be cured.) And immediately was dried up
 ἡ πηγὴ τοῦ αἱματός αὐτῆς· καὶ ἐγνώ τῇ
the source of the blood of her; and knew to the
 σωματι, ὅτι ἵαται ἀπο τῆς μαστίγος. **20** Καὶ
body, that was cured from the scourge. And
 εὐθὺς ὁ ἰησοῦς ἐκίρτους ἐν ἑαυτῷ τὴν ἐξ
immediately the Jesus knowing in himself the out of
 αὐτοῦ δύναμιν ἐξελεύσασαν, ἐπιστραφεὶς ἐν τῇ
himself power having gone out, having turned round in the
 οχλῷ, ελεγε· Τίς μου ἥψατο τῶν ἱματίων;
crowd, said; Who of me touched the clothes?
21 Καὶ ἐλέγον αὐτῇ οἱ μαθηταὶ αὐτοῦ· Βλέπεις
And said to him the disciples of him; Thou seest
 τὸν οχλὸν συτολιβῶντα σε· καὶ λεγεις· Τίς μου
the crowd pressing on thee; and sayest thou; Who me
 ἥψατο; **21** Καὶ περιεβλεπετο ἰδεῖν τὴν τοῦτο
touched? And he was looking round to see the (woman) this
 ποιήσασαν. **22** Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρέμ-
having done. The but woman, fearing and trem-
 οῦσα, ἰδὺσα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ
bling, having known what was done on her, came and
 προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell down to him, and told to him all the
 ἀλήθειαν. **24** Ὁ δὲ εἶπεν αὐτῇ· Θυγάτερ, ἡ
truth. He but said to her; Daughter, the
 πίστις σου σέσωκε σε· ὑπάγε εἰς εἰρήνην, καὶ
faith of thee has saved thee; go in peace, and
 ἰσθὶ ὑγιής ἀπο τῆς μαστίγος σου. **23** Ἐτι αὐτοῦ
be thou well from the scourge of thee. While of him
 λαλοῦντος, ἐρχονται ἀπὸ τοῦ ἀρχισυναγώγου,
speaking, they came from the synagogue-ruler's,
 λεγόντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί
saying; That the daughter of thee is dead; why
 ἐτι σκυλλεῖς τὸν διδασκαλόν; **24** Ὁ δὲ ἰησοῦς
yet troublest thou the teacher? The but Jesus
 εὐθὺς, ἀκούσας τὸν λόγον λαλοῦμενον, λεγει
immediately having heard the word being spoken, says
 τῷ ἀρχισυναγώγῃ· Μὴ φοβοῦ, μόνον πιστεῦε.
to the synagogue-ruler; Not fear, only believe thee.
25 Καὶ οὐκ ἀφῆκεν οὐδὲνα αὐτῷ συνακολουθεῖν,
And not he suffered no one him to follow,
 εἰ μὴ Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάννην τὸν
except Peter, and James, and John the
 ἀδελφὸν Ἰακώβου. **26** Καὶ ἐρχεται εἰς τὸν οἶκον
brother of James. And he comes into the house
 τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θορυβόν, καὶ
of the synagogue-ruler, and he sees a tumult, and
 κλαῖοντες καὶ ἀλαλῶντας πολλὰ. **27** Καὶ
weeping and wailing much. And
 εἰσελθὼν λεγει αὐτοῖς· Τί θορυβεῖσθε καὶ
having entered he says to them; Why are you troubled and

hind, and touched his
 MANTLE.
28 For she said, "If I
 can but touch his GAR-
 MENTS, I shall be cured."
29 And immediately her
 FLOW OF BLOOD was dried
 up; and she felt in her
 Body That she was cured
 of that SCOURGE.
30 And immediately,
 JESUS knowing in himself
 the POWER proceeding
 from him, having turned
 round in the crowd, said,
 "Who touched My GAR-
 MENTS?"
31 And his DISCIPLES
 said to him, "Thou seest
 the crowd pressing on
 thee, and dost thou say,
 'Who touched Me?'"
32 And he was looking
 round to see HER who had
 DONE this.
33 Then the WOMAN,
 being conscious of what
 was wrought upon her,
 fearing and trembling,
 came and fell down before
 him, and told him All the
 TRUTH.
34 And HE said to her,
 "Daughter, thy FAITH
 has cured thee; go in
 peace, and be entirely free
 from thy DISEASE."
35 While he was still
 speaking, some came from
 the SYNAGOGUE-RULER'S
 house, who said, "Thy
 DAUGHTER is dead; why
 trouble the TEACHER?"
36 But JESUS, having
 heard the word that was
 spoken, immediately said
 to the SYNAGOGUE-RULER,
 "Fear not; only believe."
37 And he permitted no
 one to accompany him,
 except Peter, and James,
 and John the BROTHER of
 James.
38 And they come to
 the HOUSE of the SYNA-
 GOGUE-RULER, and he sees
 the Confusion, and much
 weeping and lamenting.
39 And having entered,
 he says to them, "Why do

* VATICAN MANUSCRIPT.—26. But JESUS, neglect'g to hear the word which was spo-
 ken, says. 27. with him. 28. they come to.

‡ 30. Luke vi. 19; viii. 46.

‡ 34. Matt. ix. 22; Mark x. 52; Acts xiv. 9.

Σίμων; και ουκ ειναι αι αδελφαι αυτου ωδε
Simon; and not are the sisters of him here
προς ημας: Και εσκανδαλιζοντο εν αυτη.
with us? And they were stumbled in him.

⁴ Ελεγε δε αυτοις ο Ιησους: 'Οτι ουκ εστι προ-
Said but to them the Jesus: That not is a pro-
φητης ατιμος, ει μη εν τη πατριδι αυτου,
phet without honor, except in the country of himself,
και εν τοις συγγενεσι, και εν τη οικια αυτου.
and among the relatives, and in the house of himself.

⁵ Και ουκ ηδυνατο εκει ουδεμιαν δυναμιν ποιη-
And not was able there no one miracle to
ται, ει μη ολ'γοις αρρωστοις επιθεις τας χειρας,
do, except a few sick having put on the hands,
θεραπευσε. ⁶ Και εθαυμαζε δια την ακιστιαν
was cured. And he wondered because of the unbelief

αυτων.

αυτων.
of them,
And he went round the villages round about, teaching.

⁷ Και προσκαλειται τους δωδεκα, και ηρξατο
And he calls the twelve, and he began
αυτους αποστέλλειν δυο δυο και επιδου αυτοις
them to send two two; and he gave to them

εξουσιαν των πνευματων των ακαθαρτων, ⁸ και
Authority of the spirits of the unclean, and
παρηγγειλεν αυτοις, ινα μηδεν αιρωσιν εις
he charged them, that nothing they should take for

ωδον, ει μη ραβδον μονον· μη πηραν, μη αρτον,
way, except a staff only; no bag, no bread,
μη εις την ζωνην χαλκον· ⁹ αλλ' υποδεδεμενους
not into the belt copper money: but having been shod

σαβαλια· και μη ενδυσθητε δυο χιτωνας. ¹⁰ Και
sandals; and not you may put on two coats. And

ελεγον αυτοις: 'Οπου εαν εισελθητε εις οικιαν,
he said to them: Where if you may enter into a house,
εκει μενετε εως αν εξελθητε εκειθεν. ¹¹ Και
there remain till you may go away from thence. And

οτοι αν μη δεξωνται υμας, μηδε ακουσωσιν υμων,
whether not may receive you, nor hear you,
εκερπυσσαμενοι εκειθεν, εκτιναξατε τον χουν τον
giving over from thence, shake out the dust that

υποκατω των ποδων υμων, εις μαρτυριον αυτοις.
under the foot of you, for a witness to them.

¹² Και εξελθοντες ακηρυσσον, ινα μετανοησωσι·
And having gone out they published, that they should reform;

¹³ και δαιμονια πολλα εξεβαλλον, και ηλειφον
and demons many they cast out, and anointed
ελαιω πολλους αρρωστους, και εθεραπευον.
with oil many sick ones, and they were cured.

¹⁴ Και ηκουσεν ο βασιλευς Ηρωδης, (φανερων
And heard the king Herod, (well-known

γε, ογινοτο το ονομα αυτου,) και ελεγεν· 'Οτι
(for was the name of him,) and he said: That

das, and Simon? and are not his sisters here with us? And they were perplexed with him.

⁴ But Jesus said to them, † "A Prophet is not without honor, except in his own country, and among his RELATIVES, and in his own FAMILY."

⁵ † And he was unwilling to do any MIRACLES there, except a Few Sick persons he cured by laying his HANDS on them.

⁶ And he was surprised on account of their UNBELIEF. † And he went round the VILLAGES teaching.

⁷ † And he called the TWELVE, and sent Them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

⁸ And he charged them, that they should take Nothing for the Journey, except a single Staff; * no Bread, no Traveling Bag, no Copper in the GIRDLE;

⁹ but to wear SANDALS, and not put on Two Coats.

¹⁰ And he said to them: "Whatever house you enter, there remain, till you leave the place.

¹¹ And * whatever Place will not receive you, nor hear you, in departing thence, † † shake off that DUST which is UNDER your FEET, for a Testimony to them.

¹² And having gone forth, they proclaimed that men should reform.

¹³ And they expelled many Demons, and † anointed many sick persons with Oil, and cured them.

¹⁴ † And Herod the KING heard, (for Jesus had become well-known,) and * he said, "John the

* VARIAN MARGARET.—8. no Bread, no traveling Bag. 11. they said.

11. whatever Place

† 11. An emblematical action, signifying a renunciation of all further concern with the world. It was very usual among the people of the East to express their intentions by exclaiming, "May a vulgar example of this species of language occur both in Old and New Testaments. See 1 Kings xi. 20; xii. 11; 2 Kings xii. 15.

† 8. Matt. xii. 17; John iv. 44. † 9. Matt. xii. 59; Mark ix. 22. † 10. Matt. ix. 25; Luke xii. 22. † 11. Matt. x. 1; Mark iii. 13, 14; Luke ix. 1. † 12. Acts x. 10.

12. Matt. xii. 22.

12. Matt. xii. 22.

12. Matt. xii. 22.

Ιωαννης δ βαπτίζων εκ νεκρων ηγερθη, και
John he baptizing out of dead has been raised, and
 δια τουτο ενεργουσιν αι δυναμεις εν αυτω.
through this work the mighty powers in him.
 15 Αλλοι ελεγον· 'Οτι Ηλιας εστιν· Αλλοι δε
Others said: That Elias he is; Others and
 ελεγον· 'Οτι προφητης εστιν, ως εις των προ-
said: That a prophet he is, like one of the pro-
 φητων. 16 Ακουσας δε ο Ηρωδης, ειπεν· 'Οτι
pheta. Having heard but the Herod, said; That
 ον εγω απεκεφαλισα Ιωαννην, ουτος ηγερθη
whom I beheaded John, he is raised
 * [εκ νεκρων.] 17 Αυτος γαρ ο 'Ηρωδης αποσ-
from dead.] Himself for the Herod send-
 τεilas εκρατησε τον Ιωαννην, και εδησεν αυτον
ing seized the John, and bound him
 εν φυλακη, δια 'Ηρωδιαδα, την γυναικα Φιλιπ-
in prison, through Herodias, the wife of Philip
 που του αδελφου αυτου, οτι αυτην εγαμησεν.
of the brother of himself, for her he had married.
 18 Ελεγε γαρ ο Ιωαννης τω 'Ηρωδη· 'Οτι ουκ ε-
Said for the John to the Herod; That not it is
 στι σοι εχειν την γυναικα του αδελφου σου.
lawful to thee to have the wife of the brother of thee.
 19 Η δε 'Ηρωδιας ενειχεν αυτην και ηθελεν
The and Herodias had a grudge against him and wished
 αυτον αποκτειναι· και ουκ ηδυνατο. 20 'Ο γαρ
him to destroy; and not was able. The for
 'Ηρωδης εφοβειτο τον Ιωαννην, ειδως αυτον αν-
Herod feared the John, knowing him a
 δρα δικαιον και αγιον· και συνετηρει αυτον· και
man just and holy; and protected him; and
 ακουσας αυτου, πολλα εποιει, και ηδεως αυτου
hearing him, many things he did, and gladly him
 ηκουε. 21 Και γενομενος ημερας ευκαιρου, οτε
he heard. And having come a day convenient, when
 'Ηρωδης τοις γενεσιοις αυτου δεικνον εποιει
Herod to the birthday of himself a feast he made
 τοις μεγιστασιν αυτου, και τοις χιλιαρχοις, και
to the nobles of himself, and to the commanders, and
 τοις πρωτοις της Γαλιλαιας· 22 και εισελθουσης
to the chiefs of the Galilee; and having entered
 της θυγατρος αυτης της 'Ηρωδιαδος, και ορχη-
of the daughter of her of the Herodias, and danc-
 σαμενης, και αρεσασσης τω 'Ηρωδη και τοις
ing, and having pleased the Herod and those
 συνανακειμενοις, ειπεν ο βασιλευς τω κορασιω·
reclining at table, said the king to the little girl;
 Αιτησον με, ο εαν θελῃς, και δωσω σοι.
Ask me, whatever thou wilt, and I will give to thee.
 23 Και αμωσεν αυτη· 'Οτι ο εαν με αιτησης,
And besware to her: That whatever me thou mayest ask,
 δωσω σοι, εως ημισους της βασιλειας μου.
I will give to thee, till half of the kingdom of me.

IMMERSED* has risen from the Dead, and therefore MIRACLES are performed by him."

15 Others said, † "He is Elijah;" and others said, "He is a Prophet, like one of the PROPHETS."

16 † But HEROD having heard, said, "That John, whom I beheaded; he is raised."

17 For HEROD himself had sent and seized JOHN, and bound him in PRISON, on account of HERODIAS, the WIFE of Philip his BROTHER; for he had married Her.

18 For JOHN had said to HEROD, † "It is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For HEROD † feared JOHN, knowing that he was a just and holy Man; and protected him; and having heard him, he * did many things, and heard him gladly.

21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBLES, and for the COMMANDERS and CHIEF MEN of GALILEE;

22 * the DAUGHTER of this HERODIAS having entered, and danced, * she pleased HEROD and the GUESTS, * and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, † "Whatever thou mayest ask Me, I will give to thee, even to the Half of my KINGDOM."

* VATICAN MANUSCRIPT.—14, has arisen.
 much perplexed, and heard.

16, has the dead—omit.
 22, his DAUGHTER Herodias.

20, was
 22, she pleased.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—Hakefeld.

† 15. Matt. xvi. 14; Mark viii. 28.
 xviii. 10; xx. 31.

† 20. Matt. xiv. 6; xxi. 6.

† 16. Matt. xiv. 2; Luke i. 10.

† 23. Esther v. 2, 6; vii. 2.

καὶ οἱ ὑπαγόντες πολλοὶ· καὶ οὐδε φαγεῖν ἠκαί-
and those going many; and not even to eat they had
rouν. ²² Καὶ ἀπηλθὼν εἰς ἐρημον τοκὸν τῆ
leisure. And they went into a desert place to the
πλοῦ κατ' ἰδίαν. ²³ Καὶ εἶδον αὐτοὺς ὑπαγόντας·
ship privately. And they saw them going away;
καὶ ἐγνώσαν πολλοὶ· καὶ πρὶν ἀπο πάντων
and knew many; and on foot from all
τῶν πόλεων συνεδράμουν ἐκεῖ. ³¹ Καὶ ἐξελθὼν
of the cities they ran together there. And coming out
εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνισθὴ ἐπ'
he saw great a crowd, and was moved with pity towards
αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα, μὴ ἐχόντα ποι-
them, for they were as sheep, not having a
μένα· καὶ ᾤκησεν διδάσκειν αὐτοὺς πολλὰ.
shepherd; and he began to teach them many things.
³⁵ Καὶ ᾔδη ὥρας πολλὰς γενομένης, προσελθόν-
And already time much having gone, coming
τες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λεγούσιν· Ὅτι ἐρη-
to him the disciples of him, they say; That a
μος ἐστὶν ὁ τόπος, καὶ ᾔδη ὥρα πολλή· ³⁶ ἀπο-
desert is the place, and already time much; dismiss
λυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κυκλῶ
them, that going into the surrounding
ἀγρούς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους·
country and villages, they may buy themselves loaves;
τι γὰρ φαγῶσιν οὐκ ἐχούσιν. ³⁷ Ὁ δὲ ἀποκρι-
say for they might eat not they have. He but answering
θεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν.
said to them; Give to them you to eat.
Καὶ λεγούσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν
And they say to him; Going may we buy
δηνάρων διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς
denarii two hundred loaves, and give to them
φαγεῖν· ³⁸ Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους
to eat? He but says to them; How many loaves
ἐχετε; ὑπάγετε καὶ ἴδετε. Καὶ γινόντες,
have you? go you and see you. And having ascertained,
λεγούσι· Πέντε, καὶ δύο ἰχθύας. ³⁹ Καὶ ἐπε-
they say; Five, and two fishes. And he or-
τάζει αὐτοὺς ἀνακλίνας πάντας, συνπῶσια
doted them to make recline all, company
συνπῶσια, ἐπὶ τῇ χλωρῇ χορτῷ. ⁴⁰ Καὶ ἀνε-
company, on the green grass. And they
πέσαν πρᾶσαι πρᾶσαι, ἀνα ἑκατόν, καὶ ἀνα
reclined squares squares, by a hundred, and
πεντήκοντα. ⁴¹ Καὶ λαβὼν τοὺς πεντε ἄρτους
by fifty. And taking the five loaves
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν,
and the two fishes, looking up to the heaven,
εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ
he gave praise, and broke the loaves, and
εἶδον τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν
gave to the disciples of him, that they might eat before
αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμερίσε πᾶσι.
them; and the two fishes he divided to all.

ING, and they had no lei-
sure, not even to eat.

²² And they went away,
by the BOAT, into a Desert
Place, to be by them-
selves.

³¹ But they saw them
departing, and many knew
them; and they ran to-
gether there on foot from ALL
the CITIES.

³⁴ And coming out, he
saw a Great Crowd; and he
deeply pitied them. Be-
cause they were like Sheep
having no Shepherd; and
he taught them many
things.

³⁵ And much Time
having already gone, his
DISCIPLES coming to him,
say, "The PLACE is a
Desert, and now much
Time has passed;

³⁶ dismiss them, that
they may go to the ad-
jacent FARMS and Villages,
and buy themselves what
they should eat."

³⁷ But HE answering
said to them, "You sup-
ply them." And they say
to him, "Should we go and
for Two hundred Denarii
buy Loaves, and give them
to eat?"

³⁸ And HE says to them,
"How Many Loaves have
you? Go and see." And
having ascertained, they
say, "Five, and Two
Fishes."

³⁹ And he command-
ed them to make all recline in
Companies on the GREEN
Grass.

⁴⁰ And they lay down
in Squares, by Hundreds
and by Fifties.

⁴¹ And taking the FIVE
Loaves and the two Fish-
es, and looking towards
HEAVEN, he praised God,
and broke the LOAVES,
and gave to the DISCI-
PLES to set before them;
and the two Fishes he
distributed to all.

* VATICAN MANUSCRIPT.—23. The PLACE is a Desert.
But HE.

† 32. Matt. xiv. 13.

† 33. Matt. ix. 15; Luke ix. 12.

† 34. Matt. ix. 20; xiv. 14.

† 35. Matt. xiv. 17; Luke ix. 12; John vi. 9.

38. what they should eat.

† 34. Luke ix. 11.

† 35.

⁴² Και εφαγον παντες, και εχορτασθησαν.
And they ate all, and were filled.

⁴³ Και ηραν κλασματων δωδεκα κοφινους πλη-
And they took up of fragments twelve baskets full,
ρης, και απο των ιχθυων. ⁴⁴ Και ησαν οι φα-
and of the fishes. And were those having

γορτες τους αρτους, πεντακισχιλιοι ανδρες.
eaten the loaves, five thousand men.

⁴⁵ Και ευθεως ηναγκασε τους μαθητας αυτου
And immediately he urged the disciples of himself
ιμβηται εις το πλοιον, και προαγειν εις το πε-
to step into the ship, and to go before to the other
ραν προς Βηθσαιδαν, ιως αυτοι απολυση τον
side to Bethsaida, while he should dismiss the
οχλον. ⁴⁶ Και αποταξαμενος αυτοις, απηλθεν
crowd. And having sent away them, he went
εις το ορος προτειξασθαι. ⁴⁷ Και οψιας γενο-
into the mountain to pray. And evening having

μενης, ην το πλοιον εν μεσση της θαλασσης.
was the ship in middle of the sea;
και αυτοι μονοι επι της γης. ⁴⁸ Και ειδεν
and he alone upon the land. And he saw
αυτους βασανιζομενους εν τη ελαυνει· ην γαρ
tormented in the storm; was for

ο ανεμος εναντιος αυτοις. Και περι τεταρτην
the wind opposite to them. And about fourth
φωλακην της νυκτος ερχεται προς αυτους, περι-
watch of the night comes towards them, walk-
των εν της θαλασσης· και ηθελε παρελθειν
ing on the sea, and wished to pass
αυτους. ⁴⁹ Οι δε, ιδοντες αυτον περιπατουντα
them. They but, seeing him walking

επι της θαλασσης, εδωκαν φαντασμα ειναι, και
on the sea, and thought a phantom to be, and
επικραζαν. ⁵⁰ Παντες γαρ αυτον ειδον, και
they cried out. All for him saw, and

ταραχθον· και ευθεως ελαλησε μετ' αυτων,
were terrified. And immediately he spoke with them,
και λεγει αυτοις· Θαρσετε· εγω ειμι, μη φο-
and says unto them; Take courage; I am, not be

βισθη. ⁵¹ Και ανεβη προς αυτους εις το πλοιον·
and. And he went up to them into the boat;
και εκουσεν ο ανεμος. Και λιαν * [εκ πε-
and ceased the wind. And greatly [out of mea-
ρισου] εν αυτοις εξισταντο, * [και εθαυμαζον].
more; in themselves they were amazed [and wondered.]

⁵² Ον γαρ συνηκαν επι τοις αρτοις· ην γαρ η
Not [for they understood about the loaves; was for the
καρδια αυτων πεπωρωμενη.
heart of them having been stupefied.

⁵³ Και διαπερασαντες ηλθον επι την γην Γεν-
And having passed over they came to the land Gen-
νηραρ· και προσωρμισθησαν. ⁵⁴ Και εξελθον·
and drew to the shore. And coming out
των αυτων εκ του πλοιου, ευθεως επιγνωντες
of them out of the ship, immediately knowing
αυτον, ⁵⁵ περιδραμοντες ολην την περιχωρον
running about whole the adjacent country

⁴³ And they all ate and were satisfied.

⁴³ And they took up Twelve Baskets full of Fragments [of the Bread,] and of the FISHES.

⁴⁴ Now THOSE who ATE of the LOAVES were Five thousand Men.

⁴⁵ † And immediately he constrained his DISCIPLES to go into the BOAT, and preceded him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

⁴⁶ And having dismissed them, he retired to the MOUNTAIN to pray.

⁴⁷ And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

⁴⁸ And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

⁴⁹ But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

⁵⁰ for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

⁵¹ And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

⁵² For [they understood not about the LOAVES; because their HEART was stupefied.

⁵³ And having passed over, they came to the LAND of Gennesaret, and put to the shore.

⁵⁴ And coming out of the BOAT, immediately they recognized him,

⁵⁵ and running through that Whole SURROUNDING

* Vatican Manuscript.—51. out of measure—omit.

† M. See Notes on Matt. xiv. 23, 26.

‡ M. Matt. xiv. 22; John vi. 17.

; 52. Mark vii. 17, 18.

51. and wondered—omit.

ἐκείνην, ᾗξαντο ἐπὶ τοῖς κράββατοις τοὺς
that, they began on the couches those
κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον, ὅτι
sickness having to carry about, where they heard, that
ἐκεῖ ἐστὶ. ⁵⁶ Καὶ ὅπου αὐτὸς εἰσεπορεύετο εἰς
there he is. And wherever he entered into
κώμας, ἢ πόλεις, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς
towns, or cities, or villages, in the markets
ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκαλοῦν
they placed those being sick, and they brought
αὐτὸν, ἵνα κεν τοῦ κράσπεδου τοῦ ἱματίου
him, that if even the tuft of the mantle
αὐτοῦ ἄψωνται· καὶ ὅσοι αὐτὸν ἤπτοντο αὐτοῦ,
of him they might touch; and whoever touched him,
ἐσώζοντο.
were saved.

ΚΕΦ. Ζ'. 7.

¹ Καὶ συναγορεύονται πρὸς αὐτὸν οἱ Φαρισαῖοι,
And were gathered to him the Pharisees,
καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερο-
and some of the scribes, having come from Jero-
σολυμῶν. ² καὶ ἰδόντες τινὰς τῶν μαθητῶν
salem; and seeing some of the disciples
αὐτοῦ κοινὰς χερεῖς, τοῦτ' ἐστὶν ἀνίπτοις,
of him with common hands, that is unwashed,
ἐσθιοντάς αὐτοὺς. ³ οἱ γὰρ Φαρισαῖοι καὶ παν-
eating loaves; (the for Pharisees and all
τες οἱ Ἰουδαῖοι, εἰ μὴ πυγμὴ νίψωνται τὰς
the Jews, if not with fist they may wash the
χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παραδοσιν
hands, not they eat, holding the tradition
τῶν πρεσβυτέρων. ⁴ καὶ ἀπὸ ἀγορᾶς, εἰ μὴ
of the elders; and from a market, if not
βαπτισθῶνται, οὐκ ἐσθίουσι· καὶ ἀλλὰ πολλὰ
they might dip, not they eat; and other many things
ἐστὶν, ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτη-
is, which they received to hold, dippings of
ριων, καὶ ξεστών, καὶ χαλκίων, * [καὶ κλινῶν]·
cups, and of pots, and of copper vessels, [and of couches;]
⁵ ὁπότε αὐτὸς ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ
then asked him the Pharisees and the
γραμματεῖς· Διὰ τί οἱ μαθηταὶ σου οὐ περιπα-
scribes: Why the disciples of thee not walk
τοῦσι κατὰ τὴν παραδοσιν τῶν πρεσβυτέρων,
according to the tradition of the elders,
ἀλλὰ κοινὰς χερεῖς ἐσθίουσι τὸν ἄρτον; ⁶ Ὁ
but with common hands they eat the loaf? He
* [ἀποκριθεὶς] εἶπεν αὐτοῖς· Ὅτι καλῶς προ-
[but answering] said to them: That well pro-
φήτευσεν Ἠσαίας περὶ ὑμῶν τῶν ὑποκριτῶν, ὥς
phesied Isaiah about you the hypocrites, as
γέγραπται· Ὁ ὅτιος ὁ λαὸς τοῖς χεῖλεσι με-
it is written: "This the people with the lips me

REGION, carried about the SICK ON COUCHES; in where they heard he was.

⁵⁶ And wherever he entered, into Towns, or Cities, or Villages, they placed the SICK in the MARKETS, and implored him, that they might but touch the TUFT of his MANTLE; and as many as touched him were cured.

CHAPTER VII.

¹ † And the PHARISEES, and some of the SCRIBES, having come from Jerusalem, resorted to him.

² And observing some of his DISCIPLES eating BREAD with common, that is, with Unwashed Hands;

³ (for the PHARISEES, and All the JEWS holding the TRADITION of the ELDERS, eat not, unless they wash their HANDS with the fist;—

⁴ and coming from a Market, unless they * immerse themselves, they eat not. And many other things there are which they have received to maintain,—Immersion of Cups, and of Pots, and of Copper vessels;)

⁵ * both the PHARISEES and the SCRIBES asked him, "Why do not thy DISCIPLES walk according to the TRADITION of the ELDERS, but eat BREAD with common Hands?"

⁶ HE said to them, "Well did Isaiah prophesy concerning you, HYPOCRITES, as it is written. ‡ 'THIS PEOPLE honor me with their LIPS, but their

* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not. couches—omit.

‡ 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses;

and for this reason, the sect of the Sadducees rejects them; maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—*Ant.* xlii. 18.

‡ 56. Matt. ix. 20; Mark v. 27, 28; Acts xii. 12.

‡ 1. Matt. xv. 1.

‡ 6. Isa. xlvii. 12.

τιμῇ. ἡ δὲ καρδία αὐτῶν πόρῳ ἀπέχει ἀπ' αὐτοῦ. ⁷ Ματῆν δὲ σεβονται με, διδασκοντες με. ⁸ διδασκαλίας, ἐντολὰς ἀνθρώπων. ⁹ Ἀφέντες ¹⁰ [γὰρ] τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παραδοσὶν τῶν ἀνθρώπων, * [βαπτισμούς, ξέστῳν] καὶ ποτήριον καὶ ἀλλὰ παρομοία τοιαῦτα πολλὰ ποιεῖτε. ¹¹ Καὶ εἶπεν αὐτοῖς. Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παραδοσὶν ὁμῶν τηρήσῃτε. ¹² Μωσὴς γὰρ εἶπε. "Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου." καὶ "Ὁ καταλογὸν πατέρα ἢ μητέρα, θάνατον τελευτᾷ τῶν." ¹³ Τίμεις δὲ λέγετε. Εἰς εἰπὴν ἀνθρώπου, ¹⁴ εἰς τὴν πατρί ἢ τὴν μητρί. Κορβαν (ὃ ἐστὶν, δωρεάν), ὃ εἰς ἐξ ἐμοῦ ἀφελήθη. ¹⁵ [καὶ] οὐκ ἐστὶ ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί. ¹⁶ [αὐτοῦ], ἢ τῇ μητρί. ¹⁷ [αὐτοῦ], ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδοσὶ ὁμῶν, ἡ παρεδόκατε καὶ παρομοία τοιαῦτα πολλὰ ποιεῖτε. ¹⁸ Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, εἶπεν αὐτοῖς. Ἀκούετε μου πάντες, καὶ συνίετε. ¹⁹ Οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου, εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτὸν κοινῶσαι. ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ταῦτα ἐστὶν τὰ κοινῶντα τῶν ἀνθρώπων. ²⁰ [Εἰ]

HEART is far removed from me. ⁷ But in vain do they worship me, teaching as 'Doctrines, the Precepts of Men.' ⁸ Laying aside the COMMANDMENT of GOD, you retain the TRADITION of MEN. ⁹ And he said to them, "Well do you annul the COMMANDMENT of GOD, that you may keep your own TRADITION." ¹⁰ For Moses said, 'Honor thy FATHER and thy MOTHER;' and 'He who REVILES Father or Mother, let him be punished with Death.' ¹¹ But you assert, 'If a man say to FATHER or MOTHER, 'He that Corban, that is, an Offering, 'by which thou mightest derive assistance from me; ¹² you no more permit him to do any thing for FATHER or MOTHER: ¹³ making void the WORD of GOD by your TRADITION, which you have delivered; and many such like Things you do." ¹⁴ And having again called All of the CROWD, he said to them, "Let all listen to me, and be instructed. ¹⁵ There is nothing from without the MAN, which entering in *POLLUTES him; but the THINGS proceeding from *the MAN, are the THINGS which POLLUTE him. ¹⁶ *†[If any one has

* VATICAN MANUSCRIPT. — 8. For—omit.

† 10. εἰς τὴν πατρί ἢ τὴν μητρί, as in called.

11. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

12. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

13. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

14. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

15. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

16. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

17. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

18. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

19. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

20. οὐκ ἐστὶν ἀφίετε αὐτοῦ οὐδὲν ποιῆσαι τῇ πατρί.

* 8. dippings of Pots and of Cups; and

12. And—omit.

13. POLLUTES him.

15. the MAN, are the

16. If any one has Ears to hear, let him hear—omit.

17. If any one has Ears to hear, let him hear—omit.

18. If any one has Ears to hear, let him hear—omit.

19. If any one has Ears to hear, let him hear—omit.

20. If any one has Ears to hear, let him hear—omit.

21. If any one has Ears to hear, let him hear—omit.

22. If any one has Ears to hear, let him hear—omit.

23. If any one has Ears to hear, let him hear—omit.

24. If any one has Ears to hear, let him hear—omit.

25. If any one has Ears to hear, let him hear—omit.

26. If any one has Ears to hear, let him hear—omit.

27. If any one has Ears to hear, let him hear—omit.

28. If any one has Ears to hear, let him hear—omit.

29. If any one has Ears to hear, let him hear—omit.

30. If any one has Ears to hear, let him hear—omit.

31. If any one has Ears to hear, let him hear—omit.

32. If any one has Ears to hear, let him hear—omit.

33. If any one has Ears to hear, let him hear—omit.

34. If any one has Ears to hear, let him hear—omit.

35. If any one has Ears to hear, let him hear—omit.

ΤΙΣ ΕΧΕΙ ὠτα ἀκούειν, ἀκουέτω.] ¹⁷ Καὶ
 any one has ears to hear, let him hear.] And
 ὅτε ἐισηλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου,
 when he entered into a house from the crowd,
 ἐκπρωτῶν αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς
 asked him the disciples of him concerning the
 παραβολῆς. ¹⁸ Καὶ λέγει αὐτοῖς· Οὕτω καὶ
 parable. And he says to them; Thus also
 ὑμεῖς ἀκούετε ἐστὲ; Οὐ νοεῖτε, ὅτι παρὰ το
 you without understanding are? Not know you, that all that
 εἴρηθεν, εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ
 without, entering into the man, not
 δύναται αὐτὸν κοινῶσαι; ¹⁹ ὅτι οὐκ εἰσπο-
 able him to make common? that not goes
 εἰσὶν αὐτὸν εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοι-
 of it into the heart, but into the belly,
 λῖαν· καὶ εἰς τὸν ἀφιδρώνα ἐκπορεύεται,
 and into the privy; goes out,
 καθαρίζον πάντα τὰ βρώματα. ²⁰ Ἐλεγε δέ·
 cleansing all the foods. He said and,
 Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο
 That the out of the man proceeding forth, that
 κινεῖ τὸν ἄνθρωπον· ²¹ Ἐσῶθεν γὰρ ἐκ τῆς
 moves common the man; Within stir out of the
 καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ
 heart of the men the purposes the evil
 ἐκπορεύονται· μοιχεῖαι, πόρνευαι, φονοί,
 proceeds; adulteries, fornications, murders,
 κλέπται, πλεονεξίαι, πονηρίαι, δόλοι, ἀσελγείαι·
 thefts, covetousnesses, villainies, decess, intemperance,
 ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφάνια,
 eyes evil, evil speakings, pride,
 ἀφροσύνη· ²² πάντα ταῦτα τὰ πονηρὰ ἐσῶθεν
 lolly. all these the things evil within
 ἐκπορεύεται, καὶ κινεῖ τὸν ἄνθρωπον.
 comes forth. as it makes common the man.
²³ Καὶ ἐκείθεν ἀναστὰς, ἀπῆλθεν εἰς τὰ μεθ-
 And thence arising, he went into the bor-
 ὀρια Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν
 dets of Tyre and Sidon; and entering into the
 οἰκίαν, οὐδὲνα ᾔθελε γνῶναι· καὶ οὐκ ᾔδυνῆθη
 house, no one he wished to know, and not he was able
 λαβεῖν. ²⁴ Ἀκουσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς
 to be concealed. Having heard for a woman about him, of whom
 εἶχε τὴν θυγατρίον αὐτῆς πνεῦμα ἀκαθάρτον,
 and the little daughter of herself a spirit unclean,
 ἐλθούσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ·
 having come fell down to the feet of him
²⁵ (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφονικίσσα τῆς
 was now the woman a Greek, a Syrophenician to the
 γενεῆς) καὶ πρῶτα αὐτόν, ἵνα τὸ δαίμονιον ἐκ-
 birth;) and she brought him, that the demon he
 βάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ Ὁ δὲ Ἰησοῦς
 would cast out of the daughter of herself. The but Jesus
 εἰπὼν αὐτῇ· Ἀφες πρῶτον χορτάσθηναι τὰ τέκνα·
 said to her; Let alone first to be filled the children,
 οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκ-
 not for good it is, to take the bread of the chil-
 νων, καὶ βαλεῖν τοῖς κυνάρσι. ²⁸ Ἡ δὲ
 dren, and to cast to the dogs. She but

Ears to hear, let him hear.]

¹⁷ And when he went from the crowd into a house, his disciples asked him concerning the PARABLE.

¹⁸ And he says to them, "Are you also so destitute of understanding? Do you not perceive, that nothing comes in without, ENTERING INTO the MAN, can pollute him?"

¹⁹ because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying ALL the FOOD."

²⁰ And he said, "THAT which PROCEEDS OUT of the MAN, that pollutes the MAN."

²¹ For from within, out of the HEART OF MEN, emanate EVIL PURPOSES:—Adulteries, Fornications, Murders,

²² Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;

²³ ALL THESE EVIL THINGS emanate from within, and pollute the MAN."

²⁴ And arising thence, he retired into the COUPINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

²⁵ For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, immediately heard of him; and having come fell down at his FEET;

²⁶ (now the WOMAN was an Hellenist, a NATIVE of Syrophenicia) and she entreated him to expel the DEMON from her DAUGHTER.

²⁷ And he said to her, "Let the CHILDREN first be satisfied: for it is not proper to take the CHILDREN'S BREAD, and throw it to the DOGS."

* VATICAN MANUSCRIPT.—25. Immediately heard.

† 26. Our wh. spoke the Greek language.

‡ 27. Matt. xv. 15.

§ 28. Gen. vi. 6; viii. 21; Matt. xv. 19.

¶ 24. Matt. xv. 31.

ἀπεκρίθη, καὶ λέγει αὐτῇ· Ναί, κυρίε· καὶ γὰρ
answered, and says to him; Yea, sir; even for
τὰ κυνάρια ὑποκίττω τῆς τραπέζης ἐσθίει ἀπὸ
the dogs under the table's content from
τῶν ψιχίων τῶν παιδίων. ²⁹ Καὶ εἶπεν αὐτῇ·
of the crumbs of the children. And he said to her,
Διὰ τούτων τὸν λόγον ἔλαγε· ἐξέληλυθε τὸ
Through this the word go; has come but the
δαίμονιον ἐκ τῆς θυγατρὸς σου. ³⁰ Καὶ ἀπελ-
demon from the daughter of thee. And having
θῆσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαίμονιον
gone into the house of her, she found the demon
ἐξελθῆναι, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ
having gone out, and the daughter having been laid upon
τῆς κλίνης.
the bed.

³¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τυροῦ καὶ
And again coming out from the borders of Tyre and
Σιδῶνος, ἦλθεν εἰς τὴν θαλάσσαν τῆς Γαλιλαίας,
Sidon, he came to the sea of the Galilee,
ἀπὸ μεσσην τῶν ὁρίων Δεκαπόλεως. ³² Καὶ φε-
through midst of the borders of Decapolis. And they
ρὸν αὐτῷ παῖδα μωγίλαλον, καὶ παρακαλου-
bring to him a deaf man a stammerer, and they entreat
σιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³ Καὶ
him that he might place to him the hand. And

ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ οὄχλου κατ' ἰδίαν,
having taken him from the crowd privately,
ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ,
he put the fingers of himself into the ears of him.
καὶ πtyσας ἤψατο τῆς γλώσσης αὐτοῦ. ³⁴ καὶ
and spit-as he touched the tongue of him; and
ἀναβλέψας εἰς τὸν οὐρανὸν, ᾤστεναξεν, καὶ
looking up to the heaven, he groaned, and
λέγει αὐτῷ· Ἐφφαθα, ὃ ἐστὶ, διανοιχθήτι.
says to him; Ephphatha, that is, be opened.

³⁵ Καὶ ^[εὐθὺς] διηνοιχθήσαν αὐτοῦ αἱ ἀκοαί·
And [immediately] were opened of him the ears.
καὶ ἐλθὼν ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ
and was loosed the bond of the tongue of him, and
ἀλάλ. ὀρθῶς. ³⁶ Καὶ διεστείλατο αὐτοῖς, ἵνα
he, plain. And he charged them, that
ἀγέειν εἰπῶσιν ὅσαν δε αὐτοῖς αὐτοῖς διεστέλ-
as one they should tell, what but he to them charged
λίτο, μᾶλλον περισσώτερον ἐκφύσσον. ³⁷ Καὶ
more abundantly they published. And

ὑπερμετρίως ἐξεπλήσσοντο, λέγοντες· Καλῶς
beyond measure they were astonished, saying; Well
ταῦτα πεποίηκε· καὶ τοὺς κῶφους ποιεῖ ἀκού-
things he has done; and the deaf ones he makes to
σιν, καὶ τοὺς ἀλαλοὺς λαλεῖν·
hear, and the dumb ones to speak.

²⁸ But she answered, and says to him, "True, Sir; yet even the DOGS under the TABLE eat of the CHILDREN'S CRUMBS."

²⁹ And he said to her, "For This REMARK, go; the DEMON has departed from thy DAUGHTER."

³⁰ And departing to her HOUSE, she found * her DAUGHTER laid upon the BED, and the DEMON expelled.

³¹ † And again leaving the CONFINES of Tyre, * he came by Sidon to the LAKE of GALILEE, through the MIDST of the BORDERS of Decapolis.

³² † And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

³³ And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

³⁴ and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

³⁵ And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

³⁶ † And he charged them that they should tell no one; but the more * he charged them, the more abundantly * they published it.

³⁷ And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the * Dumb to speak.

* Vatican Manuscript. — 29. her DAUGHTER laid upon the BED, and the DEMON expelled. 31. he came by Sidon to. 33. immediately — came. 35. he charged. 36. they published.

† 31. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end, — I frankly confess I cannot tell, nor am I at all concerned to know. . . . Had Christ's patients, like Naaman, 2 Kings v. 11, 12; been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been a poor equivalent for such a loss."

‡ 31. Matt. xv. 29.

‡ 33. Matt. ix. 33; Luke x. 14.

‡ 36. Mark v. 43; viii. 36.

ΚΕΦ. η'. 8.

¹ Ἐν ἐκεῖναις ταῖς ἡμέραις, παντολλοῦ οὐχλον
In those the days, very great crowd
οὗτος, καὶ μὴ ἔχοντων τι φαγῶσι, προσ-
being, and not having anything they could eat, having
καλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς·
called the disciples of himself he says to them;

² Σπλαγχνίζομαι ἐπὶ τὸν οὐχλον· ὅτι ἤδη ἡμέραι
I have pity on the crowd; because now days

τρεις, προσμενουσι * [μοι,] καὶ οὐκ ἔχουσι τι
three, they continue [with me,] and not they have anything

φαγῶσι. ³ Καὶ εἰς ἀπολυσάμενος αὐτοὺς νηστεύει
they can eat. And if I dismisses them fasting

εἰς οἶκον αὐτῶν, ἐκλυθησονται ἐν τῇ ὁδῷ· τινες
into house of themselves, they will faint on the way; some

γὰρ αὐτῶν μακροθεν ἦκουσι. ⁴ Καὶ ἀπεκρίθησαν
for of them a great distance have come. And answered

αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πῦθεν τούτους δύνησε-
to him the disciples of him; Whence these will be able

ται τίς ὥδε χορτάσασθαι ἄρτων ἐπ' ἐρημίας; ⁵ Καὶ
any one here to satisfy of loaves in a desert place? And

ἐπερώτα αὐτοὺς· Ποσους ἔχετε ἄρτους; Οἱ δὲ
he asked them; How many have you loaves? They said

εἶπον· Ἑπτὰ. ⁶ Καὶ παρηγγείλε τῷ οὐχλῳ ἀνα-
said; Seven. And he gave orders to the crowd to

πέσειν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ
fall upon the ground; and taking the seven

ἄρτους, εὐχαριστήσας ἐκλάσσε, καὶ εἰδίδου τοῖς
loaves, giving thanks he broke, and gave to the

μαθηταῖς αὐτοῦ, ἵνα παραθήσονται· καὶ παρεθήκαν
disciples of himself, that they might set before· and they set before

τῷ οὐχλῳ. ⁷ Καὶ εἶχον ἰχθυῖα ὀλίγα· καὶ εὐλό-
the crowd. And they had small fishes a few; and blessing

ῆσας, εἶπε παραθεῖναι καὶ αὐτά. ⁸ Ἐφαγον δὲ,
praise, he said place before also them. They ate and,

καὶ ἡχορτάσθησαν· καὶ ἤραν περισσεύματα
and were filled; and they took up over and above

κλασμάτων, ἑπτὰ σπιριδίδας. ⁹ Ὅσων δὲ οἱ φα-
of fragments, seven large baskets. Were and those hav-

γόντες, ὥς τετρακισχίλιοι· καὶ ἀπέλυσεν
ing eaten, about four thousand; and he dismissed

αὐτοὺς.
them.

¹⁰ Καὶ εὐθεὶς ἐμβας εἰς τὸ πλοῖον μετὰ τῶν
And immediately entering into the ship with the

μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθα.
disciples of himself, he came into the parts of Dalmanutha.

¹¹ Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζη-
And came forth the Pharisees, and began to

τεῖν αὐτῷ, ἡτουντες παρ' αὐτοῦ σημεῖον ἀπο-
argue with him, seeking of him a sign from

* VATICAN MANUSCRIPT. 1. again being great.
were about. 10. he entered.

† 10. The name as Magdala; see Matt. xv. 39.

1. Matt. xv. 32.

11. Matt. xv. 33.

11. Matt. xv. 34.

11. Matt. xv. 35.

11. Matt. xv. 36.

11. Matt. xv. 37.

11. Matt. xv. 38.

11. Matt. xv. 39.

11. Matt. xv. 40.

11. Matt. xv. 41.

11. Matt. xv. 42.

11. Matt. xv. 43.

11. Matt. xv. 44.

CHAPTER VIII.

1 † In Those DAYS the Crowd * again being great, and having nothing to eat, calling his DISCIPLES, he says to them,

2 "I have compassion on the CROWD, because now they have continued three days, and have nothing to eat;

3 and if I dismiss them fasting to their Houses, they will faint on the ROAD; for some of them have come from a great distance."

4 And his DISCIPLES answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

5 † And he asked them, "How Many Loaves have you?" And THEY said, "Seven."

6 And he commanded the CROWD to recline on the GROUND; and taking the SEVEN Loaves, † and having given thanks, he broke them, and gave them to his DISCIPLES for distribution, and they placed them before the CROWD.

7 And they had a few Small fishes; and having offered praise for them, he said, "Place * These also before them."

8 Thus they ate, and were satisfied; and they took up of the remaining Fragments SEVEN large Baskets full.

9 And * they were about Four thousand; and he dismissed them.

10 † And immediately * he entered into the BOAT with his DISCIPLES, and came into the REGION of † Dalmanutha.

11 † And the PHARISEES came forth, and began to argue with him, asking him

* These.

2. And they

3. And they

4. And they

5. And they

6. And they

7. And they

8. And they

9. And they

10. And they

11. And they

12. And they

13. And they

14. And they

15. And they

του ουρανου, πειραζοντες αυτον. ¹² Και ανα-
the heaven, tempting him. And groan-
στενάζας τῷ πνευματι αὐτου, λεγει· Τι ἡ γενεα
we deeply in the spirit of himself, he says: Why the generation
αὕτη σημειον ἐπιζητει; Αἰνὴν λεγω * [ὅτιν,] εἰ
this a sign? metho! Indeed I say [to you,] if
δοθῇσεται τῇ γενεᾷ ταύτῃ σημειον.
it: be given to the generation this a sign.

¹³ Καὶ ἀφίεις αὐτοὺς, ἐμβας πάλιν * [εἰς τὸ
And he leaveth them, entering again [into the
πλοῖον,] ἀπηλθεν εἰς τὸ περὶ. ¹⁴ Καὶ ἐκελα-
he departed to the other side. And they
θοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ
they took to take loaves, and except one loaf not
ἔχουσιν μὲν ἑαυτὸν ἐν τῷ πλοίῳ. ¹⁵ Καὶ διεσ-
they had with themselves in the ship. And he
τῆλλετο αὐτοῖς, λεγων· Ὁρατε, βλέπετε ἀπο-
charged them, saying: Look you, beware you of
της ζυμης των Φαρισαίων, καὶ της ζυμης Ἡρω-
the leaven of the Pharisees, and of the leaven of He-
δου. ¹⁶ Καὶ διελογίζοντο πρὸς ἀλλήλους, * [λε-
rou! And they reasoned with one another, [say-
γοντες·] Ὅτι ἄρτους οὐκ ἔχομεν. ¹⁷ Καὶ γινους
ing... Because leaves not we have. And knowing
ἡ Ἰησοῦς, λεγει αὐτοῖς· Τι διαλογίζεσθε, ὅτι
the Jesus, he says to them; why reason you, because
ἄρτους οὐκ ἔχετε; Οὐκ ᾤσατε νοεῖτε, οὐδε
loaves not you have? Not yet perceive you, neither
συνιετε; * [εἰ] πεπρωμεντην ἔχετε τὴν καρ-
understand you? [yet] having been stupidified have you the heart
διαν ὅμων; ¹⁸ Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε;
of you? Eyes having not see you?

καὶ ὅτι ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημό-
and ears having not hear you? and not remember
νετε; ¹⁹ Ὅτε τοὺς πεντε ἄρτους ἐκλάσα εἰς
you? When the five loaves I broke to
τοὺς πεντακισχιλίους, πόσους κοφίνους πλη-
the five thousand, how many baskets full
ρῆς ἐλάσματος ἦρατε; Λεγουσιν αὐτῷ·
of fragments took you up? They say to him,
Δωδεκά. ²⁰ Ὅτε δὲ τοὺς ἑπτα εἰς τοὺς τετρα-
Twelve. When and the seven to the four
κισχιλίους, πόσων σπυριδων πληρωματα κλασ-
thousand, how many large baskets full of
ματος ἦρατε; Οἱ δὲ εἰπον· Ἑπτα. ²¹ Καὶ
fragments took you up? They and said, Seven, And

ἐλεγεν αὐτοῖς· Πῶς οὐ συνιετε;
he said to them; How is it not you understand?

²² Καὶ ἐρχεται εἰς Βηθσαϊδαν. Καὶ φερουσιν
And he comes to Bethsaida. And they bring

of him a Sign from HEAVEN, trying him.
¹⁹ And groaning deeply in his SPIRIT, he says, "Why does this GENERATION seek a Sign? Indeed, I say to you, no Sign shall be given to this GENERATION."
¹³ And leaving them, re-embarking, he passed to the OTHER SIDE.
¹⁴ † Now they forgot to take Bread, and had but (One Loaf with them in the BOAT.
¹⁵ † And he charged them, saying, "Observe! Beware of the † LEAVEN of the PHARISEES and of the LEAVEN of Herod."
¹⁶ And they reasoned with one another, * Because they had no Bread. † Do you not yet perceive, nor understand? Is your HEART stupidified?
¹⁸ Having Eyes, do you not see? and having Ears, do you not hear? and do you not recollect?
¹⁹ † When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up? The y say to him, "Twelve."
²⁰ † "And when the "EVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up?" And * they say to him, "Seven."
²¹ And he said to them, "How is it you do not understand?"
²² And * they come to Bethsaida; and they bring

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¹⁹ † When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up? The y say to him, "Twelve."
²⁰ † "And when the "EVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up?" And * they say to him, "Seven."
²¹ And he said to them, "How is it you do not understand?"
²² And * they come to Bethsaida; and they bring

of him a Sign from HEAVEN, trying him.
¹⁹ And groaning deeply in his SPIRIT, he says, "Why does this GENERATION seek a Sign? Indeed, I say to you, no Sign shall be given to this GENERATION."
¹³ And leaving them, re-embarking, he passed to the OTHER SIDE.
¹⁴ † Now they forgot to take Bread, and had but (One Loaf with them in the BOAT.
¹⁵ † And he charged them, saying, "Observe! Beware of the † LEAVEN of the PHARISEES and of the LEAVEN of Herod."
¹⁶ And they reasoned with one another, * Because they had no Bread. † Do you not yet perceive, nor understand? Is your HEART stupidified?
¹⁸ Having Eyes, do you not see? and having Ears, do you not hear? and do you not recollect?
¹⁹ † When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up? The y say to him, "Twelve."
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¹⁶ And they reasoned with one another, * Because they had no Bread. † Do you not yet perceive, nor understand? Is your HEART stupidified?
¹⁸ Having Eyes, do you not see? and having Ears, do you not hear? and do you not recollect?
¹⁹ † When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up? The y say to him, "Twelve."
²⁰ † "And when the "EVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up?" And * they say to him, "Seven."
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of him a Sign from HEAVEN, trying him.

¹⁹ And groaning deeply in his SPIRIT, he says, "Why does this GENERATION seek a Sign? Indeed, I say to you, no Sign shall be given to this GENERATION."

¹³ And leaving them, re-embarking, he passed to the OTHER SIDE.

¹⁴ † Now they forgot to take Bread, and had but (One Loaf with them in the BOAT.

¹⁵ † And he charged them, saying, "Observe! Beware of the † LEAVEN of the PHARISEES and of the LEAVEN of Herod."

¹⁶ And they reasoned with one another, * Because they had no Bread.

¹⁷ And * he knew it, and says to them, "Why do you reason, Because you have no Bread? † Do you not yet perceive, nor understand? Is your HEART stupidified?

¹⁸ Having Eyes, do you not see? and having Ears, do you not hear? and do you not recollect?

¹⁹ † When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up? The y say to him, "Twelve."

²⁰ † "And when the "EVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up? And * they say to him, "Seven."

²¹ And he said to them, "How is it you do not understand?"

²² And * they come to Bethsaida; and they bring

* Vatican Manuscript.—12. to you. 13. into the boat—omit. 16. say. the said. 18. Because they. And I read. 17. he knew it, and says 17 yet—and. 20. they say to him. 21. they come.

† 13. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is a discrepancy, since Herod and the Herodians (i. e. his adherents and clients) were the chief opponents of Jesus, and therefore every reason to think that their doctrines and actions were such as to justify the charges against our Lord. Summe, by a striking metaphor, of a doctrine of false doctrines, (so Matt. xvi. 12.) as well as corrupt morals.—Bloomfield.

† 14. Matt. xvi. 8. † 15. Matt. xvi. 6; Luke xii. 1. † 17. Mark vi. 82. † 18. Matt. xiv. 20; Mark vi. 42; Luke ix. 17; John vi. 12. † 20. Matt. xv. 37; Mark viii. 8.

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτόν, ἵνα
to him a blind man and beseech him, that
αὐτὸν ἀψῆται. ²³ Καὶ ἐπιλαβομένου τῆς
him he would touch. And having taken the
χειρὸς τοῦ τυφλοῦ, ἐξηγάγεν αὐτὸν ἐξω τῆς
hands of the blind man, he led him outside of the
κωμῆς· καὶ πtycas εἰς τὰ ὀμματα αὐτοῦ, ἐπι-
village; and having spit into the eyes of him, having
θεῖς τὰς χεῖρας αὐτοῦ, ἐπηρώτα αὐτόν, εἰ
placed the hands to him, he asked him, if
τι βλέπει. ²⁴ Καὶ ἀναβλέψας ελεγε· Βλέπω
anything he sees. And looking up he says; I see
τούς ἀνθρώπους, ὡς δένδρα, περιπατοῦντας.
the men, like trees, walking.
²⁵ Εἰτα πάλιν ἐπεθῆκε τὰς χεῖρας ἐπὶ τοὺς
Then again he placed the hands upon the
ὀφθαλμούς αὐτοῦ, καὶ ἐποίησεν αὐτῷ ἀνα-
eyes of him, and he made him look
βλεῖν· καὶ ἀποκατεστάθῃ, καὶ ἐνεβλεψε
up; and he was restored, and he saw
τῆλαυγῶς πάντας. ²⁶ Καὶ ἐπεστείλεν αὐτὸν
plainly every one. And he sent him
εἰς οἶκον αὐτοῦ, λέγων· Μὴδε εἰς τὴν κωμὴν
to house of him, saying; Neither into the village
εἰσεέλθῃς, * [μὴδε εἰπῇς τινὶ ἐν τῇ κωμῇ.]
mayest thou enter, (nor mayest thou tell any one in the village.)
²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
And departed the Jesus and the disciples of him
εἰς τὰς κώμας Καισαρείας τῆς Πιλιπποῦ. Καὶ
into the villages of Caesarea of the Philip. And
ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων
on the way he asked the disciples of himself, saying
αὐτοῖς· Τίνα με λεγούσιν οἱ ἄνθρωποι εἶναι;
to them; Who me they say the men to be?
²⁸ Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν·
They answered; John the baptizer.
καὶ ἄλλοι, Ἠλίαν· ἄλλοι δὲ, ἕνα τῶν προφητῶν.
and others, Elias; others and, one of the prophets.
²⁹ Καὶ αὐτὸς λέγει αὐτοῖς· Τίμεῖς δὲ τίνα με
And he says to them; You but who me
λεγετέ εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει
you say to be? Answering and the Peter says
αὐτῷ· Σὺ εἶ ὁ Χριστός. ³⁰ Καὶ ἐπετιμήμεν
to him; Thou art the Anointed. And he strictly charged
αὐτοῖς, ἵνα μὴδενὶ λεγῶσι περὶ αὐτοῦ. ³¹ Καὶ
them, that no one they should tell about him. And
ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ
he began to teach them, that must the son of the
ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
man many things to suffer, and to be rejected
ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ
of the elders and of the high-priests and
τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ
of the scribes, and to be killed, and after
τρὶς ἡμέρας ἀναστῆναι. ³² Καὶ παρήρσιψέ τοις
three days to stand up; and plainly the

a Blind man to him, and beseech him to touch Him.

²³ And taking the HANDS of the BLIND man, he conducted him out of the VILLAGE; and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing.

²⁴ And looking up, he said, "I see MEN as Trees, walking."

²⁵ Then he placed his HANDS on his EYES again, and *he saw plainly, and was restored, and saw every object clearly.

²⁶ And he sent him away to his * House, saying, "Go not into the VILLAGE."

²⁷ And JESUS and his DISCIPLES went out to the VILLAGES of CAESAREA PHILIPPI; and, on the ROAD, he asked his DISCIPLES, saying to them, "Who do MEN say that I am?"

²⁸ And THEY *spoke to him, saying, † "John the IMMERSER; and others, Elijah; and others, One of the PROPHETS."

²⁹ And he *asked them, "Who say you that I am?" And PETER answering, says to him, † "Thou art the CHRIST."

³⁰ And he strictly charged them that they should tell no one concerning him.

³¹ And †he began to inform them That the SON of MAN must suffer many things, and be rejected by the ELDERS, and the HIGH-PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up.

³² And he spoke the

* VATICAN MANUSCRIPT.—23. he saw plainly, and was restored, and saw every object clearly. 26. House, saying, "Go not into." 28. nor mayest thou tell any one in the VILLAGE—omit. 29. spoke to him, saying, "John the IMMERSER." 30. asked

† 23. Mark vii. 32.
† 26. Matt. xvi. 6; John vi. 60; xi. 27.
† 32. Luke ix. 22.

† 27. Matt. xvi. 13; Luke ix. 18.
† 30. Matt. xvi. 20.

† 28. Matt. xiv. 3.
† 31. Matt. xvi. 21.

λογον ελαλει. Και προσλαβομενος αυτον δ Πέ-
 word he spoke. And taking aside him the Pe-
 τρος, ηρξατο επιτιμᾶν αυτον. ²³ Ὁ δὲ ἐπιστρα-
 τics, he began to rebuke him. He but turning
 φησι, και ἰδων τοὺς μαθητὰς αὐτοῦ, ἐπετιμῆσε
 round, and seeing the disciples of himself, he rebuked
 τὸν Πέτρον, λέγων· Ὑπαγε ὀπίσω μου, σατανα·
 the Peter, saying; Go thou behind me, adversary;
 ὅτι σὺ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ
 because not thou thinkest the things of the God, but the things
 τῶν ἀνθρώπων. ²⁴ Καὶ προσκαλεσαμενος τὸν
 of the men. And having called the
 ὄχλον συν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς·
 crowd with the disciples of himself, he said to them;
 Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησας-
 Whoever wishes after me to follow, let him deny
 θῆ ἑαυτον, καὶ ἀρατῶν τὸν σταυρον αὐτοῦ, καὶ
 himself, and let him bear the cross of himself, and
 ἀκολουθεῖτω μοι. ²⁵ Ὅς γὰρ ἂν θελῇ τὴν ψυχὴν
 let him follow me. Who for ever may wish the life
 αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ
 of himself to save, shall lose her, who but ever may lose
 τὴν ἑαυτοῦ ψυχὴν ἐνεκεν ἐμοῦ καὶ τοῦ ευαγ-
 the of himself life on account of me and of the glad
 γελίου, σῶσει αὐτήν. ²⁶ (Τι γὰρ ὠφελεῖσει
 tidings, shall save her. (What for will it profit
 ἀνθρώπου, εἰαν κερδήσῃ τὸν κόσμον ὅλον, καὶ
 a man, if he should win the world whole, and
 ἑμὴν τὴν ψυχὴν αὐτοῦ; ²⁷ ἢ τι δώσει
 should forfeit the life of himself? or what shall give
 ἀνθρώπος ἀνταλλάγμα τῆς ψυχῆς αὐτοῦ;) ²⁸
 a man in exchange for the life of himself?)
 Ὅς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς
 Who for ever may be ashamed me and the my
 λόγους ἐν τῇ γενεῇ ταύτῃ τῇ μοιχαλίδι καὶ
 words in the generation this the adulterous and
 ἁμαρτωλῇ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυν-
 sinful, also the son of the man will be
 θῇσεται αὐτον, ὅταν ἐλθῇ ἐν τῇ δόξῃ τοῦ
 ashamed him, when he may come in the glory of the
 πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
 father of himself with the messengers of the holy ones.
 ΚΕΦ. Θ'. 9. ¹ Καὶ εἶπεν αὐτοῖς· Ἀμὴν λέγω
 And he said to them; Indeed I say
 ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἑστῆκοτων, οἵτινες
 to you, that are some of those here having stood, who
 οὐ μὴ γενώσονται θανάτου, ἕως ἂν ἴδωσι τὴν
 not but shall taste of death, till they may see the
 βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
 kingdom of the God having come in power.

² Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς
 And after days six takes the Jesus
 τὸν Πέτρον, καὶ τὸν Ἰακώβον, καὶ Ἰωάννην, καὶ
 the Peter, and the James, and John, and
 ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν
 took up them into a mountain high privately

would so plainly, that PE-
 TER, taking him aside, be-
 gan to remonstrate with
 him.

³³ But HE, turning
 round and looking on his
 DISCIPLES, rebuked * Pe-
 ter, and says, "Get be-
 hind me, Adversary; for
 thou regardst not the
 THINGS of GOD, but THOSE
 of MEN."

³⁴ And having called the
 CROWD with his DIS-
 CIPLES, he said, * † "If any
 one wish to come after me,
 let him renounce himself,
 and take up his CROSS, and
 follow me."

³⁵ For ‡ whoever would
 save his LIFE shall lose it;
 but whoever may lose his
 LIFE on my account, and
 that of the GLAD TIDINGS,
 shall save it.

³⁶ For what * does it
 profit a Man to gain the
 whole WORLD, and forfeit
 his LIFE?

³⁷ * For what could a
 MAN give to Redeem his
 LIFE?

³⁸ ‡ If, therefore, any
 one shall be ashamed of
 me, and of these MY
 Words, among this ADUL-
 TEROUS and sinful GENE-
 RATION; the SON of MAN
 will also be ashamed of
 him, when he comes in the
 GLORY of his FATHER,
 with the HOLY ANGELS."

CHAPTER IX.

¹ And he said to them,
 † "Indeed I say to you,
 That there are some of
 THOSE STANDING here,
 who will not taste of Death,
 till they see GOD'S ROYAL
 MAJESTY having come
 with power."

² ‡ And after six Days,
 JESUS takes PETER, and
 JAMES, and John, and
 privately conducts them, by
 themselves, to a lofty

* CATHARUS MARGARETH.—33. Peter, and says. 34. If any one wish. 35. does
 † profits a Man to gain. 37. For what could a man give.
 ‡ 1. Matt. x. 28. 2. Matt. x. 28. 3. Luke x. 28. 4. Luke x. 28. 5. Luke x. 28. 6. Luke x. 28.
 7. Luke x. 28. 8. Luke x. 28. 9. Luke x. 28. 10. Luke x. 28. 11. Luke x. 28. 12. Luke x. 28.

μονους· και μεταμορφωθη εμπροσθεν αυτων.
alone; and he was transfigured in the presence of them.

² Και τα ιματια αυτου εγενετο στιλβοντα, λευκα
And the garments of him became glittering, white

λιαν * [ως χιων,] οια γναχευς επι της γης ου
extremely [as snow,] such as a fuller upon the earth not
δυναται λευκαναι. ⁴ Και ωφθη αυτοις Ηλιας
is able to make white. And appeared to them Elias

συν Μωσει· και ησαν συλλαλουντες τω Ιησου.
with Moses; and were talking with the Jesus.

⁵ Και αποκριθεις ο Πητρος λεγει τω Ιησου·
And answering the Peter says to the Jesus.

‘Ραββι, καλον εστιν ημας ωδε ειναι· και ποιη-
Rabbi, good it is us here to be; and we may

σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,
make tents three, to thee one, and Moses one,

και Ηλια μιαν. ⁶ Ου γαρ ηδει τι λαλησθ·
and Elias one. ⁶ Not, for he knew any thing he might say;

ησαν γαρ εκφοβοι. ⁷ Και εγενετο νεφελη επι-
they were for terrified. And there came a cloud over-

σκιαζουσα αυτοις· και ηλθε φωνη εκ της νεφελης·
shadowing them; and came a voice out of the cloud;

Ουτος εστιν ο υιος μου ο αγαπητος· αυτου
This is the son of me the beloved; him

ακουετε. ⁸ Και εξαπινα περιβλεψαμενοι, ουκετι
hear you. And suddenly looking round, no longer

ουδενα ειδον, αλλα τον Ιησουν μονον μεθ’ εαυ-
no one the saw but the Jesus alone with them-

των. ⁹ Καταβαινοντων τε αυτων απο του ορους,
extra. Coming down and of them from the mountain,

διστειλато αυτοις, ινα μηδεν διηγησωνται α
he charged them, that to no one they should relate what

ειδον, ει μη οταν ο υιος του ανθρωπου εκ νεκρων
they saw, except when the son of the man out of dead ones

αναστη. ¹⁰ Και τον λογον εκρατησαν προς
should be raised. And the word they kept to

εαυτοις, συζητουντες, τι εστι το εκ νεκρων
themselves, arguing, what is that out of dead ones

αναστηναι. ¹¹ Και ετηρωτων αυτον, λεγοντες·
to be raised. As they asked him, saying;

† ‘Οτι λεγουσιν οι γραμματεις, οτι Ηλιας δει
That say the scribes, that Elias must

ελθειν πρωτον; ¹² Ο δε αποκριθεις ειπεν αυτοις·
come first; he and answering said to them;

Ελιας μεν ελθων πρωτον, αποκαθιστα παντα·
Elias indeed coming first, restores all things.

και πως γεγραπται επι του υιον του ανθρωπου,
and how it is written about the son of the man,

Mountain; and he was transformed in their pres-
ence.

³ And his GARMENTS became glittering, exceed-
ingly white; such as no Fuller on the EARTH is able * thus to make white.

⁴ And there appeared to them Elijah, with Moses; and they were conversing with JESUS.

⁵ And PETER answering says to JESUS, “Rabbi, it is good for us to be here; and let us make * Three Booths; one for thee, and one for Moses, and one for Elijah.”

⁶ For he knew not what to * say; for they were terrified.

⁷ And there came a Cloud, covering them; and * there was a Voice came out of the CLOUD, “This is my BELOVED SON; hear him.”

⁸ And suddenly looking round, they saw no one * any longer with themselves, except Jesus only.

⁹ † And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the son of MAN should have risen from the Dead.

¹⁰ And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

¹¹ And they asked him saying, “Why do the SCRIBES say, That Elijah must first come?”

¹² And HE * said to them, “Elijah, indeed, is coming first * to restore all things; † and (as it is written of the SON of

* VATICAN MANUSCRIPTS, — 2, as snow — smit. 3, thus to make white. 5, Three Booths. 6, answer; for. 7, there was a Voice. 8, any longer with themselves, except Jesus only. 12, said to them. 12, to restore.

† 11. It is conjectured by Bloomfield that *he* ought to be separated, and to read *he*. He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 12, the passage makes good sense, and agrees with the account in Matthew xvi.

† 9 Matt. xvii. 9.

ἵνα πολλὰ παθῇ, καὶ ἐξουδενωθῇ. ¹³ Ἀλλὰ
that many things he should suffer, and should be despised. But
λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐληλυθε, καὶ ἐποίησαν
I say to you, that both Elias has come, and they have done
αὐτῷ ὅσα προέβλεπον, καθὼς γεγραπται ἐπ'
to him whatever they wished, even as it is written about
αὐτὸν. ¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν
him. And coming to the disciples, he saw
ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζη-
a crowd great about them, and scribes disput-
τοῦντας αὐτοῖς. ¹⁵ Καὶ εὐθεὺς πᾶς ὁ ὄχλος,
putting with them; And immediately all the crowd,
ἰδὼν αὐτὸν, ἐξεθαμβήθη, καὶ προστρέχοντες
seeing him, were awe-struck, and running to
ῥῆπαζοντο αὐτὸν. ¹⁶ Καὶ ἐπηρώτησεν αὐτοὺς·
amazed him. And he asked them;
Τί συζητεῖτε πρὸς αὐτοὺς; ¹⁷ Καὶ ἀποκρίθεισιν εἰς
What dispute you with them? And answering one
ἐκ τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκα τὸν
out of the crowd said; O Teacher, I brought the
υἱόν μου πρὸς σε, ἐχόντα πνεῦμα ἀλαλόν. ¹⁸ Καὶ
son of mine to thee, having a spirit dumb. And
ὅπου ἂν αὐτὸν καταλάβῃ, ῥησσει αὐτόν· καὶ
wherever him it may seize, it convulses him; and
ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ
he foams, and grinds the teeth of him, and
ἐξαιρᾶται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα
exorcise away. And I spoke to the disciples of thee, that
αὐτὸ ἐκβάλωσι, καὶ οὐκ ἰσχύσαν. ¹⁹ Ὁ δὲ
it they might cast out, and not they had power. He and
ἀποκριθεὶς αὐτοῖς λέγει· Ὁ γένεα ἀπίστος, ἕως
answering them says; O generation without faith, till
ποτε πρὸς ὁμᾶς εἶσομαι; ἕως ποτε ἀνεξομαι
when with you shall I be? till when shall I bear
ὑμῶν; φέρετε αὐτὸν πρὸς με. ²⁰ Καὶ ἤνεγκαν
you? bring you him to me. And they brought
αὐτὸν πρὸς αὐτόν. Καὶ ἰδὼν αὐτόν, εὐθεὺς τὸ
him to him. And seeing him, immediately the
πνεῦμα ἐσπαραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς
spirit convulsed him; and falling upon the
γῆς, ἐκυλίστο, ἀφρίζων. ²¹ Καὶ ἐπηρώτησε τὸν
ground, he rolled, foaming. And he asked the
πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὥς τούτο
father of him; How long a time is it, since this
γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ
happened to him? He and said; From a child; and
πολλὰκις αὐτόν καὶ εἰς πυρ ἐβάλε καὶ εἰς ὕδατα,
often him both into fire has cast and into waters,
ἵνα ἀπολέσῃ αὐτόν· ἀλλ', εἰ τί δύνασαι,
that it might destroy him, but if any thing thou canst do,
βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.
give aid to us, having pity on us.

MAN,) that he must suffer much, and be despised.

¹³ But I say to you, That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased.

¹⁴ And * coming to the DISCIPLES, * they saw a great Crowd about them, and the Scribes disputing with them.

¹⁵ And immediately All the crowd seeing him, were struck with awe, and running to him, saluted him.

¹⁶ And he asked them, "About what are you disputing with them?"

¹⁷ And one of the crowd * answered him, "Teacher, I have brought to thee my son, who has a dumb Spirit.

¹⁸ And wherever it seizes Him it convulses him; and he foams, and grinds * his teeth, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."

¹⁹ And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."

²⁰ And they brought him to him; and seeing him, * the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

²¹ And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.

²² And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

* VATICAN MANUSCRIPT.—14. they came. 15. the Teacher.

14. they saw.

17. answered him.

† 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See *Parsons on Demonology*, p. 107. The particulars described in verses 18, 19 and 22 are, indeed, all symptoms of epilepsy. But if we even should suppose the man was an epileptic; it would not follow that the disorder was not induced by *demoniacal influence*.—*Blomfield*.

‡ 14. Matt. xvii. 14; Luke ix. 42.

‡ 20. Luke ix. 42.

23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Το, εἰ δύνασαι·
The and Jesus said to him; That, if thou art able

πίστευσαι· πάντα δυνάτα τῷ πιστευόντι.
to believe; all things are possible to the believing.

24 * [Καὶ] εὐθὺς κρᾶζας ὁ πατὴρ τοῦ παιδίου,
[And] immediately crying out the father of the child,

* [μετὰ δακρυῶν] ἐλέγε· Πιστεύω· βοήθει μου
[with tears] he said; I believe; help thou of me

τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυν-
the unbelief. Seeing and the Jesus, that run to-

τρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκα-
gether a crowd, he rebuked the spirit the un-

θαίρῳ, λέγων αὐτῷ· Το πνεῦμα το ἀλαλὸν καὶ
clean, saying to it; The spirit the dumb and

κῶφον, ἐγὼ σοὶ ἐπιτάσσω· Ἐξέλθε ἐξ αὐτοῦ,
deaf, I to thee command; Come out of him,

καὶ μηκέτι εἰσελθῆς εἰς αὐτόν. 26 Καὶ κρᾶζαν,
and no more enter into him. And crying out,

καὶ πολλὰ σπαραζας, ἐξῆλθε. Καὶ ἐγενετο
and many times convulsing; it came out. And he became

ὡς νεκρός, ὥστε πολλοὺς λέγειν, ὅτι ἀπεθάνεν.
as dead, so that many to say, that he is dead.

27 Ὁ δὲ Ἰησοῦς κρατῆσας αὐτὸν τῆς χειρὸς,
The but Jesus taking him of the hand,

ἤγειρεν αὐτόν· καὶ ἀνέστη.
raised up him; and he stood up.

28 Καὶ εἰσελθὼντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ
And having come him into a house, the disciples

αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι ἡμεῖς
of him asked him privately; That we

οὐκ ᾔδυνθημεν ἐκβαλεῖν αὐτό; 29 Καὶ εἶπεν
not were able to cast out it? And he said

αὐτοῖς· Τοῦτο το γένος ἐν οὐδενὶ δύναται ἐξέλ-
to them; This the kind by nothing is able to go

θεῖν, εἰ μὴ ἐν προσευχῇ * [καὶ νηστείᾳ.]
out, if not in prayer [and fasting.]

30 Καὶ ἐκείθεν ἐξελθόντες, παρεπορεύοντο διὰ
And thence departing, he passed through

τῆς Γαλιλαίας· καὶ οὐκ ᾔβηλεν, ἵνα τις γνῇ.
the Galilee; and not was willing, that any one should know.

31 Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἐλέγ-
He taught for the disciples of himself, and said

εν * [αὐτοῖς]· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παρα-
to them; That the son of the man is deli-

δοταὶ εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενεῖσιν
vered up into hands of men, and they will kill

αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀνα-
him; and having been killed, the third day he

στήσεται. 32 Οἱ δὲ ἡγνοοῦν τὸ ῥῆμα, καὶ
will rise. They but did not understand the word, and

εφοβούντο αὐτὸν ἐπερωτᾶσαι.
were afraid him to ask.

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ
And became to Capernaum; and in the house

23 And JESUS said to him, * IF THOU CANST? All things can for the BELIEVING."

24 THE FATHER of the CHILD immediately exclaiming, said, "I do believe; help My UNBELIEF."

25 And JESUS perceiving That the CROWD was running together, he rebuked the IMPURE SPIRIT, saying to it, "I COME and * DEAF SPIRIT, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But JESUS taking * his HAND, raised him, and he stood up.

28 † And having entered a house, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "This KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, † "The SON of MAN is † being delivered into the HANDS of MEN; and they will kill him; and having been put to death, * after Three Days he will rise."

32 But THEY did not understand the word, and were afraid to ask Him

33 And he came to Capernaum; and being in the

* VATICAN MANUSCRIPT.—23. "IF THOU CANST? All things." 24. with tears—omit. 25. and deaf. 27. his HAND. 31. to him—omit. 31. after Three Days he will rise.

24. And—omit. 25. and fasting—omit.

† 31. The parallel passage in Matt. xvii. 22, reads—"The son of man is about to be delivered into the Hands of Men."

† 23. Matt. xvii. 20; Mark xi. 23. Luke xvii. 6; John xi. 40. ‡ 31. Matt. xvii. 22; Luke ix. 44.

‡ 23. Matt. xvii. 20.

γενομενος. εφηρτα αυτους· Τι εν τη οδω
^{being,} ^{he asked} ^{them;} ^{What on the way}
² [προς ταυτους] διελογισθε· ³⁴ Οί δε εισιω-
^[among yourselves] ^{were you disputing?} They but were
^{προς} ^{αλληλους} ^{γὰρ} ^{διελεχθησαν} ^{εν} ^{τη}
^{about;} ^{with one another} ^{for they had disputed on the}
^{οδω,} ^{τις} ^{μειζων.} ³⁵ ^{Και} ^{καθισας,} ^{εφωνησε}
^{way,} ^{who} ^{greater.} ^{And sitting down,} ^{he called}
^{τους} ^{δωδεκα,} ^{και} ^{λεγει} ^{αυτοις·} ^{Ει} ^{τις} ^{θελει}
^{the} ^{twelve,} ^{and} ^{says to them;} ^{If any one desires}
^{πρωτος} ^{ειναι,} ^{εσται} ^{πατων} ^{εσχατος,} ^{και} ^{παν-}
^{first} ^{to be,} ^{he will be} ^{of all} ^{last,} ^{and} ^{of}
^{των} ^{διακονος.} ³⁶ ^{Και} ^{λαβων} ^{παιδιον,} ^{εστησεν}
^a ^{servant.} ^{And taking a little child,} ^{he placed}
^{αυτο} ^{εν} ^{μεση} ^{αυτων,} ^{και} ^{εναγκαλισαμενος}
^{it} ⁱⁿ ^{midst} ^{of them,} ^{and} ^{embracing in his arms}
^{αυτο,} ^{ειπεν} ^{αυτοις·} ³⁷ ^{Ος} ^{εαν} ^{εν} ^{των} ^{τοιουτων}
^{it,} ^{he said to them;} ^{Whoever one of the such}
^{παιδιων} ^{δεχεται} ^{επι} ^{τη} ^{ονοματι} ^{μου,} ^{εμε} ^{δεχε-}
^{such} ^{children} ^{may receive in the name of me,} ^{me receives}
^{ται·} ^{και} ^{ος} ^{εαν} ^{εμε} ^{δεχεται,} ^{ουκ} ^{εμε} ^{δεχεται,}
^{and} ^{whoever} ^{me} ^{may receive,} ^{not} ^{me} ^{receives,}
^{αλλα} ^{τον} ^{αποστειλαντα} ^{με.} ³⁸ ^{Απεκριθη} ^{δε}
^{but} ^{the} ^{having sent} ^{me.} ^{Answered} ^{and}
^{αυτη} ^{Ιωαννης,} ^{λεγων·} ^{Διδασκαλε,} ^{ειδομεν} ^{τινα}
^{to him} ^{John,} ^{saying;} ^{O teacher,} ^{I saw} ^{one}
^{τη} ^{ονοματι} ^{σου} ^{εκβαλλοντα} ^{δαιμονια·} ^{και} ^{εγω-}
^{to the name} ^{of thee} ^{casting out} ^{demons;} ^{and} ^{we}
^{λυσαμεν} ^{αυτον,} ^{οτι} ^{ουκ} ^{ακολουθει} ^{ημιν.} ³⁹ ^Ο
^{forbad} ^{him,} ^{because} ^{not} ^{he follows} ^{us.} ^{He}
^{δε} ^{Ιησους} ^{ειπε·} ^{Μη} ^{κωλυετε} ^{αυτον.} ^{Ουδεις} ^{γαρ}
^{but} ^{Jesus} ^{said:} ^{Not} ^{do} ^{you} ^{forbid} ^{him.} ^{No} ^{one} ^{for}
^{εστιν,} ^{ος} ^{ποιησει} ^{δυναμιν} ^{επι} ^{τη} ^{ονοματι} ^{μου,}
^{is,} ^{who} ^{will} ^{do} ^a ^{mighty} ^{work} ^{in the name} ^{of me,}
^{και} ^{δυνασεται} ^{ταχυ} ^{κακολογησαι} ^{με.} ⁴⁰ ^{Ος}
^{and} ^{will} ^{be} ^{able} ^{readily} ^{to speak} ^{evil} ^{of} ^{me.} ^{Who}
^{γαρ} ^{ουκ} ^{εστι} ^{καθ'} ^{υμων,} ^{υπερ} ^{υμων} ^{εστιν.} ⁴¹ ^{Ος}
^{for} ^{not} ^{is} ^{against} ^{you,} ^{for} ^{you} ^{is.} ^{Who}
^{γαρ} ^{αν} ^{ποτιση} ^{υμας} ^{ποτηριον} ^{υδατος,} ^{εν}
^{for} ^{ever} ^{may} ^{give} ^{drink} ^{to} ^{you} ^a ^{cup} ^{of water,} ⁱⁿ
^{ονοματι,} ^{οτι} ^{χριστου} ^{εστε,} ^{αμην} ^{λεγω} ^{υμιν,} ^{ου}
^{name,} ^{because} ^{of} ^{Anointed} ^{you} ^{are,} ^{indeed} ^I ^{say} ^{to} ^{you,} ^{not}
^{μη} ^{απολεση} ^{τον} ^{μισθον} ^{αυτου.} ⁴² ^{Και} ^{ος} ^{αν}
^{not} ^{he} ^{may} ^{lose} ^{the} ^{reward} ^{of} ^{himself.} ^{And} ^{whoever}
^{σκανδαλιση} ^{ενα} ^{των} ^{μικρων,} ^{των} ^{πιστευουσων}
^{may} ^{insure} ^{one} ^{of the} ^{little} ^{ones,} ^{of the} ^{believing}
^{οις} ^{εμε,} ^{καλον} ^{εστιν} ^{αυτην} ^{μαλλον,} ^{ει} ^{περικειται}
^{to} ^{me,} ^{good} ^{it} ^{is} ^{to} ^{him} ^{rather,} ^{if} ^{hangs}
^{λιθος} ^{μυλικος} ^{περι} ^{τον} ^{τραχηλον} ^{αυτου,} ^{και}
^a ^{stone} ^{of a mill} ^{around} ^{the} ^{neck} ^{of} ^{him,} ^{and}
^{βεβληται} ^{εις} ^{την} ^{θαλασσαν.} ⁴³ ^{Και} ^{εαν} ^{σκαν-}
^{has} ^{been} ^{cast} ^{into} ^{the} ^{sea.} ^{And} ^{if} ^{may}
^{δαλιση} ^{σε} ^η ^{χειρ} ^{σου,} ^{αποκοψον} ^{αυτην·} ^{καλον}
^{insure} ^{thee} ^{the} ^{hand} ^{of} ^{thee,} ^{cut} ^{it} ^{off} ^{her:} ^{good}

HOUSE, he asked them, † "What did you dispute about on the ROAD?"

34 But THEY were silent; for they had disputed with each other, on the ROAD, as to who would be greatest.

35 And sitting down, he called the TWELVE, and says to them; † If any one desires to be first, he will be last of all, and a Servant of all."

36 And † taking a little Child, he placed it in the Midst of them, and embracing it in his arms, he said to them,

37 "Whoever may receive one SUCH little Child in my NAME, receives Me; † and whoever *receives Me, receives not Me, but HIM who SENT me."

38 † And John *spoke to him, saying, "Teacher, we saw one expelling Demons in thy NAME, and we forbid him, Because he does not follow us."

39 But JESUS said, "Do not forbid him; † for there is no one who will do a Miracle in my NAME, and be able rashly to reproach me."

40 For he who is not against you, is for you.

41 † For whoever may give you a Cup of Water to drink in * the NAME, That you are CHRIST'S, indeed I say to you, He shall by no means lose his REWARD.

42 † And whoever may insnare one of * THESE LITTLE-ONES BELIEVING in me, it would be better for him if a Millstone should be fastened to his NECK, and he should be thrown into the SEA.

43 † And if thy HAND insure thee, cut it off; it

* Vatican Manuscript.—33. among themselves—omit.

33. spoke to him. 41. the NAME, That you are Christ's.

33. Matt. xviii. 1; Luke ix. 46; xii. 24.

33. M. 11. xviii. 2; Mark x. 16. 37. Matt. x. 40; Luke ix. 40.

38. 1 Cor. xii. 2. 41. Matt. x. 42.

42. Deut. xii. 6; Matt. v. 29; xviii. 6.

37. receives Me.

43. THREE LITTLE-ONES.

38. Matt. xx. 25, 27; Mark x. 42.

38. Luke ix. 40.

42. Matt. xviii. 6; Luke xviii. 6.

σοι ἐστὶ κυλλων εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς
to thee it is crippled into the life to enter, than the
δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γεένναν,
two hands having to go into the Gehenna,
εἰς τὸ πῦρ τὸ ἀσβεστόν, * [οὗτον δὲ σκωληγὴ
into the fire the inextinguishable, where the worm
αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβεννύται.]
of them not dies, and the fire not is quenched.]

45 Καὶ εἰάν τις ποὺς σου σκανδαλίσῃ σε, ἀποκοψὸν
And if the foot of thee may insnare thee, cut thou off
αὐτόν· καλὸν ἐστὶ σοὶ εἰσελθεῖν εἰς τὴν ζωὴν
him; good it is to thee to enter into the life
χρῶλον, ἢ τοὺς δύο ποδας ἔχοντα βληθῆναι εἰς
lame, than the two feet having to be cast into
τὴν γεένναν, * [εἰς τὸ πῦρ τὸ ἀσβεστόν, 46 οὗτον
the Gehenna, into the fire the inextinguishable, where
δὲ σκωληγὴ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
the worm of them not dies, and the fire not
σβεννύται.] 47 Καὶ εἰάν τις ὀφθαλμὸς σου σκαν-
is quenched.] And if the eye of thee may
δαλίσῃ σε, ἐκβάλε αὐτόν· καλὸν σοὶ ἐστὶ μονο-
insnare thee, cast thou out him; good to thee it is one-
φθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ,
eyed to enter into the kingdom of the God,
ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γε-
than two eyes having to be cast into the Ge-
ένναν * [τοῦ πυρός,] 48 οὗτον δὲ σκωληγὴ αὐτῶν
henna [of the fire,] where the worm of them
οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβεννύται. 49 Πᾶς
not dies, and the fire not is quenched. Every one
γὰρ πῦρι ἁλισθῆσεται· * [καὶ πᾶσα θυσία
for with fire shall be salted; [and every sacrifice
ἁλὶ ἁλισθῆσεται.] 50 Καλὸν τὸ ἅλας· εἰς δὲ
with salt shall be salted.] Good the salt; if but
τὸ ἅλας ἀναλὸν γένηται, ἐν τίνι αὐτο ἀρτυ-
the salt without taste may become, with what it will you
σετε; Ἐχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε
season? Have you in yourselves salt, and be ye at peace
ἐν ἀλλήλοις.
with one another.

is better for thee to enter
LIFE crippled, than having
TWO HANDS to depart to
† GEHENNA, INTO THAT IN-
EXTINGUISHABLE FIRE:

44 † where the WORM
dies not, and the FIRE is
not quenched.]

45 And if thy FOOT in-
snare thee, cut it off: it is
better for thee to enter
LAME INTO LIFE, than hav-
ing TWO FEET, to be cast
into GEHENNA, † into the
UNQUENCHABLE FIRE.

46 where the WORM dies
not, and the FIRE is not
quenched.]

47 And if thine EYE in-
snare thee, pluck it out;
it is better for thee to enter
one-eyed INTO the
KINGDOM of GOD, than
having TWO EYES to be cast
into † Gehenna;

48 † where their WORM
dies not, and the FIRE is
not quenched.

49 For every one shall
be salted with fire; † and
every Sacrifice shall be
seasoned with Salt.]

50 † SALT is good; but
if the SALT become taste-
less, how will you restore
its saltiness? Have Salt in
yourselves, and be at
peace with one another."

ΚΕΦ. ι'. 10.

1 Καὶ ἐκείθεν ἀρastas ἐρχεται εἰς τὰ ὄρια
And from thence arising he comes into the borders
τῆς Ἰουδαίας, δια τοῦ περὰν τοῦ Ἰορδάνου· καὶ
of the Judaea, by the other side of the Jordan; and
συμπορευόμενοι πάλιν ὄχλοι πρὸς αὐτόν· καὶ,
come together again crowds to him; and,
ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. 2 Καὶ
as he had been accustomed, again he taught them. And
προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτόν· Ἐ-
approaching Pharisees asked him; If
ἐξεστὶν ἀνδρὶ γυναῖκα ἀπολῦσαι; περὰ ὅντες
it is lawful for a man a wife to release? trying

CHAPTER X.

1 † And arising from
thence, he comes into the
CONFINES of JUDÆA, even
beyond the JORDAN; and
again Crowds come to-
gether to him, and again, as
he had been accustomed,
he taught them.

2 † And Pharisees ap-
proaching, asked him, to
try him, "Is it lawful for
a Man to dissolve his
Wife?"

* VATICAN MANUSCRIPT.—44. where the worm dies not, and the fire is not quenched—
omit. 45 & 46. into the INEXTINGUISHABLE FIRE; where their worm dies not, and the
fire is not quenched—omit. 47. Gehenna. 48. of fire—omit. 49. and
every Sacrifice shall be seasoned with Salt—omit. 1. even beyond the Jordan.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see
Appendix. † 44, 45, 46, 47. The clause bracketed in these verses, is omitted in the
Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

† 46. Gen. xlv. 34. † 50. Matt. v. 13; Luke xiv. 34. † 1. Matt. xix. 1; John x. 40
et. 7. † 2. Matt. xix. 3.

αὐτοῦ. ³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς. Τι
him. He and answering said to them; What
ὑμῖν ἐνετείλατο Μωσῆς; ⁴ Οἱ δὲ εἶπον· Μωσῆς
to you did enjoin Moses? They and said; Moses
ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπο-
allowed a scroll of separation to be written, and to re-
λυσαι. ⁵ Καὶ * [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν
loose. And [answering] the Jesus said
αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐγράψεν
to them, For the hardness of heart of you he wrote
ὑμῖν τὴν ἐντολὴν ταυτήν. ⁶ Ἀπὸ δὲ ἀρχῆς
to you the commandment this. From but a beginning
κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.
of creation a male and a female he made them the God.
⁷ * Ἐκέναν τούτων καταλείψει ἄνθρωπος τὸν
On account of this shall leave a man the
πατέρα αὐτὸν καὶ τὴν μητέρα, * [καὶ προσκο-
father of himself and the mother, [and shall be closely
ληθῇσεται πρὸς τὴν γυναῖκα αὐτοῦ]. ⁸ Καὶ
united to the with of himself, and
ἐσονται οἱ δύο εἰς σάρκα μιαν. * Ὅστε οὐκέτι
shall be the two into flesh one. * So that no longer
εἰσὶ δύο, ἀλλὰ μία σὰρξ. ⁹ Ὁ οὖν ὁ θεὸς συν-
they are two, but one flesh. What then the God has join-
ευνεν, ἄνθρωπος μὴ χωρίζτω. ¹⁰ Καὶ ἐν τῇ
ed together, a man not dissolves. And in the
οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ
house again the disciples of him concerning of the
αὐτοῦ ἐπληρώσαν αὐτόν. ¹¹ Καὶ λέγει
him filled him. And he say
αὐτοῖς· Ὅς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
to them; Whoever may release the wife of a man
καὶ γαμήσῃ ἄλλην, μοιχάται ἐν' αὐτῇ.
and may marry another, commits adultery with her.
¹² Καὶ ἐὰν γυνὴ ἀπολύτῃ τὸν ἄνδρα αὐτῆς, καὶ
And if a woman may release the husband of herself, and
γαμήσῃ ἄλλαν, μοιχάται. ¹³ Καὶ προσέφερον
may be married to another, commits adultery. And they brought
αὐτῷ παῖδια, ἵνα ἅψῃ αὐτὰ· οἱ δὲ μαθηταὶ
to him little children, that he might touch them; the but disciples
ἐπετίμων τοῖς προσφεροσίν. ¹⁴ Ἰδὼν δὲ ὁ
rebuked them bringing. Seeing but the
Ἰησοῦς ἠντράκτισε, καὶ εἶπεν αὐτοῖς· Ἀφετε
Jesus was displeased, and said to them; Allow
τὰ παῖδια ἐρχέσθαι πρὸς με, μὴ κωλύετε αὐτά·
the little children to come to me, not hinder them;
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
of this for such like is the kingdom of the God.
¹⁵ Ἀμὲν λέγω ὑμῖν, ὅς ἐὰν μὴ δεξῇται τὴν βασι-
Indeed I say to you, whoever not may receive the king-

3 And HE answering said to them, "What did Moses command You?"
4 And THEY said, "Moses permitted a Writ of Divorce to be written, and to dismiss her."
5 And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COM-MAND."
6 But from the Begin-ning of Creation, * he made them Male and Female.
7 † On account of this a Man shall leave his FA-ther and MOTHER, * and adhere to his WIFE;
8 and the two shall be-come one Flesh; so that they are no longer Two, but One Flesh.
9 What God, then, has united, let no Man sever.
10 And, in the house, * the DISCIPLES again asked him * concerning this.
11 And he says to them, † "Whoever shall dismiss his WIFE, and marry ano-ther, commits adultery with her."
12 And if * she who † dismisses her HUSBAND, shall marry another, she commits adultery.
13 † And they brought little Children to him, that he might touch them; and the DISCIPLES re-buked * them.
14 But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD."
15 Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

* VATICAN MANUSCRIPT. — 3. answering — omit. who dismisses her husband, shall marry another.

6. he made them. 10. the disciples. 13. them. But.

7. and 12. she

† 12. Strictly speaking, a Jewish wife could not divorce her husband — therefore, *apolyse* may be considered as used with some license, and perhaps, too, with reference to the cus-toms of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

† 4. Deut. xxi. 1. Matt. v. 31; xix. 7. † 11. Matt. v. 32; xix. 9; Luke xvi. 13; Rom. vii. 3; 1 Cor. vii. 10, 11. 13. Luke xviii. 13.

† 7. Gen. i. 24; 1 Cor. vi. 16; Eph. v. 31. † 13. Matt. xix.

Λεων του θεου ὡς παιδιον, ου μη εισελθῇ εἰς
dom of the God like a little child, not not may enter into
αυτην: 16 Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς
her. And embracing in his arms them, having placed
τὰς χεῖρας ἐπ' αὐτὰ, ἡνολογεῖ αὐτὰ.
the hands upon them, he blessed them.

17 Καὶ ἐκπορευομένου αὐτου εἰς ὁδον, προσ-
And going out of him into a way, run-
δραμῶν εἰς, καὶ γονυπετήσας αὐτον, ἐκπρωτα
ning up one, and kneeling before him, he asked
αὐτον· Διδασκαλε ἀγαθε, τι ποιήσω, ἵνα ζῶν
him; O teacher good, what must I do, that life
αἰώνιον κληρονομήσω; 18 Ὁ δὲ Ἰησοῦς εἶπεν
age-lasting I may inherit? The and Jesus said
αὐτῷ· Τι με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ
to him; Why me callest thou good? no one good, if
μὴ εἰς, ὁ θεός. 19 Τὰς ἐντολάς οἶδας; 19 Ὁ
not one, the God. The commandments thou knowest; "Not
μοιχεύει· Μὴ φονεύεις· Μὴ κλεψῇς·
thou must commit adultery; Not thou must kill; Not thou must steal;
Μὴ ψευδομαρτυρήσῃς· * [Μὴ ἀποστερήσῃς·]
Not thou must testify falsely; [Not thou must deprive·]
Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα." 20 Ὁ
Honor the father of thee, and the mother." He
δὲ * [ἀποκριθεὶς] εἶπεν αὐτῷ· Διδασκαλε, ταῦτα
but [answering] said to him, O teacher, these
πάντα ἐφύλαξα ἀπὸ ἐκ νεότητος μου. 21 Ὁ δὲ
all I kept from childhood of me. He but
Ἰησοῦς ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτον, καὶ
Jesus looking on him, loved him, and
εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ· ὕπαγε, ὅσα
said to him: One to thee lacketh: go, whatever
ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς· καὶ
thou hast sell, and give to the poor; and
ἔξεις θησαυρον ἐν οὐρανῷ· καὶ δεῦρο, ἀκολ-
thou shalt have treasure in heaven; and hither, fol-
οῦβει μοι, * [ἀρας τὸν σταυρον.] 22 Ὁ δὲ στυγ-
low me, [taking up the cross.] He but looking
νάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυτουμενός· ἦν
and at the word, went away sorrowing; he was
γὰρ ἔχων κτήματα πολλὰ. 23 Καὶ περιβλεψά-
for having possessions many. And looking
μενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ·
round the Jesus, says to the disciples of himself:
Πῶς δυσκόλως οἱ τὰ χρημάτων ἔχοντες εἰς τὴν
How hardly those the riches having into the
βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 Οἱ δὲ
kingdom of the God shall enter. They and
μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ
disciples were astonished at the words of him. The
δὲ Ἰησοῦς ἀπὸ ἀποκριθεὶς λέγει αὐτοῖς· Τεκνὰ,
I. Jesus again answering says to them: Children,
ὁ δὲ δυσκόλος ἐστὶ * [τοὺς πεποιθότας ἐπὶ τοῖς
how difficult it is [those having confidence in the
χρημασίν.] εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it."

16 And taking them in his arms, and placing his hands on them, he blessed them.

17 † And going out into the Road, one running up, and kneeling before him, asked him, "Good Teacher! what must I do, that I may inherit aicnian Life."

18 And Jesus said to him, Why dost thou call Me good? No one is good, except one, God.

19 Thou knowest the commandments; † Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely: Honor thy father and mother."

20 And he said to him, "Teacher, all these have I kept from my Childhood."

21 And Jesus looking on him, loved him, and said to him, "One thing thou lackest; go, sell whatever thou hast, and give to the * Poor, and thou shalt have † Treasure in Heaven; and come, follow me."

22 But he was grieved at the word, and went away sorrowing; for he had great Possessions."

23 Then Jesus looking round, says to his disciples, † "With what difficulty will those having riches enter the KINGDOM of GOD."

24 And the DISCIPLES were astonished at his words. But Jesus again answering, says to them, † "Children, how difficult it is to enter the kingdom of GOD."

* VATICAN MANUSCRIPT.—19. Do not commit murder; Do not commit adultery. 19. Do not defraud—omit. 20. answering—omit. 21. Poor. 21. taking up the cross—omit. 24. those having confidence in riches—omit.

† 17. Matt. xix. 16; Luke xviii. 18. † 18. Exod. xx. 13. Rom. xiii. 9. † 21. Matt. vi. 19, 20; xix. 21; Luke x. 33; xvi. 9. † 22. Matt. xix. 23; Luke xviii. 24. † 24. Job xxxi. 24, 25; Psa. lxx. 7; xlii. 10; 1 Tim. vi. 17.

25 Εὐκοπώτερον ἐστὶ κάμηλον δια τῆς τρυμα-
 lias τῆς βαφίδος διελθεῖν, ἢ πλουσίον εἰς τὴν
 of the needle to pass. 26 Οἱ δὲ περισ-
 Kingdom of the God to enter. 27 Εὐμβλῆσας δὲ
 were amazed, saying among themselves,
 Και τις δυνατόι σωθῆναι; 28 Ἡρξάτο δὲ Πέτρος λέγειν
 And who is able to be saved? Looking on and
 τῷ Ἰησοῦ, λέγει· Παρα ἀνθρώποις ἀδυνα-
 from the Jews, says, With men impossi-
 τόν ἀλλ' οὐ παρα τῷ θεῷ· πάντα γὰρ δυνατά
 able but not with the God, all for possible
 ἐστὶ παρα τῷ θεῷ. 29 Ἡρξάτο δὲ Πέτρος λέγειν
 is with the God. Began the Peter to say
 αὐτῷ· Ἰδού ἡμεῖς ἀφηκαμέν πάντα, καὶ ἠκολο-
 to him. Lo, we have left all, and fol-
 οῦνσάμεν σοι. 30 * [Ἀποκριθεὶς] ὁ Ἰησοῦς
 them. [Answering] the Jesus
 εἶπεν· Ἀμὲν λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς ἀφη-
 said· Indeed I say to you, no one is, who has
 κεν οἶκον, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ
 left house, or brothers, or sisters, or father, or
 μητέρα, * [ἢ γυναῖκα,] ἢ τέκνα, ἢ ἀγρούς, ἢ
 mother, [or wife,] or children, or fields,
 ἐνεκεν ἐμοῦ καὶ ἐνεκεν τοῦ ευαγγελίου, 31 εἰ
 an account of me and on account of the glad tidings, if
 μὴ λαβὴ ἑκατοστάπλασιον, νυν ἐν τῷ
 not he may receive a hundred fold, now in the
 καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελ-
 season this, houses, and brothers, and sis-
 φας, καὶ μητέρας, καὶ τέκνα, καὶ ἀγρούς, μετὰ
 ters, and mothers, and children, and fields, with
 διαγνώμην, καὶ ἐν τῷ αἰωνί τῷ ἐρχομένῳ ζῆναι
 recompense, and in the age to come, live
 αἰωνίον. 32 Πολλοὶ δὲ ἐσονται πρῶτοι, ἐσχά-
 age-lasting. Many but shall be first, last;
 τος· καὶ ἐσχάτοι, πρῶτοι. 33 Ἦσαν δὲ ἐν τῇ
 and last, first. They were and in the
 ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ ἦν
 way going up to Jerusalem, and was
 προαγὼν αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο,
 going before them the Jesus: and they were amazed,
 καὶ ἀκολουθῶντες φοβοῦντο. Καὶ παραλαβὼν
 and following they were afraid. And taking aside
 τάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τα
 again the twelve, he began to them to tell the things
 μέλλοντα αὐτῷ συμβαίνειν. 34 Ὅτι ἰδοὺ, ἀνα-
 things about to him to happen. For lo, we
 βαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώ-
 go up to Jerusalem, and the son of the man
 πον παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς
 will be delivered up to the high-priests and to the
 γραμματέσι· καὶ κατακρινοσὶν αὐτὸν θανάτῳ,
 scribes and they will condemn him to death,
 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, 35 καὶ
 and they will deliver up him to the Gentiles, and

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of God."

26 And they were exceedingly astonished, saying * to him, "Who then can be saved?"

27 And Jesus looking on them, says, "With Men it may be impossible, but not with God; for with * God everything is possible."

28 † PETER began to say to him, "Behold, we have forsaken all, and followed thee."

29 Jesus said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, * or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

30 who will not receive † a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to come, aeternal Life.

31 † But many will be first, who are last; and last, who are first."

32 † And they were on the ROAD going up to Jerusalem; and Jesus was preceding them; and they were * amazed. And THEY who FOLLOWED him were afraid as † he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

33 "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

* VATICAN MANUSCRIPT.—25. to him. "Who."

26. or With-out.

* 26. Matt. xix. 27; Luke xviii. 23.

Luke xix. 28.

Luke ix. 33: xviii. 31.

27. God.

28. answering—omit. And THEY who FOLLOWED him were afraid, as he took.

† 20. Luke xviii. 30.

† 21. Matt. xix. 20;

† 22. Mark viii. 31; ix. 31;

ἐμπαΐσουσιν αὐτὴν, καὶ μαστιγώσουσιν αὐτόν,
they will mock him, and they will scourge him,
καὶ ἐμπαΐσουσιν αὐτὴν, καὶ ἀποκτενοῦσιν αὐτόν·
and they will spit upon him, and they will kill him;
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ³⁵ Καὶ προσ-
and the third day he will stand up. And some
πορευοῦνται αὐτῷ Ἰακώβος καὶ Ἰωάννης, οἱ υἱοὶ
to him James and John, the sons
Ζεβεδαίου, λέγοντες· Διδασκαλε, θέλομεν, ἵνα
of Zebedee, saying: O teacher, we wish, that
ὅ ἐάν αἰτησώμεν, ποιήσῃς ἡμῖν. ³⁵ Ὁ δὲ εἶπεν
whatever we may ask, thou mayest do for us. He but said
αὐτοῖς· Τί θέλετε ποιῆσαι με ὑμῖν; Οἱ δὲ
to them; What do you wish to do me for you? They an-
εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου.
said to him; Give to us, that, one at right of thee,
καὶ εἰς ἐξ ἐνανυμῶν σου καθίσωμεν ἐν τῇ δόξῃ
and one at left of thee we may sit in the glory
σου. ³⁵ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε,
of thee. The and Jesus said to them; Not you know,
τί αἰτεῖσθε. Δυνασθε πίνειν τὸ ποτήριον, ὃ
what you ask. Are you able to drink the cup, which
ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
I drink, and the dipping, which I am dipped,
βαπτισθῆναι; ³⁶ Οἱ δὲ εἶπον αὐτῷ· Δυναμέθα.
to be dipped? They and said to him; We are able.
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τοῦ ^[μεν] ποτή-
The and Jesus said to them; The ^[indeed] cup,
ριον, ὃ ἐγὼ πίνω, πῖσθε· καὶ τὸ βάπτισμα,
which I drink, you will drink; and the dipping,
ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε. ⁴⁰ τὸ δὲ
which I am dipped, you will be dipped; the but
καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐνανυμῶν, οὐκ ἐσ-
to sit at right of me and at left, not it
τιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
to mine to give, but to whom it has been prepared.
⁴¹ Καὶ ἀκούσαντες οἱ δέκα, ᾤξαντο ἀναγκάσειν
And having heard the ten, they began to be angry
περὶ Ἰακώβου καὶ Ἰωάννου. ⁴² Ὁ δὲ Ἰησοῦς
about James and John. The but Jesus
προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἶδα-
having called them, he says to them; You know,
τε, ὅτι οἱ δοκοντες ἀρχειν τῶν ἐθνῶν, κατακυ-
that those presuming to rule the nations, lord it
ριενοῦσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξου-
over them, and the great of them exercise
σιαζοῦσιν αὐτῶν. ⁴³ Οὐχ οὕτω δε εἶσται ἐν
authority over them. Not so but it shall be among
ὑμῶν· ἀλλ' ὅς ἐάν θέλῃ γενεσθαι μέγας ἐν
you; but whoever may wish to become great among
ὑμῖν, εἶσται ὑμῶν διακόνος· ⁴⁴ καὶ ὅς ἐάν θέλῃ
you, shall be of you a servant; and whoever may wish

34 and they will mock him, and scourge him, and put him to death, and after Three Days he will rise."

35 And James and John, the two sons of Zebedee, come to him, saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may ask thee."

36 And HE said to them. "What do you desire me to do for you?"

37 And THEY said to him, "Grant to us that we may sit, one at thy Right hand, and the other at thy Left, in thy glory."

38 But JESUS said to them. "You know not what you ask. Can you drink the cup which I drink? or undergo the immersion with which I am being overwhelmed?"

39 And THEY said to him, "We can." And JESUS said to them, You will drink the cup which I drink, and undergo the immersion with which I am being overwhelmed;

40 but to sit at my Right hand, or at the Left, is not mine to give, except for whom it is prepared."

41 And the TEN, having heard, were indignant against James and John.

42 And Jesus, having called them, he says to them, "You know that those presuming to rule the nations do it over them, and therefore the ones exercise authority over them."

43 But it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever among you may desire to become

* VATICAN MANUSCRIPT.—34. spit on him, and scourge him.

he. 35. two sons.

light. 37. the Left.

42. And JESUS. 43. it is not so among you.

† 23. Matt. xx. 20.

xx. 20, 28; Mark ix. 33; Luke ix. 48.

38. or.

41. Matt. xx. 21.

† 41. Matt. xx. 21.

39. indeed—omit.

44. among you.

† 42. Luke xxii. 28.

† 42. Matt.

34. after Three Days

35. ask thee.

37. 11 o.

40. or at the Left.

41. among you.

† 42. Matt.

ἵνα γινώσκῃς πρώτος, ἔσται πάντων δούλος·
of you to become first, shall he of all a slave;
καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακον-
and for the son of the man not came to be
ῆσθαι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν
served, but to serve, and to give the life
αὐτοῦ λύτρον ἀντὶ πολλῶν.
of himself a ransom for many.

45 Καὶ ἐρχονται εἰς Ἱερὶχὸν καὶ ἐκπορευόμενοι
And they come into Jericho; and going out
αὐτὸν ἀπὸ Ἱερὶχου, καὶ τῶν μαθητῶν αὐτοῦ, καὶ
of him from Jericho, and the disciples of him, and
οὐλοῦ ἱκανοῦ, υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφ-
a crowd great, a son of Timaeus, Bartimaeus the blind,
λός, ἐκαθήτο παρὰ τὴν ὁδὸν προσαίτων. 47 Καὶ
sat by the way begging. And
ἀκούσας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστίν, ᾤρξατο
hearing, that Jesus the Nazarine is, he began
κραγεῖν καὶ λέγειν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλε-
to cry out and to say, The son of David, Jesus, have pity
σον με. 48 Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα
on me. And rebuked him many, so that
σιωπήσῃ· ὁ δὲ πολλὰ μᾶλλον ἐκραγεῖν· Τί
be silent; he but much more cried out; O son
Δαυὶδ, ἐλεῆσον με. 49 Καὶ στας ὁ Ἰησοῦς,
of David, have pity on me. And stopping the Jesus,
εἰπὼν αὐτῷ φωνήσῃ· καὶ φωνῶσι τὸν τυφ-
to him to be called; and they called the blind,
λόν, λεγόντες αὐτῷ· θάρσει, ἑγείρε· φωνεῖ
saying to him; Take courage, rise up; he calls
σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνασ-
him. He and throwing off the mantle of himself, arising,
τας ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς
came to the Jesus. And answering
λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῆσω σοί;
say to him the Jesus, What dost thou wish I may do for thee?
Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνί, ἵνα ἀνα-
The blind said to him; Rabbi, that I may
βλέψω. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τάχα· ἡ
use again. The and Jesus said to him; O! the
πίστις σου σῶσέ σε. Καὶ εὐθὺς ἀνεβλέψε,
faith of thee saved thee. And immediately he saw again,
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
and followed him in the way.

ΚΕΦ. ΙΑ'. 11.

1 Καὶ ὅτε ἐγγιζοῦσιν εἰς Ἱερουσαλὴμ, εἰς
And when they draw near to Jerusalem,
Βηθαθαῖ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαι-
Bethphage and Bethany, to the mountain of the olive
ων, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ
tree, he sends two of the disciples of himself, and

* VATICAN MANUSCRIPT.—48. Bartimaeus, a Blind Beggar, the son of Timaeus, sat by the
road. And. 49. Son of David, Jesus, have. 50. said, "Call him." And. 50.
I. rising up came. 51. him on the road. 1. THAT MOVES which is.

† 48. Bartimaeus, is considered by many to be a real name, and not an explanation of his name
Timaeus. † 49. Or upper garment. This was of considerable dimensions, and enveloped
the whole body. In those hot countries, they threw it aside when they were at work, or
were in the bed.—*Waldieff*. † 51. Rabbi, an intensified signification of Rabbi,
our master. *Mr. Master*; the highest title of honor in the Jewish schools. It is only used in one
place in the New Testament—John xx. 16.

† 48. Matt. ix. 36. † 49. Matt. xx. 30; Luke xviii. 35. † 52. Matt. ix. 28; Mark
v. 34. † 1. Matt. xxi. 1; Luke xix. 29; John xii. 14.

Chief, shall be the Slave of All.

45 † For even the SON of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 † And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, * a Blind Beggar, † Bartimeus, (the son of Timaeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarite, he began to cry out, and say, "Jesus, son of David, have pity on me!"

48 And many charged him to be silent; but HE cried out much more, "Son of David, have pity on me!"

49 And Jesus stopping, * said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, * leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabboni! that I may receive my sight."

52 And JESUS said to him, † "Go; thy FAITH has restored thee." And he immediately received sight, and followed * him on the ROAD.

CHAPTER XI.

1 And † when they drew near to Jerusalem, to Bethphage, and Bethany, near the MOUNT OF OLIVES, he sends Two of his DISCIPLES,

λεγει αυτοις· ² Ἰπαγετε εἰς τὴν κωμὴν τὴν
says to them: Go you into the town that
κατεναντι ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι
opposite you; and immediately entering
εἰς αὐτήν, εὐρήσετε πῶλον δεδεμενον, ἐφ' ὃν
into her, you will find a colt having been tied, upon which
οὐδεὶς ἀνθρώπων κεκαθίκε· λυσάντες αὐτον
no one of men has sat; having loosed him
ἀγαγετε. ³ Καὶ εἰαν τις ὑμῖν εἴπῃ· Το ποι-
teal you. And if any one to you should say, Why do
εἰτε τούτο; εἰπατε· * [Ὅτι] ὁ κύριος αὐτου
you this? say you: [That] the master of him
χρεῖαν ἔχει· καὶ εὐθὺς αὐτον ἀποστελλεῖ
need has, and immediately him he will send
ὧδε. ⁴ Ἀπῆλθον δὲ, καὶ εὗρον πῶλον δεδεμενον
here. They went and, and found a colt having been tied
πρὸς τὴν θύραν ἐξω ἐπὶ τοῦ ἀμφοδου· καὶ
near the door without in the street; and
λυοῦσιν αὐτον. ⁵ Καὶ τινες τῶν ἐκεῖ ἐστήκο-
they loose him. And some of those there stand-
των ἔλεγον αυτοῖς· Τι κοίεῖτε λυόντες τὸν
ing said to them; What do you loosing the
πῶλον; ⁶ Οἱ δὲ εἶπον αυτοῖς καθὼς ἐνετείλατο
colt? They and said to them even as commanded
ὁ Ἰησοῦς· καὶ ἀφηκαν αὐτοὺς. ⁷ Καὶ ἤγαγον
the Jesus; and they, offered them. And they led
τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβαλλουσιν
the colt to the Jesus, and they threw upon
αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκαθίσεν ἐπ' αὐτῷ.
him the mantles of themselves; and he sat upon him.
⁸ Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν
Many and the mantles of themselves spread in the
ὁδόν· ἄλλοι δὲ στοιβάδας ἐκόπτον ἐκ τῶν
way; others and branches cut off from the
δενδρῶν, * [καὶ ἐστρώννουν εἰς τὴν ὁδόν.]
trees, [and scattered in the way.]
⁹ Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθούντες
And those going before and those following
ἐκραζον, * [λέγοντες.] Ὡσαννα· εὐλογημένος
did cry, [saying. Hosanna; worthy of blessing
ὁ ἐρχόμενος * [ἐν ὀνοματι κυρίου·] ¹⁰ εὐλογη-
he coming [in name of Lord;] worthy of
μεν ἢ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
blessing the coming kingdom of the father of us
Δαυὶδ· Ὡσαννα ἐν τοῖς ὑψίστοις. ¹¹ Καὶ εἰσηλ-
David; Hosanna in the highest. And en-
θεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, * [καὶ] εἰς τὸ
tered into Jerusalem the Jesus, [and] into the
ἱερὸν· καὶ περιβλεψάμενος πάντα, οὔρας ἡβη
temple; and having looked round on all, evening now
οὐσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ
being the hour, he went out to Bethany with
τῶν δώδεκα.
the twelve.

¹² Καὶ τῇ ἐπαυρίῳ ἐξελθόντων αὐτῶν ἀπὸ
And the next day coming out of them from

2 and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has yet sat: loose him, and bring him.

3 And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

4 And they went and found a Colt fastened at the DOOR outside, in the STREET; and they loose: it.

5 And some of THOSE STANDING there, said to them, "Why do you loose the COLT?"

6 And THEY said to them as JESUS had directed; and they allowed them.

7 And they led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

8 And many spread their GARMENTS on the ROAD; and others cut Branches, from the TREES, and scattered them on the ROAD.

9 And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" "Blessed be HE who comes in the Name of 'Jehovah!'"

10 "Blessed be the coming KINGDOM of our FATHER David!" "Hosanna in the HIGHEST heaven!"

11 And JESUS went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being EVENING, he went out to Bethany, with the TWELVE.

12 And the NEXT DAY, as they were coming from Bethany, he was hungry;

* VATICAN MANUSCRIPT.—2, yet sat. bring. 8. Branches, cut down out of the temple. And early, 2, and scattered in the way—omit. 9, saying—omit. 11, and—omit.

2. That—omit. 8. And early, 2, and scattered in the name of the Lord—omit.

6. said; and. 7. 2, and scattered in the name of the Lord—omit. 11, be.

† 8. Matt. xxi. 8. † 9. Ps. cxviii. 80. † 10. Ps. cxviii. 7. † 11. Matt. xxi. 12.

† 10. Ps. cxviii. 7.

† 11. Matt.

Βηθανίας, εψείρασε· ¹³ και ιδων συκην μακρο-
Bethany, he was hungry, and seeing a fig tree at a dis-
θεν, εχουσαν φυλλα, ηλθεν, ει αρα ευρησει
tamen, having leaves, he went, if perhaps he will find
τι εν αυτη· και ελθων εκ' αυτην, ουδεν
any thing on her, and coming to her nothing
ευρεν ει μη φυλλα· ου γαρ ην καιρος συκων.
he found except leaves: not for it was season of figs.

¹⁴ Και αποκριθεις ειπεν αυτη· Μηκειτι εκ σου
Ans! answering he said to her: No more of thee
εις τον αιωνα μηεις καρπων φαγοι· Και
to the age no one fruit may eat: And

ηκουον οι μαθηται αυτου. ¹⁵ Και ερχονται εις
heard the disciples of him. And they come to

Ιερουσαλυμα· και εισελθων εις το ιερον ηρξατο
Jerusalem: and going into the temple he began

εκβαλλειν τους πωλουντας και αγοραζοντας εν
to cast out those selling and buying in

τω ιερω· και τας τραπεζας των κολλυβιστων,
the temple: and the tables the money-changers,

και τας καθεδρας των πωλουντων τας περιστε-
and the seats of those selling the doves

ρας καταστρεψαι· ¹⁶ και ουκ ηφισεν, ινα τις
he overturned: and not suffered, that anyone

διεραγκη σκευος δια του ιερου. ¹⁷ Και εδιδασ-
should carry an article through the temple. And he taught,

κε, λεγων * [αυτοις·] Ου γεγραπται· "Οτι
saying [to them:] Not is it written: "That

ο οικος μου, οικος προσευχης κληθησεται
the house of me, a house of prayer shall be called

πασι τοις εθνεσιν· υμεις δε εποιησατε αυτον
for all the nations: ye but have made it

σπηλαιον ληστων." ¹⁸ Και ηκουσαν οι γραμ-
a den of robbers." And heard the scribes

ματαις και οι αρχιερεις, και εζητουν πως αυτον
and the high-priests, and they sought how him

απολεσουσιν· εφοβουντο γαρ αυτον, οτι πας ο
they might destroy: they feared for him, because all the

οχλος εξεπληροσαστο επι τη διδαχη αυτου. ¹⁹ Και
crowd was amazed at the teaching of him. And

οτε σφς εγενετο, εξεπορευετο εξω της πολεως.
when evening it became, he went out of the city.

²⁰ Και πρωι παραπορευομενοι, ειδον την
And in the morning passing along, they saw the

13 and observing a Fig-
tree, at a distance, having
Leaves, he went to search
for fruit on it, (for it
was not yet the SEASON
for Figs.) And having
come to it, he found nothing
but Leaves.

14 Then he said to it.
+ "Let no one eat Fruit
of thee to the AGE!" And
his DISCIPLES heard him.

15 + And they came to
Jerusalem; and going into
the TEMPLE, he drove out
THOSE SELLING and buy-
ing, and overturned the
TABLES of the BANKERS,
and the SEATS of THOSE
SELLING DOVES;

16 and would not permit
any one to carry an Article
through the TEMPLE.

17 He also taught * and
said, "Is it not written,
+ 'My HOUSE shall be
called a House of Prayer
for ALL NATIONS?' but ye
have made it a Den of
Robbers."

18 + And the *HIGH-
PRIESTS and the SCRIBES
heard, and sought how
they might destroy him;
they might destroy him;
for they feared him, Be-
cause ALL the CROWD was
astonished at his TEACH-
ING.

19 And when it was
Evening, he went out of
the CITY.

20 + And passing along
in the Morning, they saw

* VATICAN MANUSCRIPT.—13. SEASON. 17. and said, "Is it not." 17. to them
—omit. 18. HIGH-PRIESTS and the SCRIBES.

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are—"Let not strangers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let not men be permitted to fill themselves with them, but not to carry any away." That some ripe figs might be expected on fig-trees at that time of the year will appear, says Pearce, from the following considerations:—"Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. On the 11th day after the Sabbath, which followed the Passover, the first-fruits were to be offered to God in the temple." Lev. xxiii. 11. The leaves on the tree indicated that summer was nigh, Matt. xxi. 32, and that fruit might be reasonably expected, especially as the fig-tree sheds forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. † 14. That is, those on fire gathering them. † 15. Some call them figs, but to this miracle of our Savior, and a fig-tree had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of illustrating a great moral truth on the minds of his disciples.

13. Matt. xxi. 19. 14. Matt. xxi. 12. Luke xix. 45. John ii. 14. 17. Isa. lvi. 7. 18. Matt. xxi. 43, 45. Luke xix. 47. 20. Matt. xxi. 19.

συκην ἐξηραμμένην ἐκ ριζῶν· ²¹ Καὶ ἀναμ-
 νησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἰδε, ἡ
 συκὴ, ἣν κατηράσω, ἐξηρανται. ²² Καὶ
 ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε πίσ-
 τιν θεοῦ. ²³ Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὅς ἂν
 εἴπῃ τῷ ὄρει τούτῳ· Ἀρθῇτι, καὶ βληθῇτι
 εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ
 καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει
 γίνονται· ἔσται αὐτῷ ὃ εἰπῇ. ²⁴ Διὰ τούτου
 λέγω ὑμῖν, πάντα ὅσα ἂν προσευχομενοὶ αἰτεῖ-
 θε, πιστεύετε ὅτι λαμβανετε, καὶ ἔσται ὑμῖν.
²⁵ Καὶ ὅταν στήκητε προσευχομενοὶ, ἀφίετε, εἰ
 τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ
 ὁ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν τὰ παρα-
 τώματα ὑμῶν. ²⁶ Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδε
 ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφήσει τὰ
 παραπτώματα ὑμῶν. ²⁷ Καὶ ἐρχονται πάλιν
 εἰς Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦν-
 τος αὐτοῦ, ἐρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς
 καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁸ καὶ
 λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
 καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα
 ταῦτα ποιεῖς; ²⁹ Ὁ δὲ Ἰησοῦς * [ἀποκριθεὶς]
 εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς * [καγῶ] ἵνα
 ἀποκριθῆτε μοι, καὶ ἐρω ὑμῖν, ἐν
 ποίᾳ ἐξουσίᾳ ταῦτα ποίω. ³⁰ Τοῦ βαπτίσμα

the fig-tree without
 away from the roots.
 21 And Peter re-
 membering, says to him, "Rab-
 bi, behold, the fig-tree
 which thou didst curse, is
 withered away."
 22 And Jesus answering
 says to them, "I have Faith
 in God."
 23 For indeed I say to
 you, That whoever should
 say to this MOUNTAIN, 'Be
 raised up, and thrown into
 the sea,' and should not
 doubt in his heart, but
 believe that what he says
 is being done; he shall
 have it.
 24 For this reason I
 say to you, That all things
 whatever you pray for,
 and desire, believe that
 you will receive, and you
 shall have them.
 25 And when you stand
 praying, forgive, if you
 have anything against any
 one; that also the father
 of yours in the
 HEAVENS may forgive you
 your offences.
 26 But if you do not
 forgive, neither will the
 FATHER of yours in the
 HEAVENS forgive your of-
 fences."
 27 And they came
 again to Jerusalem. And
 as he was walking about in
 the temple, the high-
 priests, and the scrib-
 es, and the elders, came to
 him,
 28 and they said to
 him, "By What Authority
 dost thou these things?
 * or who empowered thee
 to do them?"
 29 And Jesus said to
 them, "I will ask you One
 Question; and if you an-
 swer me, I also will inform
 you by What Authority I
 do these things.

* VATICAN MANUSCRIPT.—23. what he says is being done; I shall have it. For this.
 24. pray for, and desire. 25. believe that you That you did receive. 26. they said. 28. or
 who. 29. answer me. omit. 30. also I omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. M8., and is omitted by sev-
 eral M88. and Versions.

‡ 23. Matt. xvii. 20; xxi. 21; Luke xvii. 6. § 24. Matt. vii. 7; Luke xi. 9; John
 xiv. 13; James i. 5. 6. ¶ 25. Matt. vi. 14; Col. iii. 13. || 26. Matt. xviii. 28.
 † 27. Matt. xxi. 23; Luke xx. 1.

Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀπεκ-
 of John from heaven was, or from men? answer
 ρήθητε μοι. ³¹ Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,
 to me. And they reasoned among themselves,
 λεγόντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, ἑρε-
 saying: If we should say, From heaven, he will say,
 Διατί οὖν οὐκ ἐπιστευσατε αὐτῷ; ³² Ἀλλ' εἰ
 Why then not did you believe him; But if
 εἰπώμεν· Ἐξ ἀνθρώπων· ἐφοβούντα τὸν λαόν·
 we should say, From men, they feared the people,
 ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι οὕτως
 all for held the John, that really
 προφήτης ἦν. ³³ Καὶ ἀποκριθέντες λέγουσι τῷ
 a prophet was. And answering they say to the
 Ἰησοῦ. Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς * [ἀποκρι-
 Jesus. No we know. And the Jesus (answer-
 θεις) λέγει αὐτοῖς· Οὐδε ἐγὼ λέγω ὑμῖν, ἐν
 me he says to them; Neither I say to you, by
 ποίᾳ ἐξουσίᾳ ταῦτα ποίω.
 what authority these things I do.

ΚΕΦ. ΙΒ'. 12.

¹ Καὶ ᾤρχετο αὐτοῖς ἐν παραβολαῖς λέγειν·
 And he began to them in parables to say,
 Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε
 a vineyard planted a man, and placed around
 φράγμα, καὶ ὠρυεν ὑπόληνον, καὶ φκαδομησε
 a border, and dug a vine-vat, and built
 πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδη-
 a tower; and let out it to husbandmen and went
 μασε. ² Καὶ ἀπέστειλε πρὸς τοὺς γεωργούς τῃ
 he sent to the husbandmen in the
 καιρῷ δουλοῦ, ἵνα παρα τῶν γεωργῶν λαβῇ
 a man, that from the husbandmen, he might receive
 ἀπὸ τὸν καρπὸν τὸν ἀμπελῶνος. ³ Οἱ δὲ λαβόν-
 of the fruit of the vineyard. They but taking
 τες αὐτὸν, εἰδὲραν, καὶ ἀπέστειλαν κενόν. ⁴ Καὶ
 him, they despised, and sent away empty. And
 πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλου·
 again he sent to them another slave.
 κῆκεῖνον λιθοβολήσαντες ἐκεφαλαιώσαν, καὶ
 and him pelting with stones they wounded on the head, and
 * [ἀπέστειλαν] ἠτιμάμενον. ⁵ Καὶ ἄλλον ἀπέ-
 (sent away) having dishonoured. And another he
 στείλει· κῆκεῖνον ἀπέκτειναν· καὶ πολλοὺς
 sent, and this they killed; and many
 ἄλλους, τοὺς μὲν θeronτες, τοὺς δὲ ἀποκτεν-
 others, some indeed saying, some but killing.
 ροντες. ⁶ Ἐτι * [οὖν] ἵνα υἱὸν εἶχον, ἀγαπήτον
 Yet [therefore] one son having, beloved
 * [αὐτόν,] ἀπέστειλε * [καὶ] αὐτὸν πρὸς αὐτοὺς
 (his himself,) he sent (and) him to them
 εἰσάγων, λέγων· Ὅτι ἐντραπήσονται τὸν υἱὸν
 him saying: that they will regard the son
 μου. ⁷ Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς·
 of us. These but the husbandmen said to themselves·

30 Was the **IMMERSION** of * **JOHN** from Heaven, or from Men? Answer me."

31 And they reasoned among themselves, saying, "If we should say, From Heaven; he will say, Why then did you not believe him?"

32 But * should we say, From Men;—"they feared the people; for all maintain that **JOHN** was really a Prophet.

33 And answering they say to **JESUS**, "We do not know." And **JESUS** says to them, "neither do I tell you by What Authority I do these things."

CHAPTER XII.

1 **†** And he began to address them in Parables. A Man planted a Vine-ard, and placed a Hedge about it, and dug a Wine-vat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the CULTIVATORS of the * **FRUITS** of the VINEYARD.

3 But * seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and * him they wounded in the head, and disgracefully treated.

5 And he sent Another, and him they killed; and Many Others, beating * some, and killing * some.

6 * Having yet One beloved Son, he sent him last to them, saying, 'They will respect my SON.'

7 But Those CULTIVATORS said among them-

* Vatican Manuscript.—30. JOHN. 31. should we say. 32. answering—omit. 2. fruits of. 4. him they wounded in the head. 5. some. 6. he had yet one Son, beloved; he sent. 6. therefore—omit. 6. of himself—omit. 6. also—omit.

† 1. See Note on Matt. xxi. 33. 2. 32. Matt. i. 1. 3; xiv. 5; Mark vi. 20. 3. 1. Matt. xxi. 33; Luke xxi. 9; See

1. Matt. xxi. 33; Luke xxi. 9; See

Ὅτι οὗτος ἐστὶν ὁ κληρονομος· δευτε, ἀποκ-
That this is the heir, come, we may
τεινωμεν αὐτον, καὶ ἡμῶν ἐσται ἡ κληρονομία.
kill him, and of us shall be the inheritance.

⁸ Καὶ λαβόντες αὐτον, ἀπέκτειναν, καὶ ἐξεβα-
And having taken him, they killed, and cast
λον ἐξω τοῦ ἀμπελῶρος. ⁹ Τί * [οὖν] ποιήσει
out of the vineyard. What [therefore] will do

ὁ κύριος τοῦ ἀμπελῶρος; Ἐλευσεται καὶ ἀπολε-
the lord of the vineyard? He will come and destroy

σει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα
the husbandmen, and will give the vineyard

ἄλλοις. ¹⁰ Οὐδε τὴν γραφὴν ταυτὴν ἀνεγνώτε-
to others. Not even the writing this have you read;

“Λίθον ὃν ἀπεδοκιμασάν οἱ οἰκοδομοῦντες, οὗτος
“A stone which rejected those building, this

ἐγενήθη εἰς κεφαλὴν γωνίας.” ¹¹ παρα κυρίου
was made into a head of a corner. by a Lord

ἐγενετο αὕτη, καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς
was done this, and it is wonderful in eyes

ἡμῶν.” ¹² Καὶ ἐζητοῦν αὐτον κρατῆσαι, καὶ
of us.” And they sought him to seize, but

ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ, ὅτι πρὸς
they feared the crowd; they knew for, that to

αὐτοὺς τὴν παραβολὴν εἶπε. Καὶ ἀφέντες
them the parable he spake. And leaving

αὐτον, ἀπῆλθον.
him, they went away.

¹³ Καὶ ἀποστείλουσιν πρὸς αὐτον τινὰς τῶν
And they send to him some of the

Φαρισαίων καὶ τῶν Ἑρῳδιανῶν, ἵνα αὐτον ἀγρευ-
Pharisees and of the Herodians, that him they might

σῶσι λόγῳ. ¹⁴ Οἱ δὲ ἐλθόντες λεγούσιν αὐτῷ·
catch in word. They and having come they say to him:

Διδασκαλε, οἴδαμεν, ὅτι ἀληθὴς εἶ, καὶ οὐ
O teacher, we know, that true thou art, and not

μέλει σοι περὶ οὐδενος· οὐ γὰρ βλέπεις εἰς
carest thou about no one; not for thou lookest into

πρόσωπον ἀνθρώπων, ἀλλ’ ἐκ ἀληθείας τὴν ὁδὸν
face of men, but in truth the way

τοῦ θεοῦ διδάσκεις· ἐξεστὶ κῆνον Καίσαρι
of the God thou teachest: Is it lawful tribute to Caesar

δοῦναι, ἢ οὐ; δόμεν, ἢ μὴ δόμεν; ¹⁵ Ὁ
to give, or not? should we give, or not should we give? He

δὲ εἰδὼς αὐτῶν τὴν ὑποκρίσιν, εἶπεν αὐτοῖς· Τί
but knowing of them the hypocrisy, said to them: Why

με πειράζετε; φέρετε μοι δηνάριον, ἵνα ἰδῶ.
me do you tempt? bring you to me a denarius, that I may see.

¹⁶ Οἱ δὲ πρῆγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἢ
They and brought. And he says to them: Of whom the

self; ‘This is the HEIR: come, let us kill him, and the INHERITANCE will be ours.’

⁸ Then seizing him, they killed him, and cast him out of the VINEYARD.

⁹ What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

¹⁰ Have you not ever read this SCRIPTURE:— ‘A Stone which the BUILDERS rejected, has become the Head of the Corner;

¹¹ this was performed by Jehorah, and it is wonderful in our Eyes.”

¹² And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

¹³ Then they send to him some of the PHARISEES, and of the HERODIANS, that they might ensnare Him in Conversation.

¹⁴ And having come, they say to him, “Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the appearance of men, but teachest the way of God in truth. † Is it lawful to pay Tax to Caesar, or not?

¹⁵ Should we pay, or should we not pay?” But HE, knowing their HYPOCRISY, said to them, “Why do you try Me? Bring me a Denarius, that I may see it.”

¹⁶ And THEY brought one. And he says to them,

* VATICAN MANUSCRIPT.—0. therefore—omit.

† 11. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xiv. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the imperator. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

‡ 10. P'm xxviii. 22.

‡ 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 26, 46.

‡ 13. Matt. xxii. 15; Luke xx. 20.

ΕΙΜΩ ΑΥΤΗ, ΚΑΙ ἡ ΕΠΙΓΡΑΦΗ; Οἱ δὲ Εἶπον αὐτῷ·
 likeness this, and the inscription? They and said to him;
 Καισαρος. 17 Καὶ * [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν
 Of (said). And (answering) the Jesus said
 * [αὐτοῖς]. Ἀποδοτε τὰ Καισαρος Καίσαρι,
 [to them.] Give you back the things of Caesar to Caesar,
 καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. Καὶ θαυμάσαν
 and the things of the God, to the God. And they wondered
 ἐν αὐτῷ. 18 Καὶ ἐρχονται Σαδδουκαῖοι πρὸς
 at him. And come Sadducees to
 αὐτόν, οἵτινες λεγούσιν ἀναστάσιν μὴ εἶναι·
 him, who say a resurrection not to be;
 καὶ ἐπηρώτησαν αὐτόν, λέγοντες· 19 Διδασκαλε,
 and they asked him, saying; 19 O teacher,
 Μωσὴς ἐγγράφει ἡμῖν, "ὅτι εἰς τίνος ἀδελφός
 Moses wrote for us, "that if any brother
 ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ
 should die, and should leave behind a wife, and children not
 εἶναι, ἵνα λαβῇ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
 should have, that should take the brother of him the wife
 καὶ αὐτοῦ, καὶ ἐκταύσῃ σπέρμα, τῷ ἀδελφῷ
 of him, and should raise up seed, to the brother
 αὐτοῦ." 20 Ἐπτα ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος
 of himself. 20 Seven brothers were; and the first
 ἔλαβε γυναῖκα, καὶ ἀπεθνήσκων οὐκ ἀφῆκε
 took a wife, and dying not left
 σπέρμα. 21 Καὶ ὁ δεύτερος ἔλαβεν αὐτήν,
 seed. And the second took her,
 καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ
 and died, and neither he left seed; and
 ὁ τρίτος ὁμοίως. 22 Καὶ * [ἔλαβεν αὐτήν]
 the third in like manner. And [took her]
 οἱ ἑπτα, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη
 the seven, and not left seed.
 πάντων ἀπέθανε καὶ ἡ γυνή. 23 Ἐν τῇ * [οὖν]
 of all also the woman. In the [therefore]
 ἀναστάσει, * [ὅταν ἀναστῶσι,] τίνος αὐτῶν
 resurrection, * [when they shall rise,] of whom of them
 ἔσται γυνή; οἱ γὰρ ἑπτα ἀσχον αὐτὴν γυναῖκα
 shall be a wife? the for seven had her a wife
 κα. 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
 And answering the Jesus said to them;
 Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς,
 Nor through this do you err, not knowing the writings,
 καὶ τὴν δυνάμιν τοῦ θεοῦ· 25 Ὅταν γὰρ ἐκ
 and the power of the God? When for out of
 νεκρῶν ἀναστῶσιν, οὐτε γαμοῦσιν, οὐτε
 dead (men) they may rise, neither they marry, nor
 γαμίσκονται, ἀλλ' εἰσιν ὡς ἀγγελοὶ ἐν τοῖς
 will give in marriage, but are as messengers in the
 οὐρανοῖς. 26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρον·
 heaven. Concerning but the dead (men), that they rise
 ταί, οὐκ ἀπεγύμνετε ἐν τῇ βιβλῷ Μωσέως, ἐπὶ
 they, not have you read in the book of Moses, at
 τοῦ βαιτοῦ ὡς εἶπεν αὐτῷ ὁ θεός, λέγων·
 the book as said to him the God, saying;
 "Ἐγὼ ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ
 the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and IN-
 SCRIPTURE is this?" And
 THEY said to him, "Ce-
 sar's."

17 And JESUS said,
 "Render the THINGS of
 Caesar, to Caesar; and the
 THINGS of GOD, to GOD."
 And they *wondered at
 him.

18 †Then the Sadducees,
 who say there is no Resur-
 rection, came to him, and
 asked him, saying,

19 "Teacher, Moses
 wrote for us, 'That if one's
 'Brother should die, and
 'leave a Wife behind, and
 'leave no Children, that his
 'BROTHER should take his
 'WIFE, and raise up Off-
 'spring for his BROTHER.'

20 †There were Seven
 Brothers; and the FIRST
 took a Wife, and dying,
 left no Child.

21 And the SECOND took
 her, and died, *leaving no
 Child; and the THIRD in
 like manner.

22 And the SEVEN left
 no Offspring. Last of all
 the WOMAN also died.

23 At the RESURREC-
 TION, Whose Wife will she
 be of them? for the SEVEN
 had her for a Wife."

24 And JESUS answering
 said to them, "Do you not
 err through this,—not
 knowing the SCRIPTURES,
 nor the POWER of God?"

25 For when they shall
 rise from the Dead, they
 will neither marry, nor be
 given in marriage; †but
 be as *THOSE ANGELS in
 the HEAVENS.

26 But concerning the
 DEAD, that they will rise,
 have you not read in the
 BOOK of Moses, at the
 WRISH, how God spoke to
 him, saying, †'I am the
 'God of Abraham, and the
 'God of Isaac, and the
 'God of Jacob?'

* YAVKIAN MANUSCRIPT.—17. answering—omit. 17. to them—omit. 17. greatly
 wondered at him. 21. leaving no Child. 22. took her—omit. 23. therefore—
 omit. 23. when they shall rise—omit. 23. THOSE ANGELS. 26. God. 26. God.

ὁ θεὸς Ἰακώβ." 27 Οὐκ ἐστὶν ὁ θεὸς νεκρῶν,
 1. a God of Jacob. Not in the God of dead (ones).
 ἀλλὰ ζώντων. ἡμῖς * [ὅν] πολὺ πλανασθε.
 but of living (ones). You [therefore] greatly err.

28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκουσας
 And approaching one of the scribes, having heard
 αὐτὸν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς
 them disputing, knowing that well to them
 ἀπεκριθῇ, ἐπηρώτησεν αὐτὸν Ποία ἐστὶ πρώτη
 he answered, asked him; Which is first
 πάντων ἐντολῇ; 29 Ὁ * [δε] Ἰησοῦς ἀπεκριθῇ
 of all commandment; The [and] Jesus replied
 αὐτῷ ὅτι πρώτη * [πάντων ἐντολῇ] "Ἀκούε
 him; That first [of all commandment]; "Hear thou
 Ἰσραὴλ, κυριεὶς, ὁ θεὸς ἡμῶν, κυριεὶς εἰς ἐστὶ
 Israel, a Lord, the God of us, Lord one is:

30 καὶ ἀγαπήσεις κυρίον τὸν θεόν σου ἐξ ὅλης
 and thou shalt love a Lord the God of thee out of whole
 τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,
 of the heart of thee, and out of whole of the soul of thee,
 καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης
 and out of whole of the mind of thee, and out of whole
 τῆς ἰσχύος σου." * [Αὕτη πρώτη ἐντολῇ].
 of the strength of thee." [This first commandment].

31 Καὶ δευτέρα * [ὁμοία,] αὕτη "Ἀγαπήσεις
 And second [like,] this: Thou shalt love
 τὸν πλησίον σου ὡς σεαυτὸν." Μείζων τούτων
 the neighbor of thee as thyself. Greater of these
 ἀλλῇ ἐντολῇ οὐκ ἐστὶ. 32 * [Καὶ] εἶπεν αὐτῷ
 another commandment not is. [And] said to him
 ὁ γραμματεὺς Καλῶς, διδασκαλε, ἐπ' ἀληθείας
 the scribe: Well, O teacher, in truth
 εἶπας, ὅτι εἰς ἐστὶ, καὶ οὐκ ἐστὶν ἄλλος πλην
 thou speakest, that one he is, and not is another besides
 αὐτοῦ. 33 καὶ το ἀγαπᾷ αὐτὸν ἐξ ὅλης τῆς
 him; and the to love him out of whole of the
 καρδίας, καὶ ἐξ ὅλης τῆς συνείσεως, * [καὶ ἐξ
 heart, and out of whole of the understanding, [and out of
 ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς ἰσχύος,
 whole of the soul,] and out of whole of the strength,
 καὶ το ἀγαπᾷ τὸν πλησίον ὡς ἑαυτὸν, πλείον
 and the to love the neighbor as himself, more
 ἐστὶ πάντων τῶν δλοκαυτωμάτων καὶ θυσιῶν.
 is of all of the whole burnt offerings and sacrifices.

34 Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν, ὅτι μετρώχως ἀπεκ-
 And the Jesus, seeing him, that discreetly hear-
 ρισθῇ, εἶπεν αὐτῷ Οὐ μακρὰν εἰ ἀπὸ τῆς βα-
 answered, said to him: Not far thou art from the king-
 σιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτολμα
 dom of the God. And no one no longer presumed
 αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 him to ask. And answering the Jesus
 εἶλεγε, ἰδὼν αὐτὸν, ὅτι μετρώχως ἀπεκ-
 said, teaching in the temple: How say thou the

27 He is not the * God of the dead, but of the Living; * you do greatly err."

28 † And one of the scribes, having heard them disputing, and perceiving that he had truly answered them, asked him, "Which is the Chief Commandment of all?"

29 Jesus replied to him, "The first * is — †: Hear, O Israel; Jehovah our * God is one Jehovah;

30 "and thou shalt love * Jehovah thy God with ALL * thy * Heart, and with ALL * thy * Soul, and with ALL * thy * Mind, and with ALL * thy STRENGTH."

31 And the second, this, — †: Thou shalt love thy * NEIGHBOR as thyself. There is no Other Com- mandment greater than these."

32 The scribe said to him, "Of a truth, Teacher, thou hast spoken well; for he is One, † and be- sides him there is no other;

33 and to LOVE him with ALL the UNDERSTAND- ing, and with ALL the STRENGTH, and to LOVE one's NEIGHBOR as one's self, is * abundantly more than ALL the WHOLE BURNT OFFERINGS and * Sacri- fices."

34 And Jesus perceiving That he had answered wisely, said to him, "Thou art not far from the KING- dom of God." † And no one presumed to question him any further.

35 † And Jesus said, while teaching in the TEM- PLE, "Why do the SCRIBES

* VATICAN MANUSCRIPT.—27. God.
 29. Broul.
 omit.
 more.
 30. Mind.
 31. And—omit.
 32. Sacrifices.

27. therefore—omit.
 29. Commandment of all—omit.
 30. This the First Commandment—omit.
 31. and with All the soul—omit.

27. you do greatly
 29. is.
 30. Hear.
 31. like—
 32. abundantly

† 28. Matt. xii. 35. † 29. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 15; Matt. xix. 37; Rom. xiii. 9; Gal. v. 14; James i. 8. † 32. Deut. iv. 30; Isa. xlv. 5; 14. xlv. 2. † 33. 1 Sam. xv. 22; Hosea vi. 6; Micah vi. 6—8. † 34. Matt. xxi. 28.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ :

³⁶ Ἀλλ' οὗτος γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ·

“Λέγει ὁ κυριὸς τῷ κυρίῳ μου· Καθὺν ἐκ δεξι-

ῶν μου, ὡς ἀνθ' τῶν ἐχθρῶν σου ὑποποδίσαν

ταὶ πόδας σου.” ³⁷ Αὐτὸς οὖν Δαυὶδ λέγει·

αὐτὸν κυρίον· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ ; Καὶ

ὁ πᾶς ὄχλος ἠκούει αὐτοῦ ἡδέως. ³⁸ Καὶ

ἐλεγεν ³⁹ [αὐτοῖς] ἐν τῇ διδασκαλίᾳ· Βλέπετε

ἐξ ὧν τῶν γραμματέων, τῶν θέλοντων ἐν στολαῖς

περιπατεῖν, καὶ σάπασμους ἐν ταῖς ἀγοραῖς,

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ

πρωτοκλισίας ἐν τοῖς δείπνοις· ὥστε κατασθίσουσιν

ταῖς οἰκίαις τῶν χηρῶν, καὶ προφασί· μακρὰ πρὸς

τοὺς ἐχθρούς· οὗτοι ἀλγίστοι ἐκ περισσοτέρου κρίμα.

⁴⁰ Καὶ καθίσας ⁴¹ [ὁ Ἰησοῦς] κατεναντίου τοῦ

θησαυροφυλακίου, εθεώρει πᾶς ὁ ὄχλος βαλλεί

ντας εἰς τὸν θησαυρὸν. Καὶ πολλοὶ

πλουτοὶ ἐβαλλόν πολλά. ⁴² Καὶ ἐλθούσα μία

χήρα πτωχή, ἐβάλε λιτὰ δύο, ὃ ἐστὶ κοδ-

ράντης. ⁴³ Καὶ προσκαλεσάμενος τοὺς μαθητάς

αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ

χήρα αὕτη ἢ πτωχή κλείον πάντων βεβλήκε

ται ἐν τῷ θησαυρῷ. ⁴⁴ Πάν

τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον·

αὕτη δὲ ἐκ τῆς ὑστερησέως αὐτῆς πάντα ὅσα

εἶχεν ἐβάλεν, ὅλον τὸν βίον αὐτῆς.

say, That the MESSIAH is a Son of David ?

³⁶ For David himself

said, by the Holy Spirit,

“Jehovah said to my

“Lord, Sit thou at my

“Right hand, till I put

“thine ENEMIES under-

“neath thy FEET.”

³⁷ David himself, there-

fore, calls him Lord, and

how then is he * His Son ?”

And the GREAT Crowd

heard him with pleasure.

³⁸ And he said in his

TEACHING, “Beware of

THOSE SCRIBES who DE-

SIRE to walk about in

Long robes, and love

Salutations in the MAR-

KETS,

³⁹ and the Principal

seats in the SYNAGOGUES,

and the Upper couch at

FEASTS ;

⁴⁰ [THOSE PLUNDERING

the FAMILIES OF WIDOWS,

and for a Show make long

Prayers ; these will receive

a heavier Judgment.”

⁴¹ † And sitting opposite

to the TREASURY, he be-

held how the CROWD cast

Money into † the TREASU-

RY ; and Many Rich men

cast in much.

⁴² And a poor Widow

approaching, cast in two

* VATICAN MANUSCRIPT.—37. His Son.

38. to them—omit.

41. JESUS—omit.

³⁶ In the original (Pec. ex. 1) it is Jehovah. But the Evangelist has adopted the version of LXX, which I suppose he could not venture to translate that word which every Jew re- veyed with a profound reverence, and could not pronounce it without danger of for- getting his claim to a future title. Wakefield.

³⁷ 38. The stoles were an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and noble persons, and were affected by the Jurists of the Pharisaical sect.—Bloomfield.

⁴⁰ 41. rather three-fourths of a farthing, or four mills. A *leptantena* (Lat. quadrans) was a small copper coin, equivalent to the fourth part of an assarius, or two *Lepta*.

† 38. Pec. ex. 1.

Mat. xxiii. 14.

† 39. Mat. xxiii. 1; Luke xx. 46.

† 41. Luke xxi. 1.

† 38. Luke xi. 43.

† 43. 2 Cor. viii. 17.

ΚΕΦ. ιγ. 13.

¹ Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,
And departing of him out of the temple,
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε,
says to him one of the disciples of him; O teacher,
ἰδε, ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαί.

² Καὶ ὁ Ἰησοῦς *^[ἀποκριθεὶς] εἶπεν αὐτῷ·
And the Jesus [answering] said to him;
Βλέπετε ταύτας τὰς μεγάλας οἰκοδομας; οὐ μὴ
Beeet thou these the great buildings? not not
ἀφελῇ λίθος ἐπὶ λίθῳ, ὅς οὐ μὴ καταλυθῇ.
may be left a stone upon a stone, which not not may be thrown down.

³ Καὶ κυθήμενου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,
And sitting of him on the mountain of the olive tree,
κατεναντὶ τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν
over against the temple, asked him privately
Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·
Peter, and James, and John, and Andrew;

⁴ Εἶπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί το
say to us, when these things shall be, and what the
σημεῖον, ὅταν μελλῇ πάντα ταῦτα συντελεσθῇ.
sign, when are about all these things to be ended?

⁵ Ὁ δὲ Ἰησοῦς *^[ἀποκριθεὶς αὐτοῖς,] ἤρξατο
The and Jesus [answering them,] began
λεγεῖν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.
to say; Take heed not any one you may deceive.

⁶ Πολλοὶ *^[γὰρ] ἐλεύσονται ἐπὶ τὸ ὄνοματί μου,
Many [for] shall come in the name of me,
λεγοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανή-
saying; That I am; and many they will
σοῦσιν.

⁷ Ὅταν δὲ ἀκούσῃτε πολέμους καὶ
deceive. When and ye shall hear wars and
ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ *^[γὰρ]
reports of wars, not be disturbed; it behooves [for]
γενεσθαι· ἀλλ' οὕτω τὸ τέλος.

⁸ Ἐγερθήσεται
to take place; but so shall the end. Shall be raised up
γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεῖα ἐπὶ βασι-
for nation against nation, and kingdom against king-
λειαν· *^[καὶ] ἔσονται σεισμοὶ κατὰ τόπους,
dom; [and] shall be earthquakes in places,

*^[καὶ] ἔσονται λιμοὶ *^[καὶ ταραχαί.] Ἀρχαὶ
[and] shall be famines [and commotions.] Beginnings

CHAPTER XIII.

¹ † And as he was going out of the temple, one of his disciples says to him, "Teacher, see; † What Stones! and What Buildings!"

² And JESUS said to him, "Seest thou These GREAT Buildings? † there shall not be *left here a Stone upon a Stone; † all will be overthrown."

³ And as he was sitting on † the MOUNT of OLIVES opposite the temple, Peter, and James, and John, and Andrew asked him privately,

⁴ "Tell us, when these things will be?" and "What will be the signs when all these things are about to be accomplished?"

⁵ And JESUS began to * say to them, † "Beware, that no one deceive You."

⁶ Many will come in my NAME, saying, "I am he;" and will deceive Many.

⁷ And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the end is not yet.

⁸ For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the * Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—omit.
them—omit. 5. say to them, "Beware."
8. and—omit. 8. and—omit.

2. left here.
8. for—omit.

5. answering
7. for—omit.
8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.

† 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Cæsar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest towers standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it would think it to have ever been inhabited." Cæsar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Talmud of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them.

† 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. Matt. xxiv. 1; Luke xxi. 5.

† 3. Luke xix. 44.

† 4. Jer. xxix. 8; Eph. v

8; 2 Thess. ii. 2.

αδινωσ ταυτα. ⁹ Βλεπετε δε υμεις εαυτους·
of course these. Take heed but you yourselves:
παράδωκεσσι * [γάρ] υμας εις συνεδρια, και εις
they will deliver up [for] you to sanhedrims, and into
συναγωγας δαρσασθε, και επι ηγεμονων και
synagogues stand, and before governors and
βασιλεων σταθασθε, ενεκεν μου, εις μαρτυριον
hinge you will stand, on account of me, for a testimony

αυτοις. ¹⁰ Και εις παντα τα εθνη δει,
to them. And among all the nations it behoveth,
πρωτον κηρυχθηναι το ευαγγελιον. ¹¹ Όταν δε
first to be published the glad tidings. When but

αγωνισιν υμας παραδιδοντες, μη προμεριμνατε
they may lead you delivering up, not be anxious beforehand
τι λαλησετε, * [μηδε μελετατε·] αλλ' ο εαν
what you should speak, [nor be concerned:] but whatever
θυνη υμιν εν κεινη τη ωρα, τουτο λαλειτε·
may (to give to you in that the hour, this speak you;
ου γαρ εστε υμεις οι λαλουντες, αλλα το πνευμα
not for are you the speaking, but the spirit
το αγιον. ¹² Παραδωσει δε αδελφος αδελφον
the holy. Will deliver up and a brother a brother
εις θανατον, και πατηρ τεκνον· και εκραστη-
to death, and father a child; and they shall
σονται τεκνα επι γονις, και θανατωσουσιν
turn up children against parents, and deliver to death
αυτους. ¹³ Και εσσεθε μισουμενοι οκο παντων,
them. And you will be being hated by all,

διε το ονομα μου. ¹⁴ Ο δε υπομεινας εις τελος,
through the name of me. He but persevering to end,
εστος σωθησεται. ¹⁵ Όταν δε ιδητε το βδε-
thus will be saved. When but you may see the abomi-

λυγμα της ερημωσης εστας οπου ου δει· (ο
nation of the desolation having stood where not thought; (the
απαγγισσκων ροιτω) τότε οι εν τη Ιουδαια,
reading let him think,) then those in the Judaea,
φευγετωσαν εις τα ορη· ¹⁶ ε * [δε] επι του
let them flee to the mountains; he [and] on the
δοματος, μη καταβατω * [εις την οικιαν,] μηδε
roof, not let him go down [into the house,] nor

εισελθων, αραι τι εκ της οικιας αποτου·
enter, to take any thing out of the house of himself;
¹⁷ και ο εις τον αγρον ων, μη επιστρεψατω εις
and he in the field being, not let him turn into
τα οπισω, αραι το ιματιον αυτου. ¹⁸ Ουαι δε
the back, to take the mantle of him. Woe but
ταις εν γαστρι εχουσαις και ταις θηλαζουσαις
to the in womb having and to the giving suck

ον εκειναις ταις ημεραις. ¹⁹ Προσευχεσθε δε,
in those the days. Pray you but,
ινα μη γηνηται η φυλη υμων χειμωνος.
that not may be the sight of you of winter.

⁹ But †take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

¹⁰ †And the GLAD THINGS must first be published among All the NATIONS.

¹¹ †But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will speak, but the HOLY SPIRIT.

¹² And †Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

¹³ †And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

¹⁴ †But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in JUDAEA ESCAPE to the MOUNTAINS;

¹⁵ †let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

¹⁶ and let not HIM who is in the FIELD return BACK to take his MANTLE.

¹⁷ †But alas for the PREGNANT and NURSING WOMEN in THOSE DAYS!

¹⁸ But pray that *it may not be in Winter;

* VATICAN MANUSCRIPT.—Ο. Γ. Γ. —
—and. 15. into the house—
—and.

11. NOR be concerned—
18. it may not be.

15. and

† 15. The peculiar construction of Eastern houses is here referred to. They were all of one piece, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction, therefore, is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xxiv. 9; Rev. ii. 10.
10. Luke xii. 11; xxi. 14.
11. Dan. ix. 27; Matt. xxiv. 15; Luke xxi. 20.

† 10. Luke xxiv. 14.
11. Matt. x. 17; Luke xxi. 14.
12. Matt. x. 21; xxiv. 10; Luke xxi. 18.

† 11. Matt. x.
12. Matt. x.
13. Luke xxi. 20.

19 Ἐσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα
Shall be for the days those affliction, such as
 οὐ γέγονε τοιαυτὴ ἀπ' ἀρχῆς κτίσεως, ἧς
not has been so great from a beginning of creation, which
 ἐκτίσεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γενήται.
created the God, till the now, and not may be.

20 Καὶ εἰ μὴ κύριος ἐκολοβώσε τὰς ἡμέρας, οὐκ
And if not a Lord shortened the days, not
 ἂν ἐσώθῃ πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκ-
should be saved all flesh; but on account of the cho-
 λεκτοὺς, οὓς ἐξελέξατο, ἐκολοβώσε τὰς ἡμέρας.
sen (ones), whom he has chosen, he has shortened the days.

21 Καὶ τότε εἰς τις ὑμῖν εἶπῃ· Ἰδοὺ, ὦδε ὁ
And then if anyone to you should say; Lo, here the
 χριστός· ἢ Ἰδοὺ, ἐκεῖ μὴ πιστεύετε. 22 Ἐγερ-
Anointed; or; Lo, here; not believe you. Shall

θήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται,
heralded for false anointed ones and false prophets
 καὶ θώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀπο-
and shall give signs and wonders, to the to de-
 πλανᾶν, εἰ δυνατόν, * [καὶ] τοὺς ἐκλεκτοὺς.
ceive, if possible, [even] the chosen.

13 *Τίμεις δὲ βλέπετε· * [ἰδοὺ,] προεῖρηκα ὑμῖν
You but take heed; [Iu.] I have foretold to you
 πάντα. 24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ
all. But in those the days, after

τὴν θλίψιν ἐκείνην, ὃ ἥλιος σκοτισθήσεται,
the affliction that, the sun shall be darkened,
 καὶ ἡ σελήνη οὐ δώσει τοφέγγος αὐτῆς,
and the moon not shall give the light of herself,

25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐσονται ἐκκλινόν-
and the stars of the heaven shall be fal-
 τες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς,
ling, and the powers, those in the heavens,
 σαλευθήσονται. 26 Καὶ τότε οὖν ὄνουνται τὸν υἱόν
shall be shaken. And then they shall see the son

τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλαις, μετὰ
of the man coming on clouds, with
 δυνάμεως πολλῆς καὶ δόξης. 27 Καὶ τότε ἀποσ-
power much and glory. And then he will

τελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξει τοὺς
send the messengers of himself, and he will gather the
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνέμων,
chosen (ones) of himself from the four winds,
 ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ. 28 Ἀπο-

δε τῆς συκῆς μαθετε τὴν παραβολὴν· ὅταν
but the fig-tree learn you the parable: when
 αὐτῆς ᾗδῃ ὁ κλάδος ἁβάλος γενήται, καὶ
of her now the branch tender may become, and
 ἐκφέρῃ τὰ φύλλα, γινώσκετε, ὅτι ἐγγύς το
may put forth the leaves, you know, that near the

19 for in those DAYS
 will be Distress, & such as
 has not been from the Be-
 ginning of the Creation,
 which God created, till
 now, nor ever will be.

20 And except the Lord
 cut short the DAYS, No
 Person could survive; but
 on account of the CHOSEN,
 whom he has selected, he
 has cut short the DAYS.

21 And then if any one
 should say to you, 'Behold,
 the MESSIAH is here!' or
 'Behold,—there!' believe
 it not;

22 because False Mes-
 siasms and False Prophe-
 ts will arise, and exhibit
 signs and Wonders, to de-
 ceive, if possible, the CHO-
 SEN.

23 † But be ye on your
 guard; I have forewarned
 you.

24 † But in Those DAYS,
 after that AFFLICTION, the
 † the SUN will be obscured,
 and the MOON will with-
 hold her LIGHT,

25 and * the STARS will
 fall out of HEAVEN, and
 THOSE POWERS in the
 HEAVENS will be shaken.

26 † And then they will
 see the SON of MAN coming
 in Clouds, with great Pow-
 er and Glory.

27 And then he will send
 forth * the MESSENGERS,
 and assemble his CHOSEN
 from the FOUR WINDS, from
 the Extremity of Earth to
 the utmost bound of Hea-
 ven.

28 Now learn a PARABLE
 from the FIG-TREE. When
 its BRANCH now becomes
 tender, and puts forth
 LEAVES, * it is known That
 SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit.
 fall out of HEAVEN, and THOSE POWERS.

23. lo—omit.
 27. the MESSENGERS.

25. the STARS will
 28. It is known That.

† 24. In Isaiah xlii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus ex-
 pressed, "the stars of heaven and the constellations thereof shall not give their light; the
 sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I
 will shake the heavens, &c." And the reader may find the same eastern manner of speaking in
 the following places of scripture:—Job xxx. 26; Eccl. xii. 3; Isa. xlv. 23; xxiv. 4; Is.
 xlii. 9; Ps. cv. 9; Ezek. xlii. 7, 8; Dan. vii. 10; Joel ii. 10, 20, 31; iii. 13; Amos v. 20;
 vii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

† 19. Dan. xii. 1; Matt. xxiv. 31. † 23. 2 Pet. iii. 17. † 24. Matt. xxiv. 28; Luke
 xxi. 28. † 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

Θερος εστιν. ²⁹ Οὐτως και υμεις, όταν ταυτα
 summer is. ²⁹ So also you, when these things
 εἴητε γιγνομενα, γινωσκετε, οτι εγγυς εστιν
 you may be coming to pass, know you, that near he is
 οτι θυραις. ³⁰ Αμην λεγω υμιν, οτι ου μη
 at doors. ³⁰ Amen I say to you, that not not
 παρελθῃ ἡ γενεα αὕτη, μεχρις οὗ παντα
 may pass away the generation this, till of whom all
 ταυτα γενηται. ³¹ Ὁ ουρανὸς και ἡ γῆ παρε-
 these may be done. The heaven and the earth shall
 λουσεται· οἱ δὲ λόγοι μου ου μη παρελθωσι.
 pass away; the but words of me not not may pass away.

³² Περὶ δε τῆς ἡμέρας κείνης ἢ τῆς ὥρας
 Concerning but the day that or the hour
 οὐδεὶς οἶδεν, οὐδε οἱ ἀγγελοὶ, οἱ ἐν οὐρανῷ,
 no one knows, nor the messengers, those in heaven,
 οὐδε ὁ υἱὸς, εἰ μὴ ὁ πατήρ. ³³ Βλέπετε, ἀγ-
 nor the son, if not the father. ³³ Take heed, watch
 ρυπνεῖτε * [και προσυκισθε·] ουκ οἰδατε γὰρ
 you [and pray you:] not you know for
 ποτε ὁ καιρὸς εστιν. ³⁴ Ὅς ἀνθρώπος ἀποδη-
 when the owner is. As a man going
 μος ἀφῆκε τὴν οἰκίαν αὐτοῦ, και δους τοῖς
 abroad leaving the house of himself, and having given to the
 δούλοισι αὐτοῦ τὴν ἐξουσίαν, * [και] ἕκαστῳ
 slaves of himself the authority, [and] to each one
 το ἐργὸν αὐτοῦ και τῷ θυρωρῷ ἐνετείλατο ἵνα
 the work of himself and to the porter he commanded that
 γρηγορῇ. ³⁵ Γρηγορεῖτε οὖν· ουκ οἰδατε γὰρ,
 he should watch. Watch you therefore; not you know for,
 ποτε ὁ κυριὸς τῆς οἰκίας ἐρχεται, ὡς, ἢ
 when the lord of the house comes, ὡς, or
 μεσονυκτίῳ, ἢ ἀλεκτοροφώνῳ, ἢ πρωί· ³⁶ μὴ
 midnight, or cock-crowing, or morning; lest
 ελθὼν ἐξαίφνης, εὕρῃ ὑμᾶς καθευδοντας.
 coming suddenly, he may find you sleeping.
 Ὡ· Ἄ δε υμῖν λεγω, πάνσι λεγω· Γρηγορεῖτε.
 What and to you I say, to all I say; Watch you.

ΚΕΦ. αδ'. 14.

¹ Ἦν δε το πασχα και τα αζυμα μετὰ δυο
 Was now the passover and the unleavened cakes after two
 ἡμέρας· και ἐξήτειν οἱ ἀρχιερεῖς και οἱ γραμ-
 days and sought the high priests and the scribes
 ματεῖς, πῶς αὐτὸν ἐν δολῇ κρατήσαντες ἀποκ-
 how him by deceit saying they
 τινώσω. ² Ἐλέγον δε· Μὴ ἐν τῇ ἑορτῇ,
 say. They said but; Not in the feast,
 μᾶλλον· ὁ θυρῶν ἐστὶν τοῦ λαοῦ.

³ Καὶ οὗτος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ
 And being of him in Bethany in the house
 Σιμωνος τοῦ λεπροῦ, κατακειμενου αὐτοῦ, ἤλθε
 of Simon the leper, reclining of him, came

²⁹ Thus also, when you shall see these things transpiring, know That he is near at the Doors.

³⁰ Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.

³¹ The HEAVEN and EARTH will fail; but my WORDS cannot fail.

³³ But concerning that DAY, * OF HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

³³ Take heed, watch; for you know not when the SEASON is.

³⁴ As a Man going abroad, leaving his HOUSE, and having given the AUTHORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

³⁵ Watch, therefore; for you know not when the MASTER of the HOUSE comes; * whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning;

³⁶ Lest coming unexpectedly he should find you sleeping.

³⁷ And what I say to you, I say to all, Watch."

CHAPTER XIV.

¹ Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

² For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

³ And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

* VATICAN MANUSCRIPT.—32. OF HOUR knows no man; not even an Angel in Heaven. 33. and say—said. 34. and—said. 35. whether at Evening. 36. For they said.

¹ 1. See xl. 2. 2. 34. Matt. xiv. 42; xiv. 13; Luke xii. 40; xxi. 31; Rom. xiii. 11; 1. Cor. v. 6. 3. 34. Matt. xiv. 42; xiv. 13. 4. 1. Matt. xxi. 2; Luke xiii. 31. 5. 34. xl. 26; xlii. 1.

γυνή έχουσα αλαβαστρον μυρον, καρδου
a woman having an alabaster box of balm, of spikenard
πιστικής πολυτελούς: * [και] συντριψασα το
genuine very costly: [and] breaking the
αλαβαστρον, κατέχεεν αυτου κατα της κεφαλής.
alabaster box, she poured off it down on the head.

4 Ήσαν δε τινες αγανακτούντες προς εαυτους,
Were and some being angry in themselves,
* [και λεγοντες:] Εις τι ή απώλεια αύτη του
[and saying:] For what the loss this of the

μυρου γεγονεν; 5 Ηδυνάτο γαρ τούτο το μυρον
balm has been made? Could for this the balm
πραθναι εκατω τριακοσίων δηνარიων, και
to be sold more three hundred denarii, and
δοθηναι τοις πτωχοις. Και ενεβριμωτο αυτην.
to be given to the poor. And they censured her.

6 Ο δε Ιησους ειπεν· Αφετε αυτην· τι αυτη
The but Jesus said, Let alone her; why to her
κόπους παρεχετε; καλον εργον ειργασατο εν
troublement present you? good a work she has wrought in
εμοι. 7 Πάντοτε γαρ τους πτωχους εχετε μεθ'
me. Always for the poor you have with

εαυτων, και, όταν θελητε, δύνασθε αυτους ευ
yourselves, and, when you will, you can them good
ποιησαι· εμε δε ου πάντοτε εχετε. 8 Ο εσχεν
to do; me but not always you have. Th. having

αύτη, εποίησε· προελαβε μυρισται μου τη σώμα
this, she has done; beforehand to anoint of me the body
εις τον ενταφιασμόν. 9 Αμην λεγω υμιν, όπου
for the burial. Indeed I say to you, wherever
αν κηρυχθω το ευαγγελιον τούτο εις όλον τον
may be published the glad tidings this in whole the
κοσμον, και ό εποίησεν αύτη λαληθήσεται, εις
world, also what she did this shall be spoken, for
μνημόσυνον αυτης.
a memorial of her.

10 Και ό Ιουδας ό Ισκαριωτης, εις των
And the Judas the Iscariot, one of the
δωδεκα, απηλθε προς τους αρχιερεις, ινα
twelve, went to the high-priests, that
παράδωκ αυτον αυτοις. 11 Οί δε ακουσαντες
he might deliver up him to them: They and hearing

εχαρτησαν· και επηγγειλαντο αυτω αργυριον
were glad; and. promised him silver

δυναται. Και εζητει, πως ευκαιρως αυτον
to give. And he sought, how conveniently him
παράδωκ. 12 Και τη πρώτη ήμερα των
he might deliver up. And the first day of the

αζυμων, ότε το πασχα εθουν, λεγου-
unleavened cakes, when the paschal lamb were sacrificed, they
σιν αυτω οι μαθηται αυτου· Που θελεις απελ-
say to him the disciples o him; where wilt thou having
θοντες ετοιμασωμεν, ινα φαγης το πασχα;
gone we make ready. that thou mayest eat the passover?

Woman came, having an Alabaster box of Balm of genuine Spikenard, very costly; and breaking the box, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has thus LOSS of the BALM been taken place?"

5 For "This BALM could have been sold for more than † Three hundred Denarii, and given to the poor." And they censured her.

6 But Jesus said, "Let her alone; why do you trouble the woman? She has done a Good Work for me."

7 † For you have the poor always among you, and when you will, you can do them good; but me you have not always.

8 Possessing This (Balm,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 "And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 † And THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 † Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMB was sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit.
could. 7. always do to them.

4. and saying—omit.
8. And indeed.

5. This BALM
10. THAT Judas Iscariot.

† 8. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balm would be forty-two dollars, or 48. lbs.

‡ 7. Deut. xv. 11.
Luke xiii. 7.

‡ 10. Matt. xxvi. 14; Luke xiii. 2, 4.

‡ 12. Matt. xxvi. 14.

ὅτι οὗτος ἐστὶν ὁ κληρονομός· δευτε, ἀποκ-
that this is the heir; come, we may
τεινόμεν αὐτον, καὶ ἡμῶν ἐστὶ ἡ κληρονομία.
kill him, and of us shall be the inheritance.

⁸ Καὶ λαβόντες αὐτον, ἀτεκτείναν, καὶ ἐξεβα-
and having taken him, they killed, and cast
λον ἐξω τοῦ ἀμπελῶνος. ⁹ Τί * [οὖν] ποιήσει
out of the vineyard. What [therefore] will do

ὁ κύριος τοῦ ἀμπελῶνος; Ἐλευσεται καὶ ἀπολε-
the lord of the vineyard? He will come and destroy
σει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα
the husbandmen, and will give the vineyard

ἄλλοις. ¹⁰ Οὐδε τὴν γραφὴν ταυτὴν ἀνεγνώτε-
to others. Not even the writing this have you read;

“Λίθον ὃν ἀπεδοκιμασάν οἱ οἰκοδομοῦντες, οὗτος
“A stone which rejected those building, this
ἐγενήθη εἰς κεφαλὴν γωνίας.” ¹¹ παρὰ κυρίου
was made into a head of a corner, by a Lord

ἐγενετο αὕτη, καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς
was done this, and it is wonderful in eyes
ἡμῶν.” ¹² Καὶ ἐζητοῦν αὐτον κρατῆσαι, καὶ
of us.” And they sought him to seize, but

ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ, ὅτι πρὸς
they feared the crowd; they knew for, that to
αὐτοὺς τὴν παραβολὴν εἶπε. Καὶ ἀφέντες
them the parable he spoke. And leaving

αὐτον, ἀπῆλθον.
him, they went away.

¹³ Καὶ ἀποστέλλουσι πρὸς αὐτον τινὰς τῶν
And they send to him some of the
Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτον ἀγρευ-
Pharisees and of the Herodians, that him they might

σῶσι λόγῳ. ¹⁴ Οἱ δὲ ἐλθόντες λεγουσὶν αὐτῷ
catch in word. They and having come they say to him:
Διδασκαλε, οἶδαμεν, ὅτι ἀληθὲς εἰ, καὶ οὐ
O teacher, we know, that true thou art, and not

μελεῖ σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς
carest thou about no one; not for thou lookest into
προσώπων ἀνθρώπων, ἀλλ’ ἐκ ἀληθείας τὴν ὁδὸν
face of men, but in truth the way

τοῦ θεοῦ διδάσκεις· ἐξέστι κησὶν Καίσαρι
of the God thou teachest: is it lawful tribute to Caesar
δοῦναι, ἢ οὐ; δοῦμεν, ἢ μὴ δοῦμεν; ¹⁵ Ὁ
to give, or not? should we give, or not should we give? He

δε εἰδὼς αὐτῶν τὴν ὑποκρισίν, εἶπεν αὐτοῖς· Τί
but knowing of them the hypocrisy, said to them: Why
με πειράζετε; φέρετε μοι δηνάριον, ἵνα ἰδῶ.
me do you tempt? bring you to me a denarius, that I may see.

¹⁶ Οἱ δὲ η̅γηκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ
They and brought. And he says to them: Of whom the

self; “This is the **WHIS**; come, let us kill him, and the **INHERITANCE** will be ours.”

⁸ Then seizing him, they killed him, and cast him out of the **VINEYARD**.

⁹ What will the **LORD** of the **VINEYARD** do? He will come and destroy those **CULTIVATORS**, and give the **VINEYARD** to others.

¹⁰ Have you not even read this **SCRIPTURE**?—† A Stone which the **BUILDERS** rejected, has become the **HEAD** of the **CORNER**;

¹¹ this was performed by Jehovah, and it is wonderful in our Eyes.”

¹² † And they sought to apprehend Him, but they feared the **CROWD**; for they knew that he had spoken the **PARABOL** respecting them; and leaving him, they went away.

¹³ † Then they send to him some of the **PHARISEES**, and of the **HERODIANS**, that they might ensnare Him in Conversation.

¹⁴ And having come, THEY say to him, “Teacher, we know that thou art sincere, and earnest for **TRUTH**; for thou lookest not to the appearance of **Men**, but teachest the **WAY** of **God** in **Truth**. † Is it lawful to pay **Tax** to **Cæsar**, or not?”

¹⁵ Should we pay, or should we not pay?” But HE, knowing their **HYPOCRISY**, said to them, “Why do you try Me? Bring me a **Denarius**, that I may see it.”

¹⁶ And THEY brought one. And he says to them,

* VATICAN MANUSCRIPT.—9. therefore—omit.

† 13. The Jews, whose religious system was theocracy, were of opinion, that they could not consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xiii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistracy. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—*Wakefield*.

† 10. 1^a m. cxviii. 22.

† 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 26, 28.

† 13. Matt. xxii. 15; Luke xx. 20.

εικον αὐτῆς, καὶ ἡ ἐπιγραφὴ; Οἱ δὲ εἶπον αὐτῷ:
 likeness this, and the inscription? They and said to him;
 Καισαρος. * Καὶ * [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν
 Of Cesar. And [answering] the Jesus said
 * [αὐτοῖς:] Ἀποδοτε τὰ Καισαρος Καισαρι,
 [to them.] Give you back the things of Cesar to Cesar,
 καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. Καὶ ἐθαύμασεν
 and the things of the God, to the God. And they wondered
 ἐν αὐτῷ. 18 Καὶ ἐρχονται Σαδδουκαῖοι πρὸς
 at him. And come Sadducees to
 αὐτὸν, οἵτινες λέγουσιν ἀναστάσιν μὴ εἶναι·
 him, who say a resurrection not to be;
 καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· 19 Διδασκαλε,
 and they asked him, saying, O teacher,
 Μωσὴς ἐγράψεν ἡμῖν, "ὅτι εἰς τινος ἀδελφός
 Moses wrote for us, "that if any brother
 ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ
 should die, and should leave behind a wife, and children not
 ἔσθαι, ἵνα λαβῇ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
 should have, that should take the brother of him the wife
 αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα, τῷ ἀδελφῷ
 of him, and should raise up seed, to the brother
 αὐτοῦ." 20 Ἐπτα ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος
 of himself." Seven brothers were; and the first
 ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε
 took a wife, and dying not left
 σπέρμα. 21 Καὶ ὁ δεύτερος ἔλαβεν αὐτὴν,
 seed. And the second took her,
 καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ
 and died, and neither he left seed; and
 ὁ τρίτος ὡσαύτως. 22 Καὶ * [ἐλάβεν αὐτὴν]
 the third in like manner. And [took her]
 ὁ ἕρκτα, καὶ οὐκ ἀφῆκεν σπέρμα. Ἐσχάτη
 the seven, and not left seed. Last
 πύττω ἀπέθανε καὶ ἡ γυνὴ. 23 Ἐν τῇ * [οὖν]
 of all died also the woman. In the [therefore]
 ἀναστάσει, * [ὅταν ἀναστῶσι,] τίνος αὐτῶν
 resurrection, [when they shall rise,] of whom of them
 ἔσται γυνή; οἱ γὰρ ἕρκτα ἀσχον αὐτὴν γυναῖκα
 shall be a wife? the for seven had her a wife
 αὐτῆς. 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
 And answering the Jesus said to them;
 Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς,
 Not through this do you err, not knowing the writings,
 ἀλλὰ τὴν δυνάμιν τοῦ θεοῦ; 25 Ὅταν γὰρ ἐκ
 consider the power of the God? When for out of
 νεκρῶν ἀναστῶσιν, οὐτε γαμοῦσιν, οὐτε
 dead (men) they may rise, neither they marry, nor
 γαμίσκονται, ἀλλ' εἰσιν ὡς ἀγγελοὶ ἐν τοῖς
 are given in marriage, but are as messengers in the
 οὐρανοῖς. 26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται,
 heavens. Concerning but the dead (men), that they rise
 τοῖς, οὐκ ἀπεγράψατε ἐν τῇ βιβλῷ Μωσέως, ἐπὶ
 not have you read in the book of Moses, at
 τοῦ βᾶτου ὡς εἶπεν αὐτῷ ὁ θεός, λέγων·
 the book as said to him the God, saying;
 "Ἐγὼ ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ
 the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and INSCRIPTION is this?" And they said to him, "Cesar's."

17 And Jesus said, "Render the THINGS of Cesar, to Cesar; and the THINGS of God, to God." And they *wondered at him.

18 ¶ Then the Sadducees, who say there is no Resurrection, came to him, and asked him, saying,

19 "Teacher, Moses wrote for us, 'That if one's Brother should die, and leave a Wife behind, and leave no Children, that his BROTHER should take his WIFE, and raise up Offspring for his BROTHER.'

20 There were Seven Brothers; and the first took a Wife, and dying, left no Child.

21 And the SECOND took her, and died, *leaving no Child; and the THIRD in like manner.

22 And the SEVEN left no Offspring. Last of all the WOMAN also died.

23 At the RESURRECTION, Whose Wife will she be of them? for the SEVEN had her for a Wife."

24 And Jesus answering said to them, "Do you not err through this,—not knowing the SCRIPTURES, nor the POWER of God?

25 For when they shall rise from the Dead, they will neither marry, nor be given in marriage; †but be as *THOSE ANGELS in the HEAVENS.

26 But concerning the DEAD, that they will rise, have you not read in the BOOK of Moses, at the MUSH, how God spake to him, saying, 'I *am the *God of Abraham, and the *God of Isaac, and the *God of Jacob?'

* VATICAN MANUSCRIPT.— 17. answering—omit. 17. to them—omit. 17. greatly wondered at him. 21. leaving no Child. 22. took her—omit. 23. therefore—omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 25. God. 25. God

† 12. Matt. xxii. 28; Luke xx. 27. † 25. 1 Cor. xv. 42, 43, 44. † 26. Exod. iii. 6

ὁ θεὸς Ἰακώβ." Ὁ οὐκ ἐστὶν ὁ θεὸς νεκρῶν,
i. e. God of Jacob. Not is the God of dead (ones.)
ἀλλὰ ζώντων. Ὑμεῖς * [οὖν] πολὺ πλανασθε.
but of living (ones.) You [therefore] greatly err.

23 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκουσας
And approaching one of the scribes, having heard
αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς
them disputing, knowing that well to them
ἀπεκρίθη, ἐκπρωτήσεν αὐτὸν Ποία ἐστὶ πρώτη
he answered, asked him; Which is first
παντῶν ἐντολῇ; 23 Ὁ * [δε] Ἰησοῦς ἀπεκρίθη
of all commandment; The [and] Jesus replied
αὐτῷ ὅτι πρώτη * [παντῶν ἐντολῇ] "Ἀκουε
t. 11. : That first [of all commandment;] "Hear thou
Ἰσραὴλ, κυριὸς, ὁ θεὸς ἡμῶν, κυριὸς εἰς ἐστὶ
Israel, a Lord, the God of us, Lord one is:

30 καὶ ἀγαπήσεις κυρίον τὸν θεόν σου ἐξ ὅλης
and thou shalt love a Lord the God of thee out of whole
τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,
of the heart of thee, and out of whole of the soul of thee,
καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης
add out of whole of the mind of thee, and out of whole
τῆς ἰσχύος σου." * [Αὕτη πρώτη ἐντολῇ.]
of the strength of thee." [This first commandment;]

31 Καὶ δευτέρα * [ὁμοία], αὕτη "Ἀγαπήσεις
And second [like], this: Thou shalt love
τὸν πλησίον σου ὡς σεαυτὸν." Μείζων τούτων
the neighbor of thee as thyself. Greater of these
ἄλλη ἐντολῇ οὐκ ἐστὶ. 32 * [Καὶ] εἰπὼν αὐτῷ
another commandment not is. [And] said to him

ὁ γραμματεὺς Καλῶς, διδασκαλε, ἐπ' ἀληθείας
the scribe: Well, O teacher, in truth
εἶπας, ὅτι εἰς ἐστὶ, καὶ οὐκ ἐστὶν ἄλλος πλην
thou speakest, that one he is, and not is another besides
αὐτοῦ 33 καὶ το ἀγαπᾷ αὐτὸν ἐξ ὅλης τῆς
him: and the loves him out of whole of the
καρδίας, καὶ ἐξ ὅλης τῆς συνείσεως, * [καὶ ἐξ
heart, and out of whole of the understanding, [and out of
ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς ἰσχύος,
whole of the soul,] and out of whole of the strength,

καὶ το ἀγαπᾷ τὸν πλησίον ὡς ἑαυτὸν, πλείον
and the loves the neighbor as himself, more
ἐστὶ παντῶν τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.
is of all of the whole burnt offerings and sacrifices.

34 Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν, ὅτι μετὰ ἑαυτοῦ ἀπεκ-
And the Jesus, seeing him, that devoutly he an-
ρίθη, εἶπεν αὐτῷ Οὐ μακρὰν εἰ ἀπὸ τῆς βα-
swered, said to him: Not far thou art from the king-
σιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτολμα
dom of the God. And no one no longer presumed
αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
him to ask. And answering the Jesus

εἶλετο, ὁ δίδασκων ἐν τῇ ἱερῇ Πῶς λεγούσιν οἱ
said, teaching in the temple: How say the

27 He is not the * God of the dead, but of the living; * you do greatly err."

28 † And one of the scribes, having heard them disputing, and perceiving That he had truly answered them, asked him, "Which is the Chief Commandment of all?"

29 Jesus replied to him, "The first * is.—† Hearken, Israel; Jehovah our * God is one Jehovah;

30 "and thou shalt love * Jehovah thy God with All thy * Heart, and with All thy * Soul, and with All thy * Mind, and with All thy STRENGTH."

31 And the second, this,—† Thou shalt love thy * NEIGHBOR as thyself. There is no Other Commandment greater than these."

32 The scribe said to him, "Of a truth, Teacher, thou hast spoken well; for he is One, † and be- sides him there is no other;

33 and to LOVE him with All the UNDERSTANDING, and with All the STRENGTH, and to LOVE one's NEIGHBOR as one's self, is * abundantly more than All the WHOLE BURNT OFFERINGS and * Sacrifices."

34 And Jesus perceiving That he had answered wisely, said to him, "Thou art not far from the KINGDOM of God." † And no one presumed to question him any further.

35 † And Jesus said, while teaching in the TEM- PLE, "Why do the scribes

* VATICAN MANUSCRIPT.—27. God.

err. 29. Soul. omit. more.

23. And—omit. 30. Mind. 32. And—omit. 33. Sacrifices.

† 23. Matt. xii. 25. xii. 27; Rom. xii. 9; Gal. v. 14; James ii. 8. 33. 1 Sam. xv. 22; Hoshea vi. 6; Micah vi. 6-8.

27. therefore—omit. 29. Commandment of all—omit. 30. This the First Commandment—omit. 32. and with All the soul—omit.

27. you do greatly 29. is. 30. Heart. 31. like— 32. abundantly

† 31. Lev. xix. 18; Matt. xii. 27; Deut. iv. 30; Isa. xlv. 6, 14. 34. Matt. xxi. 27.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ·
writes, that the Anointed soon is of David?

Ἄλλοις γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ·
Himself for David said by a spirit holy.

Ἄγειι ὁ κυριὸς τῶν κυρίων μου· Κάθου ἐκ δεξι-
Sits the Lord to the Lord of me; Sit thou at right
 ων μου, ἕως ἀνθῶ τοὺς ἐχθρούς σου ὑποποδίσαν-
of me, till I may place the enemies of thee a footstool
 τῶν ποδῶν σου.³⁶ 37 Ἄντος οὖν Δαυὶδ λέγει
of the feet of thee. Himself therefore David calls

αὐτοῦ κυρίου· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ; Καὶ
him Lord, and whence a son of him is he? And

ὁ πᾶς οὗλος ἤκουεν αὐτοῦ ἡδέως.³⁸ Καὶ
the great crowd heard him gladly. And

εἰπὼν * [αὐτοῖς] ἐν τῇ διδασκαλίᾳ αὐτοῦ· Βλέπετε
he said [to them] in the teaching of himself, Beware you

ἀπὸ τῶν γραμματέων, τῶν θελούντων ἐν στολαῖς
of the scribes, those desiring in long robes

περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,
to walk about, and salutations in the markets,

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
and first-seats in the synagogues, and

πρωτοκλισίας ἐν τοῖς δεῖπνοις.⁴⁰ οἱ κατασθίοντες
upper couches at the feasts; those devouring

τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσ-
the houses of the widows, and say how long are

τυχόμενοι· οὗτοι ἀληφόνται περισσοτέρον κρίμα.
saying; these will receive heavier judgment

Καὶ καθίσας * [ὁ Ἰησοῦς] κατεναντίου του
and sitting [the Jesus] over against the

θησαυρίου, εθεώρει πᾶς ὁ οὗλος βαλλεῖν
treasury, he beheld how the crowd casts

γὰλκον εἰς τὸ θησαυρικόν. Καὶ πολλοὶ
coins into the treasury. And many

πλουτοὶ ἐβαλλόν πολλά.⁴¹ Καὶ ἐλθούσα μία
rich cast much. And coming one

ἡρα πτωχή, ἐβála λίπτα δύο, ὃ ἐστὶ κοδ-
a poor, cast two two, which is a

μυτῆς.⁴² Καὶ προσκαλεσάμενος τοὺς μαθητάς
saying. And having called the disciples

αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ἡ
of himself, he said to them; Indeed I say to you, that the

χηρὰ αὕτη ἡ πτωχή πλείον πάντων βεβλήκε
as this the poor more of all has cast

τῶν βαλόντων εἰς τὸ θησαυρικόν.⁴³ Πάν-
of them casting into the treasury. All

τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβαλλόν·
for out of the abounding fulness to them have cast;

αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα
she herself of the poverty of herself allasmuch as

εἶχεν ἐβάλεν, ὅλον τὸν βίον αὐτῆς.
she had cast, whole the living of herself.

say, That the MESSIAH is a Son of David?

36 For David himself said, by the Holy Spirit, † "Jehovah said to my LORD, Sit thou at my Right hand, till I put † thine ENEMIES under-neath thy FEET."

37 David himself, there-fore, calls him Lord, and how then is he † His Son?" And the GREAT Crowd heard him with pleasure.

38 And he said in his TEACHING, † "Beware of THOSE SCRIBES who DESIRE to walk about in † Long robes, and † love Salutations in the MAR-KETS,

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

40 † Those FLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a heavier Judgment."

41 † And sitting opposite to the TREASURY, he be-held how the CROWD cast Money into † the TREAS-URY; and Many Rich men cast in much.

42 And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.

43 And having called to him his DISCIPLES, he said to them, "Indeed I say to you, † That this poor WIDOW has cast in more than All of THOSE CASTING into the TREASURY;

44 for they All cast in out of their SUPERFLUITY, but SHE out of her POV-ERTY cast in all that she had,—her WHOLE LIVING."

* VATICAN MANUSCRIPT.—37. His Son.

38. to them—omit.

41. JESUS—omit.

* 36. In the original (Vat. ex. 1.) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew received with a profound reverence, and could not pronounce it without danger of forming his claim to a future state. Wakefield. † 38. The *stoles* was an Oriental garment depending to the ankles, and worn by persons of distinction, as Kings, Priests and honorable persons, and were affected by the Jurists of the Pharisaical sect.—*Blomfield*. † 41. Or rather three-fourths of a farthing, or four mills. A *quadran* (Lat. *quadrans*), was a Roman copper coin, equivalent to the fourth part of an *assarion*, or two *Lepta*.

† 36. Vat. ex. 1. Matt. xiii. 14.

† 37. Matt. xxiii. 1; Luke xx. 46. † 41. Luke xxi. 1.

† 38. Luke xxi. 43. † 43. 2 Cor. viii. 12

ΚΕΦ. ιγ'. 13.

¹ Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,
And departing of him out of the temple,
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε,
says to him one of the disciples of him; O teacher,
ἴδε, ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαί.
see, what stones and what buildings.

² Καὶ ὁ Ἰησοῦς * [ἀποκριθεὶς] εἶπεν αὐτῷ·
And the Jesus [answering] said to him;
Βλέπετε ταῦτας τὰς μεγάλας οἰκοδομας; οὐ μὴ
Seest thou these the great buildings? not
ἀφελῆν λίθος ἐπὶ λίθῳ, ὅς οὐ μὴ καταλυθῇ.
may be left a stone upon a stone, which not may be thrown down.

³ Καὶ κυθήμενον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,
And sitting of him on the mountain of the olive trees,
κατεραντὶ τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν
over against the temple, asked him privately
Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·
Peter, and James, and John, and Andrew;

⁴ Εἶπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί το
Say to us, when these things shall be, and what the
σημεῖον, ὅταν μελλῇ πάντα ταῦτα συντελεσθῆναι;
signs, when are about all these things to be ended?
θαί. ⁵ Ὁ δὲ Ἰησοῦς * [ἀποκριθεὶς αὐτοῖς,] ἤρξατο
The and Jesus [answering them,] began

λεγεῖν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.
to say; Take heed not any one you may deceive.

⁶ Πολλοὶ * [γὰρ] ἐλευσονται ἐπὶ τῷ ὀνόματι μου,
Many [for] shall come in the name of me,
λεγοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανή-
saying; That I am; and many they will

σοῦσιν. ⁷ Ὅταν δὲ ἀκούσῃτε πολέμους καὶ
deceive. When and ye shall hear wars and
ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ * [γὰρ]
reports of wars, not be disturbed; it behoveth [for]
γενεσθαι· ἀλλ' οὕτω τὸ τέλος. ⁸ Ἐγερθήσεται
to take place; but notwithstanding the end. Shall be raised up

γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεῖα ἐπὶ βασι-
for nation against nation, and kingdom against king-
λιαν· * [καὶ] ἔσονται σεισμοὶ κατὰ τόπους,
dom; [and] shall be earthquakes in places,

* [καὶ] ἔσονται λιμοὶ * [καὶ ταραχαί.] Ἀρχαί
[and] shall be famines (and commotions.) Beginnings

CHAPTER XIII.

¹ † And as he was going out of the temple, one of his disciples says to him, "Teacher, see; † What Stones! and What Buildings!"

² And JESUS said to him, "Seest thou These GREAT Buildings? † there shall not be † left here a Stone upon a Stone; † all will be overthrow." †

³ And as he was sitting on † the MOUNT of OLIVES opposite the temple, Peter, and James, and John, and Andrew asked him privately,

⁴ "Tell us, when these things will be?" and "What will be the sign when all these things are about to be accomplished?"

⁵ And JESUS began to † say to them, † "Beware, that no one deceive you.

⁶ Many will come in my NAME, saying, "I am he; and will deceive Many.

⁷ And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the end is not yet.

⁸ For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the † Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—omit.
them—omit. 5. say to them, "Beware."
8. and—omit. 8. and—omit.

2. left here.
6. for—omit.
8. and commotions—omit.

5. answering
7. for—omit.
8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.

† 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Caesar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest towers standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." —He also, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Talmud of Haimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them.

† 1. Matt. xxiv. 1; Luke xxi. 5.
6; 2 Thess. ii. 2.

† 2. Luke xix. 44.

† 3. Jer. xxix. 8; Eph. v.

ἀκούετε ταῦτα. ⁹ Βλέπετε δε ὑμεῖς αὐτοὺς·
of yourselves their. Take heed but you yourselves:
παράδουσαι· * [γὰρ] ὑμᾶς εἰς συνέδρια, καὶ εἰς
they will deliver up (for) you to synedrims, and into
συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ
synagogues you will be beaten, and before governors and
βασίλεων σταθῆσεσθε, ἐνέκινεμον, εἰς μάρτυριον
things you will stand, on account of me, for a testimony
αὐτοῖς. ¹⁰ Καὶ εἰς πάντα τὰ ἔθνη δεῖ,
to them. And among all the nations it behooves,
πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ¹¹ Ὅταν δὲ
first to be published the glad tidings. When but
ἀκούσιν ὑμᾶς παραδιδόντες, μὴ προμερίμνητε
they may hear you delivering up, not be anxious beforehand
τὴ λαλήσετε, * [μὴδε μελετάτε·] ἀλλ' ὅ ἐαν
that you should speak, [nor be concerned:] but whatever
δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε·
may be given to you in that the hour, this speak you;
οὐ γὰρ ἐστὲ ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα
not for us you the speaking, but the spirit
τὸ ἅγιον. ¹² Παραδώσει δὲ ἀδελφὸς ἀδελφὸν
the holy. Will deliver up and a brother a brother
εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἀναστή-
to death, and father a child; and they shall
σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν
rise up children against parents, and deliver to death
αὐτοὺς. ¹³ Καὶ ἐσθῆθε μισούμενοι ὑπο πάντων,
them. And you will be being hated by all,
διὰ τὸ ὄνομα μου. ¹⁴ Ὁ δὲ ὑπομένεις εἰς τέλος,
through the name of me. He but persevering to end,
αὗτος σωθήσεται. ¹⁵ Ὅταν δὲ ἰδῇτε τὸ βδέ-
that will be saved. When but you may see the abomi-
λῆγμα τῆς ἐρημώσεως ἰστῶς ὅπου οὐ δεῖ· (ὁ
nation of the desolation having stood where not thought; (he
ἀπαγινώσκων νοεῖται) τότε οἱ ἐν τῇ Ἰουδαίᾳ,
reading let him think,) then those in the Judea,
φευγέτωσαν εἰς τὰ ὄρη· ¹⁶ ὁ δὲ * [δὲ] ἐπὶ τοῦ
let them flee to the mountains; he [and] on the
δωματος, μὴ καταβατῶ * [εἰς τὴν οἰκίαν,] μὴδε
roof, not let him go down [into the house,] nor
εἰσελθῶν, ἀραὶ τί ἐκ τῆς οἰκίας αὐτοῦ·
enter, to take any thing out of the house of himself;
καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρέψατω εἰς
and he in the field being, not let him turn into
τὰ ὀπίσω, ἀραὶ τὸ ἱμάτιον αὐτοῦ. ¹⁷ Οὐαὶ δὲ
to the an back, to take the mantle of him. Woe but
ταῖς ἐν γαστρὶ ἔχουσας καὶ ταῖς θηλαζούσαις
to the an womb having and to the giving suck
ἐν ἐκείραις ταῖς ἡμέραις. ¹⁸ Προσευχέσθε δε,
in those the days. Pray you but,
ἵνα μὴ γένηται ἡ φύλη ὑμῶν χειμῶνος.
that not may be the flight of you of winter.

9 But † take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

10 † And the GLAD TIDINGS must first be published among All the NATIONS.

11 † But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not you who will SPEAK, but the HOLY SPIRIT.

12 And † Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 † And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 † But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

15 † let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

16 and let not HIM who is in the FIELD return BACK to take his MANTLE.

17 † But also for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that * it may not be in Winter;

* VATICAN MANUSCRIPT.—O. for—omit.
—omit. 15. into the house—omit.

11. nor be concerned—omit.
18. it may not be.

12. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xlv. 9; Rev. II. 10.
10. Luke xlv. 11; xlv. 14.

† 10. Luke xlv. 14.
11. Matt. x. 21; xlv. 10; Luke xlv. 16.

† 11. Matt. x.
12. Matt. x.
13. Luke xlv. 17.

† 14. Dan. ix. 27; Matt. xlv. 18; Luke xlv. 20.

† 17. Luke xlv. 24

¹⁹ Εσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις, οἷα
 Shall be for the days those affliction, such as
 οὐ γέγονε τοιαυτὴ ἀπ' ἀρχῆς κτίσεως, ἧς
 not has been so great from a beginning of creation, which
 ἐκτίσεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.
 created the God, till the now, and not yet may be.

²⁰ Καὶ εἰ μὴ κύριος ἐκολοβώσε τὰς ἡμέρας, οὐκ
 And if not a Lord shortened the days, not
 ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκ-
 should be saved all flesh; but on account of the cho-
 λεκτοὺς, οὓς ἐξελεῖται, ἐκολοβώσε τὰς ἡμέρας.
 sen (ones), whom he has chosen, he has shortened the days.

²¹ Καὶ τότε ἐὰν τις ὑμῖν εἰπῇ· Ἰδοὺ, ὦδε ὁ
 And then if any one to you should say, Lo, here the
 χριστός· ἢ· Ἰδοὺ, ἐκεῖ· μὴ πιστεύετε. ²² Ἐγερ-
 Anointed; or, Lo, here; not believe you. Shall

θρονοῦνται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται
 be raised for false anointed ones and false prophets
 καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀπο-
 and shall give signs and wonders, to the to de-
 πλανᾶν, εἰ δυνατόν, * [καὶ] τοὺς ἐκλεκτοὺς.
 ceive, if possible, [even] the chosen.

²³ Ὑμεῖς δὲ βλέπετε * [ἰδοὺ], προειρηκὰ ὑμῖν
 You but take heed; [lo,] I have foretold to you
 πάντα. ²⁴ Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ
 all. But in those the days, after

τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται,
 the affliction that, the sun shall be darkened,
 καὶ ἡ σελήνη οὐ δώσει τοφῆγγος αὐτῆς·
 and the moon not shall give the light of herself;

²⁵ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐσονται ἐκκινῶν-
 and the stars of the heaven shall be fal-
 τες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς,
 lig, and the powers, those in the heavens,
 σαλευθήσονται. ²⁶ Καὶ τότε ὁφθονταὶ τὸν υἱόν
 shall be shaken. And then they shall see the son

τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλαις, μετὰ
 of the man coming on clouds, with
 δυνάμεως πολλῆς καὶ δόξης. ²⁷ Καὶ τότε ἀποσ-
 power much and glory. And then he will

τελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξει τοὺς
 send the messengers of himself, and he will gather the
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων,
 chosen (ones) of himself from the four winds,
 ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ. ²⁸ Ἀπὸ
 from an extremity of earth to an extremity of heaven. From

δε τῆς συκῆς μαθετε τὴν παραβολὴν· ὅταν
 but the fig-tree learn you the parable: when
 αὐτῆς ᾗδῃ ὁ κλάδος ἀνάλος γένηται, καὶ
 of her now the branch tender may become, and
 ἐκφυρτὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ
 may put forth the leaves, you know, that near the

¹⁹ for in those days
 will be Distress, [such as
 has not been from the Be-
 ginning of the Creation,
 which God created, till
 NOW, nor ever will be.

²⁰ And except the Lord
 cut short the days, No
 Person could survive; but
 on account of the CHOSEN,
 whom he has selected, he
 has cut short the days.

²¹ And then if any one
 should say to you, 'Behold,
 the MESSIAH is here!' or
 'Behold,—there!' believe
 it not;

²² because False Mes-
 sias and False Prophets
 will arise, and exhibit
 Signs and Wonders, to DE-
 CEIVE, if possible, the CHO-
 SEN.

²³ † But be ye on your
 guard; I have forewarned
 you.

²⁴ † But in Those DAYS,
 after that AFFLICTION, the
 † the SUN will be obscured,
 and the MOON will with-
 hold her LIGHT.

²⁵ and * the STARS will
 fall out of HEAVEN, and
 THOSE POWERS in the
 HEAVENS will be shaken.

²⁶ † And then they will
 see the SON OF MAN coming
 in Clouds, with great Pow-
 er and Glory.

²⁷ And then he will send
 forth * the MESSENGERS,
 and assemble his CHOSEN
 from the FOUR Winds, from
 the Extremity of Earth to
 the utmost bound of Hea-
 ven.

²⁸ Now learn a PARABLE
 from the FIG-TREE. When
 its BRANCH now becomes
 tender, and puts forth
 LEAVES, * it is known That
 SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit.
 fall out of HEAVEN, and THOSE POWERS.

23. lo—omit.

27. the MESSENGERS.

25. the STARS will

23. it is known That.

† 24. In Isaiah xlii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus ex-
 pressed, "the stars of heaven and the constellations thereof shall not give their light; the
 sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I
 will shake the heavens, &c." And the reader may find the same eastern manner of speaking
 in the following places of scripture:—Job xxx. 7, 8; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; 12;
 Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; Mic. i. 15; Amos v. 20;
 viii. 9; 2 Pet. iii. 10, 13; Rev. vi. 12—14.

† 20. Dan. xii. 1; Matt. xxiv. 21.

† 22. 2 Pet. iii. 17.

† 24. Matt. xxiv. 20; Luke

xxi. 28.

† 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. ²⁹ Οὕτω και υμεις, όταν ταυτα
 εἴδητε γινόμενα, γινώσκετε, ότι εγγυς εστιν
 ἐπι θυραις. ³⁰ Ἀμην λέγω ὑμιν, ότι ου μη
 παρελθῃ ἡ γενεα αὕτη, μεχρις οὗ παντα
 ταυτα γεινηται. ³¹ Ὁ οὐρανός και ἡ γῆ παρε-
 λευσεται· οἱ δὲ λόγοι μου ου μη παρελθωσι.

³² Περὶ δε τῆς ἡμέρας ἐκείνης ἡ τῆς ὥρας
 οὐδεὶς οἶδεν, ουδε οἱ ἀγγελοι, οἱ ἐν οὐρανῷ,
 ουδε ὁ υἱός, εἰ μη ὁ πατήρ. ³³ Βλέπετε, ἀγ-
 ρυπτε· * [και προσευχεσθε]· ουκ οἰδατε γαρ
 ποτε ὁ καιρός εστιν. ³⁴ Ὃς ἀνθρώπος ἀποδη-
 ρος ἀφείλεται τὴν οἰκίαν αὐτοῦ, και δους τοῖς
 δούλοις αὐτοῦ τὴν ἐξουσίαν, * [και] ἐκάστην
 το εἶργον αὐτοῦ και τῇ θυρῶν ἐνετείλατο ἵνα
 γρηγορῇ. ³⁵ Γρηγορεῖτε οὖν· ουκ οἰδατε γαρ,
 ποτε ὁ κυριός τῆς οἰκίας ἐρχεται, οὔτε, ἡ
 μεσονυκτίου, ἡ ἀλεκτοροφώναις, ἡ πρωί· ³⁶ μη
 ελθὼν ἐξαίφνης, εὐρη ὑμᾶς καθευδοντας.
³⁷ Ὁ ὅς ὑμιν λέγω, πασι λέγω· Γρηγορεῖτε.

ΚΕΦ. αδ'. 14.

¹ Ἦν δε τὸ πάσχα και τὰ αἷσμα μετα δυο
 ἡμέρας· και ἐζήτουν οἱ ἀρχιερεῖς και οἱ γραμ-
 ματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκ-
 τείνωσιν. ² Ἐλέγον δε· Μη ἐν τῇ ἑορτῇ,
 μήποτε θορυβὸς ᾖται τοῦ λαοῦ.

³ Και ὁρτός αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ
 Σίμωνος τοῦ λεπρῶν, κατακείμενου αὐτοῦ, ἤλθε

²⁹ Thus also, when you shall see these things transpiring, know That he is near at the Doors.

³⁰ Indeed, I say to you, That this GENERATION will not pass away, till All these things be accom- plished.

³¹ The HEAVEN and EARTH will fail; but † my words cannot fail.

³² But concerning that DAY, * OF NO MAN, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

³³ † Take heed, watch; for you know not when the SEASON is.

³⁴ † As a Man going abroad, leaving his HOUSE, and having given the AU- THORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

³⁵ Watch, therefore; for you know not when the MASTER of the HOUSE comes; * whether at Even- ing, or at Midnight, or at Cock-crowing, or in the Morning;

³⁶ lest coming unexpect- edly he should find you sleeping.

³⁷ And what I say to you, I say to all, Watch."

CHAPTER XIV.

¹ † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH- PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

² * For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

³ † And he being at Bethany, in the house of Simon the LEPER, while he was reclining at table, a

* V. G. and M. MSS.—32. or NO MAN knows no man; not even an Angel in Heaven. 34. and—omit. 35. whether at Evening. 36. For they

37. 1. I say to all. 2. 32. Matt. xxiv. 43; xxv. 13; Luke xii. 40; xxi. 34; Rom. xiii. 11; 1. Thess. v. 6. 34. Matt. xxiv. 43; xxv. 13. 35. Matt. xxvi. 2; Luke xxi. 34. 36. Matt. xxvi. 6; John xii. 1, 3; See Luke viii. 27.

γυνή έχουσα αλαβαστρον μύρου, γάρδου
a woman having an alabaster box of balm, of spikenard
πιστικῆς πολυτελούς: * [καὶ] συντριψάσα το
genuine very costly: [and] breaking the
αλαβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

⁴ Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς,
Were and some being angry to themselves,
*[καὶ λεγόντες:] Εἰς τί ἡ ἀπώλεια αὐτῆς τοῦ
[and saying:] For what the loss this of the
μύρου γέγονεν; ⁵ Ἦδυνάτο γὰρ τοῦτο τὸ μύρον
balm has been made? Could for this the balm

πράθηναι ἑπᾶν τριακοσίων δηνάρων, καὶ
to be sold more three hundred denarii, and
δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.
to be given to the poor. And they censured her.

⁶ Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε αὐτὴν· τί αὐτῇ
The but Jesus said; Let alone her; why to her
κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν
trouble present you? good a work she has wrought in
ἐμοί. ⁷ Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
me. Always for the poor you have with me.

⁸ Ὁ εἰσὼν αὐτῇ, ἐποίησε· προέλαβε μύρισαι μου τὸ σῶμα
this, she has done; beforehand to anoint of me the body
τοῦ εἰς τὸν ἐνταφιασμόν. ⁹ Ἀμὴν λέγω ὑμῖν, ὅπου
for the burial. Indeed I say to you, wherever

ἀν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν
it will be published the glad tidings this in whole the
κόσμον, καὶ ὁ ἐποίησεν αὐτῇ λαληθήσεται, εἰς
world, also what she did this shall be spoken, for
μνημοσύνην αὐτῆς.
a memorial of her.

¹⁰ Καὶ ὁ Ἰουδᾶς ὁ Ἰσκαριώτης, εἰς τῶν
And the Judas the Iscariot, one of the
δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα
twelve, went to the high-priests, that

παραδῷ αὐτὸν αὐτοῖς. ¹¹ Οἱ δὲ ἀκούσαντες
he might deliver up him to them: They and hearing
ἐχάρησαν· καὶ ἐπηγγείλαντο αὐτῷ ἀργυρίον
were glad; and promised him silver

δοῦναι. Καὶ ἐζητεῖ, πῶς ευκαιρῶς αὐτὸν
to give. And he sought, how conveniently him
παραδῷ. ¹² Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν
he might deliver up. And the first day of the

ἄζυμων, ὅτε τὸ πάσχα ἔθων, λεγού-
unleavened cakes, when the paschal lamb were sacrificed, they
σιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Που θέλεις ἀπελ-
say to him the disciples of him; where wilt thou having
θεῖς ἐτοιμασθῆναι, ἵνα φαγῇς τὸ πάσχα;
gone we make ready. that thou mayst eat the passover?

Woman came, having an Alabaster box of Balm of genuine Spikenard, very costly; and breaking the box, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this loss of the BALSAM taken place?"

5 For "This BALSAM could have been sold for more than † Three hundred Denarii, and given to the poor." And they censured her.

6 But Jesus said, "Let her alone; why do you trouble the woman? She has done a Good Work for me."

7 "For you have the poor always among you, and when you will, you can do them good; but me you have not always."

8 Possessing This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 "And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 † And THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 † Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit. 4. and saying—omit. 5. This BALSAM could. 7. always do them. 9. And indeed. 10. THAT Judas Iscariot.
† 8. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £3. 15s.
‡ 7. Deut. xv. 11. § 10. Matt. xxvi. 14; Luke xxii. 3, 4. ¶ 12. Matt. xxvi. 14, Luke xxii. 7.

13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀναστήσει ὑμῖν ἄνθρωπος κεραμὸν ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ· **14** καὶ ὅπου ἐὰν εἰσελθῇ, εἰπάτε τῷ οἰκοδεσπότῃ· Ὅτι ὁ διδάσκαλος λέγει· Πού ἐστι τὸ καταλύμα, ὅπου το πάσχα μετὰ τῶν μαθητῶν μου φάγω· **15** καὶ αὐτὸς ὑμῖν δείξει ἀναγαιὸν μέγα ἐστρωμένον· ἐκεῖ ἐτοιμασάτε ἡμῖν· **16** καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς· καὶ ἠτοίμασαν τὸ πάσχα. **17** Καὶ ὥστας γενομένης, ἔρχεται μετὰ τῶν δώδεκα. **18** Καὶ ἀνακείμενον αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὃ ἐσθίει μετ' ἐμοῦ. **19** Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἷς· Μῆτι ἐγώ; **20** [καὶ ἄλλος· Μῆτι ἐγώ;] **21** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβάπτοντος μετ' ἐμοῦ εἰς τὸ τρυβλίον. **22** Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγραπται περὶ αὐτοῦ· οὐαὶ δε τῷ ἀνθρώπῳ ἐκεῖνῳ, **23** ὃς ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· **24** ὃς ἂν αὐτῷ, εἰ οὐκ ἐγεννηθῇ ὁ ἀνθρώπος ἐκ νεκρῶν. **25** Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἐκλάσας, καὶ ἐβάλεν αὐτοῖς, καὶ εἶπε· Λαβετε· τούτο ἐστὶ τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου.

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room furnished ready; there prepare for us."

16 And the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That one of you who are EATING with me will deliver me up."

19 And they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And he said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH.

21 The SON of MAN indeed goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 And as they were eating, he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

* VARIANTS MANUSCRIPT.—14. MY GUEST-CHAMBER.

15. 1. DISCIPLES.

16. 1. 1. 1.

17. 1. 1. 1.

18. 1. 1. 1.

19. 1. 1. 1.

20. 1. 1. 1.

21. 1. 1. 1.

22. 1. 1. 1.

23. 1. 1. 1.

24. 1. 1. 1.

25. 1. 1. 1.

26. 1. 1. 1.

27. 1. 1. 1.

28. 1. 1. 1.

29. 1. 1. 1.

30. 1. 1. 1.

31. 1. 1. 1.

32. 1. 1. 1.

33. 1. 1. 1.

34. 1. 1. 1.

35. 1. 1. 1.

36. 1. 1. 1.

37. 1. 1. 1.

38. 1. 1. 1.

39. 1. 1. 1.

40. 1. 1. 1.

15. and there prepare.

16. one of you who are eating with me.

17. 1. 1. 1.

18. and another; not I?—omit.

19. answering—omit.

20. 1. 1. 1.

21. 1. 1. 1.

22. 1. 1. 1.

23. 1. 1. 1.

24. 1. 1. 1.

25. 1. 1. 1.

26. 1. 1. 1.

27. 1. 1. 1.

28. 1. 1. 1.

29. 1. 1. 1.

30. 1. 1. 1.

31. 1. 1. 1.

32. 1. 1. 1.

33. 1. 1. 1.

34. 1. 1. 1.

35. 1. 1. 1.

36. 1. 1. 1.

37. 1. 1. 1.

38. 1. 1. 1.

39. 1. 1. 1.

40. 1. 1. 1.

* 13. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of a candle, and cleared from the smallest crumb of leaven with a scrupulous strictness.

† 17. Matt. xxvi. 28.

‡ 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 23.

μου. ²³ Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας
of me. And taking the cup, having given thanks
ἐδωκεν αὐτοῖς· καὶ ἐπὶνον ἐξ αὐτοῦ πάντες.
he gave to them; and they drank out of it all.
²⁴ Καὶ εἶπεν ² [αὐτοῖς.]· Τοῦτο ἐστὶ τὸ αἷμα μου,
And he said [to them.] This is the blood of me,
τοῦ της καινῆς διαθήκης, τὸ περὶ πολλῶν
that of the new covenant, that concerning many
ἐκχυνόμενον. ²⁵ Ἀμὴν λέγω ὑμῖν, ὅτι οὐκετι
being shed. Indeed I say to you, that no more
οὐ μὴ πῖνῃ ἐκ τοῦ γεννηματος τοῦ αἵματος, ἕως
not not I will drink of the product the vine, till
της ἡμέρας ἐκείνης, ὅταν αὐτὸ πῖνῃ καὶνον ἐν
the day that, when it I drink new in
τῇ βασιλείᾳ τοῦ θεοῦ. ³⁶ Καὶ ὑμνήσαντες,
the kingdom of the God. And having sung a hymn,
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
they departed to the mountain of the olive trees.

²⁷ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες
And says to them the Jesus; That all
σκανδαλισθήσεσθε ² [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·]
will be stumbled [at me in the night this·]
ὅτι γεγραπταί· Ὑποτάξω τὸν ποιμένα, καὶ
for it is written· I will smite the shepherd, and
διασκορπισθήσεται τὰ πρόβατα. ²⁸ Ἀλλὰ
will be scattered the sheep. ²⁹ But

μετὰ τοῦ ἐγερθῆναι με, προᾶξω ὑμᾶς εἰς τὴν
after the to be raised me, I will go before you into the
Γαλιλαίαν. ²⁹ Ὁ δὲ Πέτρος ἐφῆ αὐτῷ· Καὶ εἰ
Galilee. He but Peter said to him; Even if
πάντες σκανδαλισθῶσονται, ἀλλ' οὐκ ἐγώ.
all shall be stumbled, yet not I.

³⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοί,
And says to him the Jesus; Indeed I say to thee,
ὅτι σὺ σημερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ
that thou this-day in the night this, before
δύς ἀλεκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.
twice a cock to have crowed, thrice thou wilt deny me.

³¹ Ὁ δὲ ἐκ περισσοῦ ἐλέγε μαλλον· Ἐὰν με
He but with vehemence spoke more; If me
δεῖ σὺναποθάνειν σοί, οὐ μὴ σε ἀπαρνήσομαι.
must to die with thee, not not thee I will deny.

Ὡσαύτως δὲ καὶ πάντες ἐλέγον. ³² Καὶ ἐρχο-
In like manner and also all they said. And they
ναι εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημαν· καὶ
came to a place of which the name Gethsemane; and
λέγει τοῖς μαθηταῖς αὐτῶν· Καθίστατε ὧδε,
he says to the disciples of himself; Sit you here,
ἕως προσευξώμαι. ³³ Καὶ παραλαμβάνει τὸν
till I shall pray. And he takes the
Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην μεθ' ἑαυτοῦ·
Peter and James and John with himself;
καὶ ῥῆξά το ἐκθαμβεῖσθαι καὶ ἀθμονεῖν. ³⁴ Καὶ
and began to be greatly amazed and to be in anguish. And
λέγει αὐτοῖς· Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως
he says to them; Extremely sorrowful is the soul of me even to

²³ And taking a Cup
having given thanks, he
gave it to them; and they
all drank out of it.

²⁴ And he said, "This
is THAT BLOOD of mine
which is of the COVENANT,
THAT which is FORGIVEN
OUT for many."

²⁵ Indeed I say to you,
That I will drink of the
PRODUCT of the VINE no
more, till that DAY when
I drink it new in the KING-
DOM of GOD."

²⁶ And having sung,
they went out to the
MOUNT of OLIVES.

²⁷ And Jesus says to
them, "You will all be
stumbled; because it is
written, 'I will smite the
'SHEPHERD, and the
'SHEEP will be dispersed.'"

²⁸ But after I am
RAISED, I will precede you
to GALILEE."

²⁹ And Peter said to
him, "Even if all shall be
stumbled, yet I will not."

³⁰ And Jesus says to
him, "Indeed I say to thee,
That thou This-day, in
This night, before a
Cock crows twice, wilt dis-
own Me thrice."

³¹ But he spoke with
more vehemence, "If I
must die with thee, I will
by no means disown Thee."
And they all said the same.

³² And they came to
a Place named Gethsemane,
and he says to his disci-
ples, "Sit here, while I
go away and pray."

³³ And he takes with
him PETER, and JAMES,
and JOHN, and began to
be greatly amazed and full
of Anguish.

³⁴ And he says to them,
"My soul is encum-
bered with a deadly An-

* VATICAN MANUSCRIPT.—22. a Cup, 24. to them—omit.
mine, which is of the COVENANT, THAT which is FORGIVEN OUT.
—omit. 32. go away and pray. 33. JAMES, and JOHN.

† 24. Luke xxii. 20; 1 Cor. xi. 25.

† 26. Matt. xxvi. 29.

† 27. Zach. xiii. 7.

† 28. Matt. xvi. 7.

† 29. Matt. xxvi. 23, 34; Luke xxii. 32, 34; John xiii. 37, 38.

† 32. Matt. xxvi. 36; Luke xxii. 39; John xvii. 1.

† 34. John xii. 27.

ὁυατον μείνατε ὧδε, καὶ γρηγορεῖτε. ³⁵ Καὶ
 Joseph, remain you here, and watch. And
 προσελθὼν μικρὸν, ἐπέσεν ἐπὶ τῆς γῆς· καὶ
 going forward a little, he fell on the ground; and
 προσηυχέτο, ἵνα, εἰ δυνατόν ἐστι, παρελθὼν ἀπ'
 prayed, that, if possible it is, might pass from
 αὐτοῦ ἡ ὥρα. ³⁶ Καὶ ἐλέγεν· Ἀββα ὁ πατήρ,
 him the hour. And he said, Abba the father,
 πάντα δυνατόν σοι· παρένγκε το ποτήριον ἀπ'
 all (things) possible to thee; take the cup from
 ἐμοῦ τούτου. Ἀλλ' οὐ, τί ἐγὼ θέλω, ἀλλὰ τί
 me this. But not, what I will, but what
 σὺ. ³⁷ Καὶ ἐρχεται, καὶ ἐβρίσκει αὐτοὺς καθευ-
 thou. And he comes, and finds them sleep-
 δοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς;
 ing and he says to the Peter: Simon, sleepest thou?
 οὐκ ἰσχυσαί μίαν ὥραν γρηγορήσαι; ³⁸ Γρηγορ-
 not couldst thou one hour to watch? Watch
 εἰτε καὶ προσευχέσθε, ἵνα μὴ εἰσελθῇτε εἰς
 you and pray you, that not you enter into
 πειρασμόν· το μὲν πνεῦμα προθυμὸν, ἡ δὲ
 temptation: the indeed spirit ready, the but
 σαρὶς ἀσθενής. ³⁹ Καὶ πάλιν ἀπελθὼν προσηυ-
 flesh weak. And again going away he prayed;
 ξάτο, τοῦ αὐτοῦ λόγον εἶπεν. ⁴⁰ Καὶ ὑποστρε-
 the same words saying. And having returned
 ψας, εὗρεν αὐτοὺς πάλιν καθευδοντας· ἦσαν
 he found them again sleeping: were
 γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρηνμένοι καὶ οὐκ
 for the eyes of them weighed down and not
 ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. ⁴¹ Καὶ ἐρχεται
 they knew, what to him they might answer. And he comes
 τοῦ τρίτου, καὶ λέγει αὐτοῖς· Καθευδεῖτε το
 the third, and he says to them: Do you sleep the
 λοιπὸν καὶ ἀναπαύεσθε; ἀπεχρί, ἦλθεν ἡ ὥρα·
 now and rest you? It is enough, is come the hour
 ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς
 lo, he delivered up the son of the man into the
 χεῖρας τῶν ἁμαρτωλῶν. ⁴² Ἐγείρεσθε, ἀγωμεν·
 hands of the sinners. Arise, let us go.
 ἰδοὺ, ὁ παραδίδους με ἤγγικε.
 now, he delivering up me has come near.
⁴³ Καὶ ἐνθὺς, ἐπὶ αὐτοῦ λαλῶντος, παραγι-
 And immediately, while of him speaking, comes
 νεται Ἰουδᾶς, εἰς ὧν τῶν δωδεκά, καὶ μετ' αὐτοῦ
 Judas, one of the twelve, and with him
 ὄχλος ² [πολὺς] μετὰ μαχαίρων καὶ ξυλῶν,
 crowd [great] with swords and clubs,
 παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
 from the high-priests and the scribes and
 τῶν πρεσβυτέρων. ⁴⁴ Δεδόκει δὲ ὁ παραδίδους
 the elders Had given and he delivering up
 αὐτὸν εὐσησημὸν αὐτοῖς, λέγων· Ὁς ἂν φι-
 him a signal to them, saying: Whoever I
 λῶσιν, αὐτὸς ἐστὶ· κρατήσατε αὐτὸν καὶ
 kiss him, he shall kiss him and
 ἀπαγάγετε ἀσφαλῶς. ⁴⁵ Καὶ ἔλθων, εὐθεὶς
 lead away safely. And coming, immediately

grasped; stay here and watch."

³⁵ And going forward a little, he fell on the ground, and prayed, that if possible the hour might pass from him.

³⁶ And he said, "Abba, FATHER, all things are possible with thee; remove this cup from me; yet not what I will, but what thou wilt."

³⁷ And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a Single Hour?"

³⁸ Watch and pray, that you *enter not into Trial; (the SPIRIT indeed is willing, but the FLESH is weak.)

³⁹ And going again, he prayed, speaking the SAME Words.

⁴⁰ And * again he came and found them sleeping; (for Their eyes were overpowered;) and they knew not what to answer him.

⁴¹ And he comes the THIRD time, and says to them, "Do you sleep now, and take your rest? It is enough, the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS."

⁴² *Arise, let us go; behold! HE, who DELIVERS me up, has come."

⁴³ *And immediately, while he was yet speaking, comes *JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.

⁴⁴ And the BETRAYER had given them a Signal, saying, "Kiss it, whom I may kiss; seize him, and lead him away safely."

⁴⁵ And coming, and immediately approaching

* VATICAN MANUSCRIPT.—35. come into. 40. again he came. 43. JUDAS, being one of the twelve. 45. great—omit.

1. 2. John v. 20; vi. 28. 3. 61. John xiii. 1. 4. 63. Matt. xvi. 46; John xviii. 1. 5. 63. Matt. xvi. 47; Luke xii. 47; John xviii. 2.

προσελθὼν αὐτῷ, λέγει· Ῥαββί, * [Ῥαββί·]
 approaching to him, he says: Rabbi, [rabbi·]
 καὶ κατεφίλησεν αὐτόν. ⁴⁶ Οἱ δὲ ἐπεβαλον ἐπ'
 and kissed him. They then laid on
 αὐτὸν τὰς χεῖρας * [αὐτῶν,] καὶ ἐκρατήσαν
 him the hands [of them,] and seized
 αὐτόν. ⁴⁷ Εἰς δὲ τις τῶν παρεστηκότων,
 him. One and a certain of those standing,
 σπασάμενος τὴν μαχαίραν, ἐπάισε τὸν δούλον
 drawing the sword, struck the slave
 τοῦ ἀρχιερεως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.
 of the high-priest, and cut off of him the ear.
⁴⁸ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ὡς
 And answering the Jesus said to them; As
 ἐπὶ ληστὴν ἐξῆλθετε μετὰ μαχαίρων καὶ
 upon a robber came you out with swords and
 ξυλῶν, συλλαβεῖν με. ⁴⁹ Καθ' ἡμέραν ἡμῇ
 clubs, to take me. Every day I was
 πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ
 with you in the temple teaching, and not
 ἐκρατήσατε με· ἀλλ', ἵνα πληρωθῶσιν αἱ γρα-
 you seized me; but, that must be fulfilled the writ-
 φαι. ⁵⁰ Καὶ ἀφέντες αὐτὸν πάντες ἐφύγον.
 ing. And leaving him all they fled.
⁵¹ Καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ, περι-
 And one certain young man followed him, wrap-
 βεβλημένος σινδὼνα ἐπὶ γυμνῷ· καὶ κρατοῦσιν
 ped about a linen cloth on naked; and they seized
 αὐτόν * [οἱ νεανίσκοι.] ⁵² Ὁ δὲ καταλίπων τὴν
 him [the young men.] He but leaving the
 σινδὼνα, γυμνὸς ἐχύγεν * [ἀπ' αὐτῶν.]
 linen cloth, naked he fled [from them.]
⁵³ Καὶ ἀπηγάγον τὸν Ἰησοῦν πρὸς τὸν ἀρχι-
 And they led the Jesus to the high-
 ρεα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς,
 priest; and came together to him all the high-priests,
 καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς. ⁵⁴ Καὶ
 and the elders, and the scribes. And
 ὁ Πέτρος ἀπο μακροθεν ἠκολούθησεν αὐτῷ ἕως
 the Peter at a distance followed him even
 εἰς τὴν αὐλὴν τοῦ ἀρχιερεως· καὶ ἦν συγ-
 to into the palace of the high-priest; and was sit-
 καθημένος μετὰ τῶν ὑπηρέτων, καὶ θερμαίνον-
 ting in company with the attendants, and warming
 ἑαυτὸν πρὸς τὸ φῶς. ⁵⁵ Οἱ δὲ ἀρχιερεῖς καὶ
 himself to the light. The and high priests and
 ὅλον τὸ συνέδριον ἐζητοῦν κατὰ τοῦ Ἰησοῦ
 whole the high council sought against the Jesus
 μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ
 testimony for to the put to death him; and not
 εὑρίσκον. ⁵⁶ Πολλοὶ γὰρ εὐψευδομαρτυροῦν
 they found. Many for testified falsely
 κατ' αὐτοῦ, καὶ ἰσαὶ αἱ μαρτυρίαι οὐκ ἦσαν.
 against him, but consistent the testimonies not were.
⁵⁷ Καὶ κῖνες ἀναστάντες, εὐψευδομαρτυροῦν κατ'
 And some having stood up, testified falsely against
 αὐτόν, λέγοντες· ⁵⁸ Ὅτι ἡμεῖς ἠκουσαμεν αὐτοῦ
 him, saying; That we heard him de-

him, he says, "Rabbi,"
 and repeatedly kissed him.

⁴⁶ Then THEY laid
 HANDS on him, and seized
 him.

⁴⁷ And one of THOSE
 STANDING by drew a
 sword, and struck a ser-
 vant of the HIGH-PRIEST,
 and cut off His ⁴⁸ EAB-TIP.

⁴⁸ † And Jesus answer-
 ing said to them, "As
 in pursuit of a Robber, have
 you come with Swords and
 Clubs to take me?"

⁴⁹ I was with you every
 day in the TEMPLE teach-
 ing, and you did not arrest
 me. † But the SCRIPTURES
 must be verified."

⁵⁰ And leaving him,
 they all fled.

⁵¹ And a certain Youth
 followed him, with a Linen
 cloth wrapped about his
 naked body; and they
 seized him;

⁵² but leaving the LINEN
 CLOTH, he fled naked.

⁵³ † And they conducted
 JESUS to the HIGH-
 PRIEST; and all the HIGH-
 PRIESTS, and the ELDERS,
 and the SCRIBES, came to-
 gether to him.

⁵⁴ And PETER followed
 him at a distance, even
 into the PALACE of the
 HIGH-PRIEST; and sat in
 company with the ATTEN-
 DANTS, warming himself
 before the FIRE.

⁵⁵ † And the HIGH-
 PRIESTS and the WHOLE
 SANHEDRIM sought testi-
 mony against JESUS, in
 order to KILL him; but
 they found none.

⁵⁶ For many testified
 falsely against him, but
 their TESTIMONIES were
 insufficient.

⁵⁷ And some standing
 up, testified falsely against
 him, saying,

⁵⁸ "We heard him de-

* VATICAN MANUSCRIPT.—46. rabbi—omit.
 51. the young men—omit.

46. of them—omit.

47. EAB-TIP.

52. from them—omit.

† 48. Matt. xxvi. 65; Luke xxii. 62.
 xxiv. 64.

† 49. Psa. xxii. 6; Isa. liii. 7; Luke xxii. 27;
 John xviii. 12.

† 53. Matt. xxvi. 68.

λεγοντος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτων
 saying, That I will destroy the temple this
 τὸν χειροποιήτων, καὶ δια τριῶν ἡμερῶν ἄλλον
 the made with hands, and in three days another
 ἀχειροποιήτων οἰκοδομήσω. ⁵⁹ Καὶ οὐδὲ οὕτως
 made without hands I will build. And not even thus
 ἰσὴ ἢ ἡ μαρτυρία αὐτῶν. ⁶⁰ Καὶ ἀναστὰς
 consistent was the testimony of them. And arising
 ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησε τὸν Ἰησοῦν,
 the high priest in midst, he asked the Jesus,
 λέγων· Οὐκ ἀποκριθὲν οὐδενί; τί οὗτοι σοὶ
 saying, Not answered thou nothing? what these of thee
 καταμαρτυροῦσιν; ⁶¹ Ὁ δὲ ἐσιώπα, καὶ οὐδενί
 testify against? He but was silent, and nothing
 ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν
 he answered. Again the high-priest asked him
 καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
 and says to him, Thou art the Anointed, the son of the
 εὐλογητοῦ; ⁶² Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμὶ
 blessed? Yea and Jesus said, I am;
 καὶ σφάσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
 and you shall see the son of the man at right
 καθήμενον τῆς δυνάμεως, καὶ ἐρχομενον μετὰ
 sitting of the power, and coming with
 τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶³ Ὁ δὲ ἀρχιερεὺς
 the clouds of the heaven. The and high-priest,
 δι' ἰσχυρίας τοῦς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι
 having rent the cloths of himself, says, What further
 χρεῖαν ἔχομεν μαρτυρῶν; ⁶⁴ Ἰκούσατε τῆς
 need have we of witnesses? You have heard the
 βλασφημίας· τί ἡμῖν φαίνεται; Οἱ δὲ πάντες
 blasphemy; what to you appears? They but all
 κτεκερίναν αὐτὸν εἶναι ἐνοχὸν θανάτου. ⁶⁵ Καὶ
 condemned him to be deserving of death. And
 ᾤρξατο τινεῖς ἐμπτέειν αὐτῷ, καὶ περικαλυπτεῖν
 began some to spit upon him, and to cover
 τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν,
 the face of him, and to beat with the fist him,
 καὶ λέγειν αὐτῷ· Προφητεύσον. Καὶ οἱ ὀπη-
 and to say to him, Prophecy. And the at-
 ρεταὶ βάπτισμασιν αὐτὸν ἐβαλλόν. ⁶⁶ Καὶ ὁντος
 tending with open hands him beat. And being
 τὸν Πέτρου ἐν τῇ αὐλῇ κάτω, ἐρχεται μία
 the Peter in the court-yard below, comes one
 τῶν παιδίσκων τοῦ ἀρχιερέως· ⁶⁷ καὶ ἰδούσα
 of the maid-servants of the high priest: and seeing
 τὸν Πέτρον θερμαίνοντα, ἐμβλέψασα αὐτῷ
 the Peter warming himself, she looking to him
 λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρενοῦ Ἰησοῦ ἦσθα.
 says, And thou with the Nazarene Jesus wast.
 Ὁ δὲ ᾤρηται, λέγων· Οὐκ οἶδα, οὐδε
 he but denied, saying, Not I know, nor
 ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἐξω εἰς
 understood what thou sayest. And he went out into
 τὸ προαυλίον· ⁶⁸ [καὶ ἀλεκτὰρ ἐφώνησεν.]
 the outer court. (and a cock crew.)

clear, I will destroy THIS TEMPLE MADE WITH HANDS, and in Three Days, I will build Another made without hands."

59 But not even thus was their TESTIMONY sufficient.

60 And the HIGH-PRIEST standing up in the midst, asked Jesus, saying, "Answerest thou nothing * to what these testify against thee?"

61 But HE was silent, and answered nothing. And the HIGH-PRIEST asked him, and says to him; "Art thou the MESSIAH, the son of the BLESSED ONE?"

62 And JESUS said, "I am; and you shall see the SON OF MAN sitting at the Right hand of the MIGHTY ONE, and coming with the CLOUDS OF HEAVEN."

63 And the HIGH-PRIEST having rent his GARMENTS, says, "What further need have we of Witnesses?"

64 You have heard the BLASPHEMY; What is your opinion?" And they ALL condemned him as worthy of Death.

65 And some began to spit upon him, and to cover His FACE, and to beat him with the fist, and to say to him, "Divine to us;" and the ATTENDANTS struck Him on the cheek with the Open Hand.

66 And PETRA being below in the COURT-YARD, there comes one of the MAID-SERVANTS of the HIGH-PRIEST;

67 and seeing PETRA warming himself, earnestly looking at him, she says, "Thou also wast with the NAZARENE, * JESUS."

68 But HE denied, saying, "I neither know nor understand what thou sayest." And he went out into the OUTER COURT.

* VATICAN MANUSCRIPT.—60. Because these.
 not understand.

65. and a Cock crew—omit.

67. JESUS.

68. neither know

† See Mark xv. 29; John ii. 12.
 Matt. xvi. 64; Luke xii. 62.

† See Matt. xvi. 62.
 † See Matt. xvi. 64, 66; Luke xii. 63; John xviii. 16.

† See Matt. xxiv. 26; Luke xxi. 27; John xviii. 16.

69 Καὶ ἡ παιδίσκη ἰδούσα αὐτὸν * [καλὴν] ᾤρξατο
And the maid-servant seeing him [again] began
λεγειν τοῖς παρστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν
to say to those having stood by; That this of them
ἐστίν. 70 Ὁ δὲ καλὴν ᾤνειτο. Καὶ μετὰ
is. He and again denied. And after
μικρὸν καλὴν οἱ παρστώτες ἐλέγον τῷ Πέτρῳ·
a little again those having stood by said to the Peter;
Ἀληθὺς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,
Truly of them thou art; also for a Galilean thou art,
* [καὶ ἡ λαλία σου ὁμοιάζει.] 71 Ὁ δὲ ᾤρξατο
[and the speech of thee is like.] He then began
ἀναθεματίζειν καὶ ὀμνυναι· Ὅτι οὐκ οἶδα τὸν
to curse and swear; That not I know the
ἄνθρωπον τούτον, ὃν λέγετε. 72 Καὶ ἐκ δευ-
man this, of whom ye say. And of sec-
τερου ἀλεκτῶρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ
ond cock crew. And remembered the
Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς·
Peter the word, of which said to him the Jesus·
Ὅτι πρὶν ἀλεκτορα φωνῆσαι δις, ἀπαρνήσῃ με
That before a cock to have crowed twice, thou wilt deny me
τρὶς. Καὶ ἐπιβαλὼν ἐκλαίει.
thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 Καὶ εὐθὺς ἐπὶ τὸ πρωὶ συμβουλίον ποιῶ-
And immediately on the morning a council having
σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ
been held the high-priests with the elders and
γραμματεῶν, καὶ ὅλον τὸ συνέδριον, δησαντες
scribes, even whole the sanhedrim, binding
τὸν Ἰησοῦν, ἀπήνεγκαν καὶ παρέδωκαν τῷ Πι-
the Jesus, carried and delivered up to the Pi-
λάτῳ. 2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πίλατος·
late. And asked him the Pilate;
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκρι-
Thou art the king of the Jews? He and answer-
θεις εἶπεν αὐτῷ· Σὺ λέγεις. 3 Καὶ κατηγοροῦν
ing said to him; Thou sayest. And accused
αὐτοῦ οἱ ἀρχιερεῖς πολλὰ. 4 Ὁ δὲ Πίλατος
him the high-priests many things. The and Pilate
καλὴν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκρίνη
again asked him, saying: Not answerest thou
οὐδέν; ἰδε, πόσα σου καταμαρτυροῦσιν.
nothing? see, how many things of thee they testify against.
5 Ὁ δὲ Ἰησοῦς οὐκετι οὐδὲν ἀπεκρίθη· ὥστε
The but Jesus no longer nothing answered: so as
θαυμάζειν τὸν Πίλατον. 6 Κατὰ δὲ ἑσπέρην
to surprise the Pilate. At now event
ἀπέλυεν αὐτοὺς ἕνα δεσμίον ὃν περ ᾔχοντο.
he used to release to them one prisoner whoever they asked.

69 † and the MAID-SERV-
VANT seeing him, * said
TO THOSE STANDING BY.
"THIS IS ONE OF THEM."
70 AND HE denied it
again. And after a little,
THOSE STANDING BY said
again to PETER, "Cer-
tainly, thou art one of
them; for thou art also a
Galilean."
71 THEN HE began to
curse and swear, "I know
not this MAN of whom you
speak."
72 † And * immediately
for a second time † a Cock
crew. And PETER recol-
lected the WORD which
Jesus spoke to him, "That
before a Cock crows twice,
thou wilt disown me
thrice." And reflecting on
it, he wept.

CHAPTER XV.

1 † And immediately in
the * Morning, the HIGH-
PRIESTS, with the ELDERS
and Scribes, even the
WHOLE SANHEDRIM, held
a Council; and having
bound JESUS, they carried
and delivered him up to
* Pilate.
2 † And PILATE asked
him, "Art thou the KING
of the Jews?" And HE
answering, * says to him,
"Thou sayest it."
3 And the HIGH-PRIESTS
accused him of many
things.
4 † Then PILATE asked
him again, saying, "An-
swerest thou nothing? See
how many things they * ac-
cuse thee of."
5 † But JESUS answered
no more, so that PILATE
was astonished.
6 † Now at each Feast
he used to release to them
One Prisoner, whoever they
asked.

* VATICAN MANUSCRIPT.—69. again—omit. 69. said to THOSE. 70. and
the SPEECH is like it—omit. 71. immediately for a second. 1. Morning.
1. Pilate. 2. says to him. 4. accuse thee of.
† 72. or a watch-trumpet sounded. See Note on Matt. xvi. 24.
† 69. Matt. xvi. 71, 73; Luke xii. 68, 69; John xviii. 25, 26. † 72. Matt. xvi. 72.
† 1. Psal. li. 2; Matt. xxvii. 1; Luke xii. 68; xiii. 3; John xviii. 28; Acts iii. 13; iv. 5.
† 2. Matt. xvii. 11. † 4. Matt. xvii. 13. † 4. Isa. liii. 7; John xix. 9. † 4. Matt.
xviii. 13; Luke xxiii. 17; John xviii. 30.

7 **Ἦν δὲ ὁ λεγόμενος Βαραββας μετὰ τῶν συστα-**
 Was and he being named Barabbas with the insur-
σιστικῶν δεδεμένους, οἵτινες ἐν τῇ στασὶ φόνον
 gentes having been bound, who in the s-tition murder
ἔποιηκισαν. 8 **Καὶ ἀναβήσας ὁ ὄχλος**
 had committed. And crying out the crowd
ᾤχετο αἰτεῖσθαι, καθὼς αἰεὶ ἔποιε αὐτοῖς.
 began to demand, as always he did to them.
 9 **Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Ὁδε-**
 The but Pilate answered them, saying; Do you
τε ἀπολύσω ὑμῖν τὸν βασιλεῖα τῶν Ἰουδαίων,
 wish I shall release to you the king of the Jews?
 10 **Ἐγνώσκει γὰρ, ὅτι διαφθόρον παραδεδωκεῖσαν**
 He knew for, that through envy had delivered up
αὐτὸν οἱ ἀρχιερεῖς. 11 **Οἱ δὲ ἀρχιερεῖς ἀνεί-**
 him the high-priest. The said high-priests stirred
σαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββαν
 up the crowd, that rather the Barabbas
ἀπολύσῃ αὐτοῖς. 12 **Ὁ δὲ Πιλάτος ἀποκριθεὶς**
 he should release to them. The but Pilate answering
παλὶν εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιῆσαι ἐγώ;
 again said to them; What then do you wish I shall do whom
λέγετε βασιλεῖα τῶν Ἰουδαίων; 13 **Οἱ δὲ παλιν**
 you call asking of the Jews? They but again
ἐκραζαν· Σταυρώσον αὐτόν. 14 **Ὁ δὲ Πιλάτος**
 cried out, Crucify him. The and Pilate
εἶπεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ
 said to them; What for evil has he done? They but
περισσῶς ἐκραζαν· Σταυρώσον αὐτόν. 15 **Ὁ**
 vehemently cried out; Crucify him. The
δὲ Πιλάτος, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν
 then Pilate, being willing to the crowd the satisfaction
ποιῆσαι, ἀπέλυεν αὐτοῖς τὸν Βαραββαν, καὶ
 to make, released to them the Barabbas, and
παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα
 delivered up the Jesus, having scourged, that
σταυρωθῇ.
 he might be crucified.

16 **Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἐξω τῆς**
 The and soldiers led away him within the
αἰλῆς, ὅ ἐστι πραιτωρίον· καὶ συγκαλοῦσιν
 court, which is a judgment hall; and they called together
ἐλθόν τὴν σπειραν. 17 **Καὶ ἐνδύουσιν αὐτόν**
 as the company. And they clothed him
πορφύραν, καὶ περιτίθενται αὐτῷ πλεξάντες
 purple, and placed it around him binding
ἀκανθῶνα στεφανόν. 18 **Καὶ ἤρξαντο ἀσπάζεσ-**
 an acanthine wreath. And they began to salute
θαι αὐτόν· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων.
 him. Hail the king of the Jews.
 19 **Καὶ ἐκτύπον αὐτόν τῇ κεφαλῇ ῥαβδον,**
 And they smote of him the head with a rod,
καὶ ἐκτύπον αὐτῷ, καὶ τιθέντες τὰ γόνατα
 as they smote him, and placing the knees

7 And there was **HE** who was **NAMED** Barabbas, having been imprisoned with the **INSURGENTS**, who had committed Murder in the **INSURRECTION**.

8 And the **CROWD** *going up began to demand what he was accustomed to grant them.

9 But **PILATE** answered them, saying, "Do you wish me to release to you the **KING** of the **JEW**s?"

10 For he knew That *they had delivered him up from **EN**vy.

11 ‡ But the **high-priests** stirred up the **CROWD**, that he should rather release **BARABBAS** to them.

12 And **PILATE** answering again, said to them, "What * then shall I do to him you call the **KING** of the **JEW**s?"

13 And **THEY** again cried out, "Crucify him."

14 And **PILATE** said to them, "For what? Has he done **Evil**?" But they vehemently cried out, saying, "Crucify him."

15 † Then **PILATE**, being willing to gratify the **CROWD**, released **BARABBAS** to them; and having scourged **JESUS**, delivered him up to be crucified.

16 † And the **soldiers** led him away into the **COURT**, which is the **Praetorium**; and they called together the **Whole company**.

17 And they arrayed him in a **Purple garment**, and intertwining an **Acanthine Wreath**, placed it around his head,

18 and began to salute him,—"Hail, **KING** of the **JEW**s!"

19 And they struck his head with a **Reed**, and spit on him, and kneeling, did homage to him.

* VATICAN MANUSCRIPT.—B. going up to court.
 † So to be you call the King of the Jew.

10. they had:

12. then shall

† 11. Matt. xxvii. 20; Acts iii. 14. ‡ 13. Matt. xxvii. 20; John xix. 1, 16. § 16. Matt. xxvii. 27.

προσεκύνουν αὐτῷ. ²⁰ Καὶ ὅτε ἐνεπαίξαν αὐτῷ, εἰέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἰδία· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρωθῶσιν αὐτὸν. ²¹ Καὶ ἀγαγενοῦσι παραγόντα τινὰ Σίμωνα Κυρηνάιον, ἐρχομένον ἀπ' ἀγροῦ, (τοῦ πατέρα Ἀλεξάνδρου καὶ Ῥουφου,) ἵνα ἂρῃ τὸν σταυρὸν αὐτοῦ. ²² Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθα τοπὸν· ὃ ἐστὶ μεθερμηνευσμένον, κρανίου τοπος. ²³ Καὶ ἐξίθουν αὐτῷ ²⁴ [πίνειν] ἐστυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε.

²⁴ Καὶ σταυρώσαντες αὐτὸν, διαμερίζονται τὰ ἱμάτια αὐτοῦ, βαλλόντες κλήρον ἐπ' αὐτὰ, τίς τίς ἂρῃ. ²⁵ Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτὸν. ²⁶ Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· “Ὁ βασιλεὺς τῶν Ἰουδαίων.” ²⁷ Καὶ συν αὐτῷ σταυροῦσι δύο ληστας· ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ ἐναντιῶν αὐτοῦ. ²⁸ [Καὶ ἐπληρώθη ἡ γραφή ἡ λεγούσα· “Καὶ μετὰ αὐτῶν ἐλογίσθη.”] ²⁹ Καὶ οἱ παραπορευόμενοι ἐβλασφημοῦν αὐτὸν, κινούντες τὰς κεφαλὰς αὐτῶν, καὶ λεγόντες· Οὐαὶ ὃ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν τῶν σωσάντων σεαυτὸν, καὶ καταβαλεῖς ἀπὸ τοῦ σταυροῦ. ³¹ Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαιζόντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον·

20 And when they had mocked him, they stripped him of the **purple garment**, and put on him **his own clothes**, and led him out.

21 † And One Simon, a Cyrenian, the **FATHER** of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his cross.

22 † And they bring him to **GOLGOTHA**, which, being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but **he did not receive it.**

24 And **they nail him to the Cross**, † and part the garments, casting lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And there was written of his accusation, was written over him, “**THE KING OF THE JEWS.**”

27 And with him they crucified Two Robbers, one at his Right hand, and the other at his Left.

28 † [And **that scripture** was verified, which says, † “**He was numbered with LAW-BREAKERS.**”]

29 And those passing along reviled him, † shaking their heads, and saying, “**AH! THOU DESTROYER OF THE TEMPLE,** and Builder of it in Three Days,—

30 save thyself, and come down from the cross!”

31 In like manner also, the **HIGH-PRIESTS** deriding him, with the Scribes, said

* VATICAN MANUSCRIPT.—20. his clothes. 20. that they might crucify him—omit. 22. GOLGOTHA. 23. to drink—omit. 24. w. v. 24. they nail him to the Cross, and part his garments. 27. crucified. 28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 15, salutes Rufus there. † 26. Fritz. and Tischendorf cancel this verse, and Griebach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

‡ 21. Matt. xxvii. 32; Luke xxiii. 26. ‡ 22. John xix. 17. ‡ 24. Psa. xxi. 19. Luke xxiii. 34; John xix. 32. ‡ 23. Isa. lii. 13; Luke xxiii. 27. ‡ 31. Psa. xlii. 7.

Ἄλλους ἐσώσεν, ἑαυτὸν οὐ δύναται σῶσαι;

Others he saved, himself not to save?

2. Ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ, κατα-

The Anointed, the king of the Israel, let him

βιτῶ νυν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ

descend now from the cross, that we may see and

πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ

may believe. And those having been crucified with him

ωνείδιζον αὐτόν. 23 Γενομένης δὲ ὥρας ἑκτης,

reproached him. Being come and hour sixth,

σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας

darkness was on whole the land, till hour

ἐννάτης. 24 Καὶ τῇ ὥρᾳ τῇ ἐννατῇ ἐβοήσεν ὁ

ninth. And the hour the ninth cried the

Ἰησοῦς φωνῇ μεγάλῃ, * [λέγων] Ἐλῶι, ἐλῶι·

Jesus with a voice loud, [saying:] Eloi, eloi;

λαμμά σαβαχθαῖ; ὁ ἐστὶ μεθερμηνευόμενος

ecceba sabachthani? which is being translated;

Ὁ θεὸς μου, * [ὁ θεὸς μου] εἰς τι με ἐγκατε-

The God of me, [the God of me] to what me hast thou

τίσεις; 25 Καὶ τινες τῶν παρεστηκότων ἀκου-

est, And some of them standing by hear-

σαντες, ἐλεγόν· Ἰδοὺ, Ἡλίας φωνεῖ. 26 Δραμών

ing, said: Lo, Elias he calls. Hearing

δε εἰς, καὶ γεμίσας σπογγὸν οἶνον, περιθεῖς τε

and one, and filling a sponge of vinegar, attaching and

καλάμῃ, ἐποτίσεν αὐτόν, λέγων· Ἀφετε· ἴδωμεν,

so a reed, gave to drink him, saying: Let alone: we may see,

εἰ ἐρχεται Ἡλίας καθέλειν αὐτόν. 27 Ὁ δὲ

is comes Elias to take down him. The then

Ἰησοῦς, ἀφίς φωνῇ μεγάλῃ, ἐξεπνεύσε.

Jesus, uttering a voice loud, breathed out.

28 Καὶ τὸ κατακτασμά τοῦ ναοῦ ἐσχίσθη εἰς

And the certain of the temple was rent into

δυο, ἀπὸ ἀνωθεν ἕως κάτω. 29 Ἰδὼν δὲ ὁ κεντυ-

two, from above to below. Seeing but the centu-

ριων, ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ, ὅτι

rius, that having stood by over against him, that

οὗτος * [πράξας] ἐξεπνεύσεν, εἶπεν· Ἀληθὺς ὁ

this [having] cried he breathed out, said: Truly the

ἀνθρώπος οὗτος υἱὸς τοῦ θεοῦ. 30 Ἦσαν δὲ καὶ

man this soon was of a god. Were and also

γυναῖκες ἀπὸ μακροῦθεν θεωροῦσαι· ἐν αἷς ἦν καὶ

women from a distance beholding: among whom was also

Μαρία ἡ Μαγδαλῆν, καὶ Μαρία ἡ τοῦ Ἰακώβου

Mary the Magdalene, and Mary the of the James

τοῦ μικροῦ καὶ Ἰωσὴ μῆτηρ, καὶ Σαλώμῃ 41 αἱ

the little and Jesus mother, and Salome: who

to each other, "He saved others; cannot he save himself?"

32 THE MESSIAH! the KING of Israel! let him come down now from the cross, that we may see and believe." Even those, who were crucified with him, reproached him.

33 And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

34 And at the * NINTH Hour Jesus cried with a loud Voice, † "Eloi, Eloi, lamma sabachthani!" which, being translated, is, "My GOD! to what hast thou surrendered me?"

35 And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."

36 † And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

37 Then Jesus uttering a loud Voice, expired.

38 † And the VEIL of the TEMPLE was rent in Two from top to bottom.

39 And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, * THIS MAN was a Son of God."

40 † And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and * of Joses, and Salome;

41 who when he was in GALLILEE, † followed him, and ministered to him; and MANY Others, who came UP with him to Jerusalem.

* VATICAN MANUSCRIPT.—32. Israel. 34. NINTH HOUR. 36. saying—omit. 37. my God—omit. 38. having cried—omit. 39. THIS MAN. 40. the mother of.

41. also—omit. 32. Matt. xxvii. 46; Luke xxiii. 39. 34. Psal. cxlii. 1; Matt. xxvii. 46. 36. Psal. cxlii. 1. 37. Matt. xxvii. 51; Luke xxiii. 42. 38. Isa. xxviii. 11. 41. Luke viii. 2, 3.

42 Καὶ ἡδὴ ὥσπας γενομένης, (ἐπεὶ ἡ παρα-
And now evening being come, (since it was prepa-
σκευή, ὁ ἐστὶ προσαββατον,) 43 ἦλθεν Ἰωσήφ
ration, that is before sabbath,) came Joseph
δ' ἀπὸ Ἀριμαθαίας, εὐσχημὼν βουλευτής, ὃς
that from Arimathæa, of rank a senator, who
καὶ αὐτὸς ἡν προσδεχόμενος τὴν βασιλείαν τοῦ
also himself was expecting the kingdom of the
θεοῦ, τολμήσας εἰσηλθε πρὸς Πιλάτον, καὶ
God, assuming courage went in to Pilate, and
ῥτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 Ὁ δὲ Πιλάτος
asked for the body of the Jesus. The and Pilate
ἐθαύμασεν, εἰ ἡδὴ τεθνήκε· καὶ προσκαλεσα-
wondered, if already he was dead; and
μένος τὸν κεντυριῶνα, ἐπηρώτησεν αὐτόν, εἰ
called the centurion, he asked him, if
παλαὶ ἀπέθανε. 45 Καὶ γινούς ἀπὸ τοῦ κεντυ-
already he had died. And knowing from the centu-
ριῶνος, ἔδωκεν αὐτὸ τὸ σῶμα τῷ Ἰωσήφ. 46 Καὶ
rion, he gave the body to Joseph. And
ἀγοράσας σινδονά, * [καὶ] καθέλων αὐτόν,
having bought linen, [and] having taken down him,
ἐνείλησε τῇ σινδόνι· καὶ κατέθηκεν αὐτόν ἐν
he wrapped the linen; and laid him in
μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ
a tomb, which was having been hewn out of a rock; and
προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
rolled a stone against the door of the tomb.
47 Ἡ δὲ Μαρία ἡ Μαγδαλὴν καὶ Μαρία Ἰακώβ
The but Mary the Magdalene and Mary of James
θεωροῦν, πού τιθεταί.
behold, where he was laid.

ΚΕΦ. ιε'. 16.

1 Καὶ διαγενομένου τοῦ σαββατοῦ, Μαρία ἡ
And being past the sabbath, Mary the
Μαγδαλὴν, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ
Magdalene, and Mary that of the James, and
Σαλωμὴ ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι
Salome bought aromatics, that coming
ἀλείψωσιν αὐτόν. 2 Καὶ λίαν πρῶι τῆς μιᾶς
they might anoint him. And very early of the first
σαββατοῦ ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-
of week they came to the tomb, having
λάντος τοῦ ἡλίου. 3 Καὶ εἰπὼν πρὸς ἑαυτάς·
the sun. And they said to themselves,
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ
Who will roll away for us the stone from the door of the
μνημείου; 4 Καὶ ἀναβλεψάσαι θεωροῦσιν, ὅτι
tomb; And looking up they saw, that
ἀποκεκλισται ὁ λίθος· ἡν γὰρ μέγας σφοδρᾶ.
had been rolled away the stone; it was for great very.
5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νε-
And having entered into the tomb, they saw a

43 † And Evening being
now come, (since it was
the Preparation, that is,
the Day before the Sab-
bath,)

43 THAT Joseph came,
who was of Arimathæa, an
honorable Senator, who
himself also was expect-
ing the KINGDOM of God,
taking courage, went to
* PILATE, and asked for
the BODY of JESUS.

44 And PILATE won-
dered that he was already
dead; and having called
the CENTURION, he in-
quired of him * if he was
already dead.

45 And having ascer-
tained from the CENTU-
rion, he gave the * DEAD-
BODY to JOSEPH.

46 And having bought
Linen, taking him down,
he wrapped him in the
LINEN, and * put him in a
Tomb which was hewn out
of the Rock, and rolled a
Stone to the ENTRANCE of
the Tomb.

47 And Mary of MAC-
DALA, and * THAT Mary
the mother of Jesus, saw
where he was laid.

CHAPTER XVI.

1 † And the sabbath
being past, Mary of MAC-
DALA, and THAT Mary the
mother of JAMES, and SA-
LOME, I bought Aromatics,
that they might come and
anoint him.

2 And very early on the
* first day of the WEEK,
(about sunrise,) they came
to the Tomb.

3 And (they said to them-
selves, "Who will roll
away the STONE for us
from the ENTRANCE of the
TOMB?"

4 (for it was very large.)
And looking up, they saw
that the STONE had been
rolled away.

5 † And * coming to the

* VATICAN MANUSCRIPT.—43. PILATE, 44. if he was already dead. 45. DEAD BODY. 46. and—omit. 46. put him. 47. THAT Mary the mother.
2. first day of the WEEK. 3. a coming to.
† 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 39. † 43. Luke ii. 23, 24. † 1. Matt. xxviii. 1; Luke xxiv. 1; John xi. 1. † 2. Luke xxiii. 50. † 3. Luke xxiv. 3; John xx. 11, 12.

ἄνθρωπον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλη-
 youth sitting on the right, having been
 μένον στολὴν λευκὴν καὶ ἐξεθαμβήθησαν.
 clothed a robe white; and they were awe-struck.
 ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν
 He but says to them; Not be you amazed; Jesus
 ζητεῖτε τὸν Ναζαρεννόν, τὸν ἐσταυρωμένον·
 you seek the Nazarene, the having been crucified:
 ἡγέρθη, οὐκ ἐστὶν ὧδε· ἴδε ὁ τόπος, ὅπου
 he is risen raised, not he is here; see the place, where
 ἐβύκας αὐτόν. Ὁ ἀλλ' ὑπάγετε, εἰπατέ τοῖς
 they told him. But go, say to the
 μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προαγε-
 disciples of him, and to the Peter, that he goes before
 ὄμας εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὀφείσθε,
 you into the Galilee, there him you will see,
 καθὼς εἶπεν ὅμιν. Ὁ Καὶ ἐξελθούσαι, ἐφυγόν
 as he said to you. And having gone out, they fled
 ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ
 from the tomb; had seized and them trembling and
 ἐκστάσις, καὶ οὐδενὶ οὐδὲν εἶπον· φοβούντο
 astonishment, and to no one nothing they said; they were afraid
 γὰρ.
 For.

Ἐκείνη ἡμέρᾳ, ἀναστὰς δευτέρᾳ πρωτῇ σαββάτου ἐφάνη
 (Having risen and early first of week he appeared
 πρῶτον Μαρίας τῇ Μαγδαλῆνῃ, ἀφ' ἧς ἐκβεβ-
 first to Mary the Magdalene, from whom he had
 ληκίαι ἐκτα δαιμονία. Ὁ Ἐκεῖνη πορευθεῖσα
 cast out devils demonic. She going
 ἀγγεῖλαι τοῖς μετ' αὐτοῦ γενομένοις, πέν-
 her, at back word to those with him having been, mourn-
 θύουσι καὶ κλαίουσι. Ἦ κακεῖνοι ἀκούσαντες
 ing and weeping. And those having heard
 ὅτι (ὅς) καὶ ἐβιάθη ὅς' αὐτῆς, ἥπιστῃσαν.
 that he was alive and had been come by her, they did not believe.
 Ὁ Μετὰ δὲ ταῦτα δύοσιν ἐξ αὐτῶν περιπατοῦσιν
 After but these things to two of them walking
 ἐφανέρωθ' ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς
 he appeared in another aspect, going into
 αἶνον. Ὁ Κακεῖνοι ἀπελθόντες ἀγγεῖλαι
 country. And those having gone brought back word
 τοῖς λοιποῖς· οὐδὲ ἐκεῖνοι ἐπίστευσαν.
 to the rest, neither to them did they give credit.
 Ὁ Ὑστερον, ἀνακείμενοις αὐτοῖς τοῖς ἐνδεκά
 After-wards, reclining with them to the eleven
 ἐφανέρωθ'· καὶ ἀνείδισε τὴν ἀπίστην αὐτῶν
 he appeared; and reproached the unbelief of them
 καὶ σκληροκαρδίαν, ὅτι τοῖς θρασυκαρδίοις αὐτῶν
 and hardness of heart, because to those having seen him
 ἐγγηγερμένοι οὐκ ἐπίστευσαν. Ὁ Καὶ εἰπὼν
 having been raised not they gave credit. And said

TOMB, they saw a Youth sitting at the RIGHT side, clothed with a white Robe; and they were awe-struck.

6 † And HE says to them; "Be not alarmed; you seek Jesus, THAT NAZARENE who was CRUCIFIED. He has been raised; he is not here. See the PLACE where they laid him!

7 But go, say to his DISCIPLES, and to PETER, That he precedes you to GALILEE; there you will see Him, † as he said to you."

8 And coming out, they fled from the TOMB; for trembling and astonishment had seized them; and they said nothing to any one, for they were afraid.

9 * [And having risen early on the first day of the Week, † he appeared first to Mary of MAGDALA, from whom he had expelled Seven Demons.

10 † She went and told those who had BEEN with him, as they were mourning and weeping.

11 And they, having heard that he was alive, and had been seen by her, did not believe it.

12 And after THESE things, he appeared in Another Aspect † to two of them, as they were walking, going into the country.

13 And they returning announced it to the OTHER disciples; neither to THEM did they give credit.

14 † Afterwards he appeared to the ELEVEN, as they were reclining, and censured their UNBELIEF and OBSTINACY, Because they believed not THOSE who had SEEN him after his resurrection,

* VATICAN MANUSCRIPT.—0—20—omif.

† B. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Tischendorf marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole passage. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our recognition and reverence.

† 6 Matt. xxviii. 2-7. † 7. Matt. xvi. 23; Mark xiv. 28. † 9. John xx. 14.
 † 10. Luke xxiv. 10. John xx. 18. † 12. Luke xiv. 13. † 14. Luke xxiv. 20,
 John xx. 19. 1 Cor. xv. 8.

αυτοις· Πορευθεντες εις τον κοσμον παντα, 16 'Ο
to them; Having gone into the world all.
κηρυζατε το ευαγγελιον παση τη κτισει. 16 'Ο
publish the glad tidings to all the creation. He
πιστευσας και βαπτισθεις, σωθησεται· ο δε
having believed and having been dipped, shall be saved; he but
απιστησας, κατακριθησεται. 17 Σημεια δε τοις
not having believed, shall be condemned. Signs and to those
πιστευσασι ταυτα παρακολουθησει· Εν τη
having believed these shall attend; In the
ονοματι μου δαιμονια εκβαλουσι· γλωσσαις
name of me demons they shall cast out; with tongues
λαλησουσι καιναις· 18 οφεις αρουσι· καν
they shall speak new: serpents they shall take up; and if
θανατιμον τι πινωσιν, ου μη αυτοις βλαψει·
deadly thing they may drink, not yet them it may hurt:
επι αρρωστους χειρας επιθησουσι, και καλως
upon sick ones hands they shall place, and well
εξουσιν. 19 'Ο μεν ουν κυριος, μετα το λαλη-
they will be. The indeed then Lord, after the to have
σαι αυτοις, ανεληφθη εις τον ουρανον, και
spoken to them, He was taken up into the heaven, and
εκαθισεν εκ δεξιων του θεου· 20 εκεινοι δε εξελ-
sat at right of the God: those and having
θοντες εκηρυξαν πανταχου, τον κυριον συνε-
gone forth published everywhere, the Lord working
γουντος, και τον λογον βεβαιουντος δια των
with, and the word ratifying through the
επακολουθουντων σημειων.]
accompanying signs.]

15 † And he said to them, "Go into all the world, and proclaim the glad tidings to the whole creation.

16 He who believes and is immersed will be saved; but he who believes not will be condemned.

17 And these Signs will accompany the believers; † In my name they will expel Demons; † they will speak in new languages;

18 † they will take up Serpents; and if they should drink any deadly poison, it will not injure them; † they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the Lord had spoken to them, † he was taken up into HEAVEN, and sat down at the Right hand of God.

20 And THOSE having gone forth, proclaimed everywhere, † the Lord co-operating, and ratifying the word through the accompanying Signs.

* ACCORDING TO MARK.

* VATICAN MANUSCRIPT.—Subscription—According to MARK.

† 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16 Acts ii. 38; viii. 12; xvi. 31—33. † 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 4; x. 46; xix. 6. † 18. Acts xxviii. 8. † 18. Acts xxviii. 8, James v. 14, 16. † 19. Luke xxiv. 51; Acts: 5, 6, 24, 26. † 20. Acts v. 12; xiv. 3; 1 Cor. ii. 4, 5; Heb. ii. 4.

1. 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. 2. Acts
i. 1. 3. 4. John xx. 21. 5. Matt. ii. 1. 6. 1 Chron. xxiv. 19, 20; Neh. xii. 4, 17.

τον θυμιασαι, εισελθων εις τον ναον του κυριου·
of the to burn incense, entering into the temple of the Lord;

10 και παν το πληθος ην του λαου προσευχομενον
and whole the multitude was of the people praying

εξω τη ωρα του θυμιαματος. 11 Ωφθη δε
without to the hour of the incense burning. Appeared and

αυτω αγγελος κυριου, εστως εκ δεξιων του
to him a messenger of a lord, standing at right of the

θυσιαστηριου του θυμιαματος. 12 Και εταραχθη
altar of the incense. And was troubled

Ζαχαριαν ιδων, και φοβος επεσεν επ' αυτον.
Zacharias seeing, and fear fell upon him.

13 Ειπε δε προς αυτον ο αγγελος· Μη φοβου,
said but to him the messenger; Not fear,

Ζαχαρια· διоти εισηκουσθη ή δεησις σου, και ή
Zacharias; because has been heard the prayer of thee, and the

γυνη σου Ελισαβητ γεννησει υιον σοι· και
wife of thee Elisabeth shall bear a son to thee; and

καλεσεις το ονομα αυτου Ιωαννην. 14 Και
thou shalt call the name of him John. And

εσται χαρα σοι και αγαλλιασις, και πολλοι
he shall be a joy to thee and exaltation, and many

ετι τη γενεσει αυτου χαρησονται. 15 Εσται
at the birth of him shall be glad. He shall be

γαρ μεγας ενωπιον κυριου· και οινον και σικερα
for great in sight of a lord; and wine and strong drink

ου μη πιη· και πνευματος αγιου πλησθησεται
not he may drink; and a spirit of holy shall be filled

ετι εκ κοιλιας μητρος αυτου. 16 Και πολλους
yet out of womb of mother of himself. And many

των υιων Ισραηλ επιστρεψει επι κυριον τον
of the sons of Israel shall he turn to a lord the

θεον αυτων. 17 Και αυτος προελευσεται ενωπιον
God of them. And he shall precede in the sight

αυτον εν πνευματι και δυναμει Ηλίου, επιστρε-
of him in spirit and power of Elias, to

ψαι καρδιας πατερων επι τεκνα, και απειθεις εν
turn hearts of fathers to children, and disobedient by

φρονησει δικαιων, ετοιμασαι κυριω λαον κατε-
wisdom of just (ones), to make ready for a lord a people having

σκευασμενον. 18 Και ειπε Ζαχαριαν προς τον
been prepared. And said Zacharias to the

αγγελον· Κατα τι γνωσομαι τουτο; εγω γαρ
messenger; By what shall I know this? I for

ειμι πρεσβυτης, και ή γυνη μου προβεβηκυια
am an old man, and the wife of me far advanced

εν ταις ημεραις αυτης. 19 Και αποκριθεις ο
in the days of herself. And answering the

αγγελος ειπεν αυτω· Εγω ειμι Γαβριηλ, ο
messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD,
to go into the temple of the LORD to burn
INCENSE.

10 And the WHOLE MUL-
TITUDE OF THE PEOPLE WAS
praying without, at the
HOUR of the INCENSE
BURNING.

11 And there appeared
to him an Angel of the
LORD, standing at the right
side of the ALTAR of IN-
CENSE.

12 And Zachariah see-
ing him, I was agitated,
and Fear fell on him.

13 But the ANGEL said
to him, "Fear not, Zaba-
riah; because thy PRAYER
has been heard; and thy
WIFE Elizabeth will bear
thee a Son, and thou shalt
call his NAME John.

14 And he will be to
thee a Joy and Exaltation;
and many will rejoice on
account of his BIRTH.

15 For he will be great
in the sight of the LORD;
and I will not partake of
Wine and Strong drink;
but he will be filled with
holy Spirit, even from his
Birth.

16 And many of the
sons of Israel will he turn
to the Lord their God.

17 And he will come
first into his sight in the
Spirit and Power of Elias,
to turn the Hearts of Fa-
thers to Children, and the
Disobedient, by the Wis-
dom of the Righteous; to
make ready for the Lord a
prepared People.

18 And Zachariah said
to the ANGEL, I "By what
shall I know this? for I
am old, and my WIFE is
far advanced in YEARS."

19 And the ANGEL an-
swering, said to him, I "I
am THAT Gabriel, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxv. 1, 6-8; xl. 16.

† 13. The original word is derived from a root which signifies to inebriate; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarene. Jerome says, "Any inebriating liquor is called *sicera*, whether made of corn, apples, honey, dates, or any other fruits." The English word *cider* comes from the same word.

† 9. Exod. xxx. 7, 8; 1 Sam. ii. 23; 1 Chron. xlii. 13; 2 Chron. xlii. 11.

† 11. Dan. x. 8; Luke i. 20; 11. 9; Acts x. 4; Rev. i. 17.

† 12. Num. vi. 3; Judges xlii. 4; Mark vii. 28.

† 13. Mal. iv. 6; Matt. xi. 14; Mark ix. 12.

† 14. Gen. xviii. 17.

† 15. Dan. viii. 16; ix. 21-23; Matt. xviii. 10.

παριστῆκως ἐνὸς τοῦ Θεοῦ· καὶ ἀπεσταλὴν
having attended in presence of the God; and I am sent
λαλῆσαι πρὸς σε, καὶ εὐαγγελισθῆναι σοὶ
to speak to thee, and to tell glad tidings to thee
ταῦτα. ²⁰ Καὶ ἰδού, ἐσθ¹ σιωπῶν, καὶ μὴ
them. And lo, thou shalt be having been dumb, and not
δυναμένος λαλῆσαι, ἀχρι ἧς ἡμέρας γενήται
being able to speak, till of which day may be one
ταῦτα· ἀπὸ ὧν οὐκ ἐπιστεύσας τοῖς λόγοις
these, because of which not thou hast believed the words
μου, οἵτινες πληρωθῶσονται εἰς τὸν καιρὸν
of me, which shall be fulfilled into the season
αὐτῶν. ²¹ Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχα-
of them. And was the people waiting for the Zache-
ριαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν
rian; and wondered in the to delay him in
τῷ ναῷ. ²² Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι
the temple. Coming out but not he was able to speak
αὐτοῖς· καὶ ἐπεγινώσκον, ὅτι ὀπτασίαν ἑώρακεν
to them; and they perceived, that a vision he has seen
ἐν τῷ ναῷ· καὶ αὐτοὶ ἦν διανοεῖσθαι αὐτοῖς, καὶ
in the temple; and he was making signs to them; and
διεμένον κωφοί. ²³ Καὶ ἐγένετο ὡς ἐκλήσθησαν
remained dumb. And it happened so were filled
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς
the days of the ministration of him, he went to
τὸν οἶκον αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας
the house of himself. After and these the days
συνελαβὼν Ἐλισαβὲθ ἡ γυναῖκα αὐτοῦ· καὶ περι-
concerned Elizabeth the wife of him; and hid
ἐκρυβὼν ἑαυτὴν μηνάς πεντε, λεγούσα· ²⁵ Ὅτι
herself months five, saying: That
οὕτω μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς
thus to me has done the Lord in days, which
ἐσπεδὼν ἀφελεῖν τὸ οὐκ εἶδος μου ἐν ἀνθρώποις.
he looked on to take away the reproach of me among men.
²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ
In now the month the sixth was sent the
ἄγγελος Γαβριὴλ ὅτι τοῦ Θεοῦ εἰς πόλιν τῆς
messenger Gabriel by the God to a city of the
Γαλιλαίας, ἣ ὀνομα Ναζαρεθ, ²⁷ πρὸς παρ-
Galilee, to which a name Nazareth, to a
θεναν μεμνηστευμένην ἀνδρὶ, ᾧ ὀνομα Ἰωσήφ,
virgin having been betrothed to a man, to whom a name Joseph,
ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθενου,
of house of David; and the name of the virgin,
Μαριαμ. ²⁸ Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς
Mary. And coming the messenger to
αὐτὴν, εἶπε· Χαίρε, κεχαριτωμένη· ὁ κύριος
her, said: Hail, having been favored: the Lord
μετὰ σου· ²⁹ [ἐυλογημένη συ ἐν γυναιξίν.]
with thee: [having been blessed thou among women.]
³⁰ Ἡ δὲ ἐπὶ τῷ λόγῳ διεταραχθῆ, καὶ διελογί-
the but at the word was greatly agitated, and pon-
ζετο, ποτὶς αἰὶν ὁ σῶτασμος οὗτος. ³¹ Καὶ
dered, what could be the salvation this. And

ING in the presence of God; and I am sent to speak with thee, and to tell thee glad tidings.

²⁰ And behold, thou shalt be silent, and unable to speak, till the Day when these things are accomplished; because thou hast not believed my words, which will be fulfilled in their season."

²¹ And the people were waiting for ZACHARIAH, and wondered at his CONTINUING so long in the SANCTUARY.

²² And coming out, he could not speak to them; and they perceived that he had seen a Vision in the SANCTUARY; for he made Signs to them, and continued dumb.

²³ And it occurred, when the DAYS of his PUBLIC SERVICE were completed, he returned to his own HOUSE.

²⁴ And after These DAYS Elizabeth his WIFE conceived, and concealed herself five Months, saying,

²⁵ "Thus has the LORD done for me, in the Days when he regarded me, to take away my REPROACH among Men."

²⁶ Now, in the SIXTH MONTH, the ANGEL Gabriel was sent by GOD to a City of GALILEE, named NAZARETH,

²⁷ to a Virgin betrothed to a Man whose name was JOSEPH, of the House of David; and the VIRGIN'S NAME was MARY.

²⁸ And coming in to her, he said, "Hail, favored one! the LORD is with thee!"

²⁹ But she was greatly agitated at the word; and she pondered what this SALVATION could mean.

* VATICAN MANUSCRIPT.—28. blessed art thou among women—omit.

† 21. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

‡ 23. 2 Kings xl. 8; 1 Chron. ix. 28.
§ 27. Matt. i. 16; Mark ii. 4 & 5.

§ 28. Gen. xxx. 23; Isa. lv. 1; Hv. i. 4.

ειπεν ὁ ἀγγελος αὐτῇ· Μὴ φοβου, **Μαριαμ**[†]
said the messenger to her; Not fear, Mary;
εὔρες γὰρ χάριν παρὰ τῷ θεῷ. ³¹ Καὶ ἰδου,
thou hast found for favor with the God. And lo,
συλληψῇ ἐν γαστρὶ, καὶ τεξῇ υἱόν, καὶ
thou shalt conceive in womb, and shalt bear a son, and
καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν. ³² Οὗτος
thou shalt call the name of him Jesus. This
ἐσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ
shall be word, and a son of highest he shall be called; and
δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ
shall give to him a lord the God the throne of David the
πατρὸς αὐτοῦ· ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον
father of him; and he shall reign over the house
Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
of Jacob to the ages, and of the kingdom of him
οὐκ ἐσται τέλος. ³⁴ Εἶπε δὲ **Μαριαμ** πρὸς τὸν
not shall be an end. Said but Mary to the
ἀγγελον· Πῶς ἐσται τούτο, ἐπεὶ ἀνδρὰ οὐ γι-
messenger; How shall be this, since a man not I
νῶσκω; ³⁵ Καὶ ἀποκριθεὶς ὁ ἀγγελος εἶπεν αὐτῇ·
know? And answering the messenger said to her;
Πνεῦμα ἅγιον ἐκτελευσεται ἐπὶ σε, καὶ δύναμις
A spirit holy shall come upon thee, and a power
ὑψίστου ἐπισκίασει σοί· διὸ καὶ τὸ γέννημα ἐκ
of highest shall overshadow thee; therefore and the
ἅγιον, κληθήσεται υἱὸς θεοῦ. ³⁶ Καὶ ἰδου,
holy, shall be called a son of God. And lo,
Ελισαβὲτ ἡ συγγενὴς σου, καὶ αὕτη συνελή-
Elizabeth the kinswoman of thee, even she having
φύει υἱόν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος
conceived a son in old age of her; and this month sixth
ἐστὶν αὐτῇ τῇ καλομένῃ στείρα. ³⁷ Ὅτι οὐκ
is to her the being called barren. For not
ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα. ³⁸ Εἶπε δὲ
shall be impossible with the God every word. Said and
Μαριαμ· Ἰδου, ἡ δούλη κυρίου· γενοίτο μοι
Mary; lo, the handmaid of a lord; may it be done to me
κατὰ τὸ ῥῆμα σου. Καὶ ἀπελθὼν ἀπ' αὐτῆς ὁ
according to the word of thee. And went from her the
ἀγγελος.
messenger.

³⁹ Ἀναστὰς δὲ **Μαριαμ** ἐν ταῖς ἡμέραις
Arising and Mary in the days
ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ
these, she went into the hilly country with
σπουδῆς, εἰς πόλιν Ἰουδα. ⁴⁰ Καὶ εἰσῆλθεν εἰς
haste, into a city of Juda. And entered into
τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν **Ελισα-
beth**. ⁴¹ Καὶ ἐγένετο, ὥς ἤκουσεν ἡ **Ελισαβὲτ**
beth. And it happened, as heard the Elizabeth

³⁰ And the ANGEL said to her, "Fear not, Mary; for thou hast found Favor with God."

³¹ † And behold, thou wilt conceive, and bear a Son, and ‡ thou shalt call his NAME † J. -us.

³² ‡ He will be great, and will be called a Son of the Most High; and ‡ the Lord God will give him the THRONE of David his FATHER;

³³ and ‡ he will reign over the house of Jacob to the AGES; and ‡ the KINGDOM there will be no end."

³⁴ Then Mary s. d to the ANGEL. "How can this be, since I know not a Man?"

³⁵ And the ANGEL answering, said to her. † "Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that BEGOTTEN, BEING holy, will be called a Son of God."

³⁶ And behold, Elizabeth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with HER who is CALLED barren.

³⁷ † For * No Declaration is impossible with God."

³⁸ And Mary said, "Behold, the HANDMAID of the Lord! May it be done to me according to thy word." And the ANGEL departed from her.

³⁹ And Mary arising in those DAYS, went to ‡ the MOUNTAINOUS COUNTRY with haste, to a City of Juda;

⁴⁰ and entered into the house of Zachariah, and saluted ELIZABETH.

⁴¹ And when ELIZA-

* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

† 31. Isa. vii. 14; Matt. i. 21. † 31. Luke ii. 21.
exxxii. 11; Isa. ix. 6; Jer. xxiii. 5; Acts ii. 20.
vii. 14, 27; Micah iv. 7; Heb. i. 8. † 38. Matt. i. 20.
xxiii. 17; Mark xix. 20; Mark x. 27; Luke xviii. 27; Rom. iv. 21.
xii. 9-11, † 39. 2 Sam. vii. 11, 12; Psa.

† 32. Isa. xxi. 22; Dan. ix. 24;
† 33. Gen. xxi. 13; Jer.
† 34. Jer. xi. 7;

τοῦ σπασμὸν τῆς Μαρίας, ἐσκιρτήσῃ το βρε-
the salutation of the Mary, leaped the babe
φοῖ ἐν τῇ κοιλίᾳ αὐτῆς· καὶ πλησθῇ πνεύματος
in the womb of her, and was filled a spirit

ἁγίου ἡ Ἐλισαβέτ, καὶ ἀνεφώνησεν φωνῇ μεγάλῃ
of holy the Elizabeth, and she cried out with a voice great
καὶ εἶπεν· ὁ Εὐλογημένη σὺ ἐν γυναῖξι· καὶ
and said, Having been blessed thou among women; and

εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ὁ καὶ
and blessed the fruit of the womb of thee. And

τοῖον μοι τοῦτο, ἵνα ἐλθῇ ἡ μήτηρ τοῦ κυρίου
obscure to me this, that should come the mother of the Lord
μοι πρὸς με· ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνή
of me to me? Lo for, so came the voice

τοῦ σπασμῶν σου εἰς τὰ ὦτα μου, ἐσκιρτήσῃ
the salutation of thee into the ears of me, leaped
το βρεφοῖ ἐν ἀγαλλίασει ἐν τῇ κοιλίᾳ μου.
the babe in exultation in the womb of me.

καὶ μακάριοι ἡ πιστεύσασα, ὅτι ἐστὶν τελειω-
And happy she having believed, that shall be a fulfill-
ment τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.
ment to those having been told to her from a Lord.

καὶ εἶπε Μαρία· Μεγαλύνει ἡ ψυχὴ μου
And said Mary, magnifies the soul of me

τοῦ κυρίου, καὶ ἠγαλλίασε τὸ πνεῦμα μου ἐπὶ
the Lord, and has exulted the spirit of me in

τῷ θεῷ τῷ σωτῆρι μου· ὅτι ἐπεβλέψεν ἐπὶ
to God the savior of me; for he looked upon

τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ. ἰδοὺ γάρ,
the low state of the handmaid of himself. Lo for,

αὐτὸς τὸν νῦν μακαριοῦσι με πᾶσαι αἱ γενεαί·
on the now will call happy me all the generations;

ὅτι ἐποίησε μοι μεγαλεῖα ὁ δυνατός· καὶ
for he has done to me great things the mighty one; and

ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἐλεος αὐτοῦ
and holy the name of him, and the mercy of him

ἐπὶ γενεαῖς γενεῶν τοῖς φοβουμένοις αὐτόν.
on generations of generations to those fearing him.

ἔτεκεν κράτος ἐν βραχίονι αὐτοῦ· δισκορ-
He has showed strength with arm of himself; he has

πίπτει ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.
down proud ones in thought of hearts of them.

καθεῖλε δυνατὰς ἀπὸ θρόνων, καὶ ὕψωσε
He has cast down mighty ones from thrones, and lifted up

ταπεινούς. πεινώντας ἐρεπλήσεν αγαθῶν,
he has seen. Hungering ones he filled of good things.

καὶ πλουτῶντας ἐξαπέστειλε κενούς. αὐτε-
and being rich he sent away empty. He

λαβεῖτε Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλεους,
and ye Israel child of himself, to remember mercy,

καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν.)
as he spoke to the fathers of us.)

ΒΡΗ heard the SALUTA-
tion of MARY, the BABE
leaped in her womb; and
ELIZABETH was filled with
holy Spirit.

42 And she exclaimed
with a loud * Voice, and
said, "Blessed art thou
among Women! and bless-
ed is the FRUIT of thy
WOMB!

43 But how happens
this to me, that the MOTH-
ER of my LORD should
come to me?

44 For behold, when the
VOICE of thy SALUTATION
came to my EARS, the
BABE leaped in my WOMB
for Joy.

45 And happy SHE HAV-
ING BELIEVED that there
will be a Fulfillment of the
WORDS SPOKEN to her by
the Lord."

46 And Mary said, "My
SOUL extols the LORD,

47 and my SPIRIT ex-
ults in GOD my SAVIOR;

48 because he kind-
viewed the HUMBLE CON-
DITION of his HANDMAID;
for, behold! FROM THIS
TIME † All GENERATIONS
will pronounce me happy;

49 for the MIGHTY One
has done Wonders for me;
† and holy is his NAME :

50 † and his MERCY ex-
tends to Generations of
Generations of THOSE who
FEAR him.

51 † He shows Strength
† with his Arm; he dis-
perses those Proud in the
Thought of their HEARTS.

52 † He casts down Po-
tentates from Thrones, and
raises up the lowly.

53 He fills the Hungry
with good things, and the
Rich he sends away empty.

54 He supports Israel,
his own Child, remember-
ing Mercy,

55 († as he spoke to our

* NATIVUS MARYE BAPT. - 42. CRY.

† and he observes, that God's efficacy is represented by his *finger*, his great power by his
arm, and his omnipotence by his arm. The plague of lice was the *finger* of God, Exod. vii. 19.
† These iniquities were wrought by his *hand*, Exod. iii. 20. And the destruction of
Pharaoh's host in the Red Sea, is called the act of his arm, Exod. xv. 16.

† 41. 1 Sam. ii. 1. † 42. Luke xi. 27. † 43. Psa. cxi. 9. † 50. Psa. cxi.
† 44. 1 Sam. ii. 1. † 45. Psa. cxviii. 1. † 51. 1 Sam. ii. 8; Psa. cxlii. 7. † 52. Gen. xvi.

τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

⁵⁶ Ἐμείνε δὲ Μαρίαμ συν αὐτῇ ὥσει μηνῶν τρεῖς·
Abode and Mary with her about months three:

καὶ ὑπεστρέψεν εἰς τὸν οἶκον αὐτῆς.
and returned to the house of her.

⁵⁷ Τῇ δὲ Ελισαβὲτ ἐπλησθῆ ὁ χρόνος τοῦ
To the now Elisabeth was fulfilled the time of the

τεκεῖν αὐτήν· καὶ ἐγέννησεν υἱόν. ⁵⁸ Καὶ ἤκου-
to bear her; and she brought forth a son. And heard

σαν οἱ περίοικοι καὶ οἱ συγγενεὶς αὐτῆς, ὅτι
the neighbors and the kindred of her, that

ἐμεγαλυνε κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς·
had magnified a lord the mercy of himself towards her;

καὶ συνεχαίρουν αὐτῇ. ⁵⁹ Καὶ ἐγένετο, ἐν τῇ
and they rejoiced with her. And it came to pass, in the

ὀγδοῇ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ
eighth day they came to circumcise the little child; and

ἐκαλοῦν αὐτό, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ,
called it, after the name of the father of him,

Ζαχαρίαν. ⁶⁰ Καὶ ἀποκριθεὶσα ἡ μήτηρ αὐτοῦ
Zacharias. And answering the mother of him

εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. ⁶¹ Καὶ
said; No; but he shall be called John. And

εἶπον πρὸς αὐτήν· Ὅτι εὐδεὶς ἐστὶν ἐν τῇ
they said to her; That no one is among the

συγγενεῖα σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.
kindred of thee, who is called to the name thou.

⁶² Ἐνενενοῦν δὲ τῷ πατρὶ αὐτοῦ, τὸ τί αὐτὸς οὐλοῖ
They made signs then to the father of him, the what he would desire

καλεῖσθαι αὐτόν. ⁶³ Καὶ αἰτήσας πινακίδιον,
to be called him. And having requested a tablet,

ἐγράψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ.
he wrote, saying; John is the name of him.

Καὶ ἐθαύμασαν πάντες. ⁶⁴ Ἀνεφῶχθ' δὲ τὸ
And they wondered all. Was opened and the

στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ
mouth of him immediately, and the tongue of him;

καὶ ἐλάλει εὐλογῶν τὸν θεόν. ⁶⁵ Καὶ ἐγένετο
and he spoke blessing the God. And came

ἐπὶ πάντας φόβος τοὺς περίοικουντας αὐτούς·
on all a fear those dwelling around them;

καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο
and in whole the hilly-country of the Jews talked of throughout

πάντα τα ῥήματα ταῦτα. ⁶⁶ Καὶ ἐθεντο πάντες
all the things these. And placed all

οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες·
those having heard in the hearts of themselves, saying;

FATHERS,) TO ABRAHAM, and to his POSTERITY, UNTIL to the Age."

⁵⁶ And Mary remained with her about three Months, and returned to her HOUSE.

⁵⁷ Now ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a Son.

⁵⁸ And her NEIGHBORS and RELATIVES heard that the LORD had magnified his MERCY towards her; and they rejoiced with her.

⁵⁹ And, on the EIGHTH Day, when they came to circumcise the CHILD, they were about to call him ZACHARIAH, after the NAME of his FATHER;

⁶⁰ but his MOTHER interposing, said, "No, but he shall be called JOHN."

⁶¹ And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

⁶² Then they asked his FATHER, by SIGNS, WHAT HE WISHED HIM TO BE CALLED.

⁶³ And requesting a TABLET, he wrote, saying, "His NAME is JOHN." And they all wondered.

⁶⁴ For his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising GOD.

⁶⁵ And Fear came on ALL their NEIGHBORS: And ALL these THINGS were talked of throughout ALL the MOUNTAINOUS COUNTRY of JUDEA.

⁶⁶ And ALL those HEARING, pondered them in their HEARTS, saying,

† 59. Not before that day, because the mother was unclean seven days, Lev. xii. 1, 2; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women. Exod. iv. 26; and here in the house of Elizabeth, as appears by her presence at it, verse 68. The Jews did it sometimes in the schools, for the sake of the number of the witnesses. Then also they named the infant; because, when God instituted circumcision, he changed the names of Abraham and Sarah.—*Whitby*. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—*J. Clarke*.

† 64. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

† 59. Gen. xvii. 12; Lev. xii. 2. † 60. ver. 12. † 62. ver. 13. † 64. ver. 20. † 65. ver. 20.

Τι ἀρα τὸ παιδίον τούτο ἔσται; Καὶ χεὶρ
What then the child this will be? And hand
κυρίου ἢ μετ' αὐτοῦ.
of Lord was with him.

Ἐ Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλησθῆναι
And Zacharias the father of him was filled

πνεύματος ἁγίου, καὶ προεφθέτευσε, λέγων·
spirit of holy, and prophesied, saying;

Εὐλογητός κυριος, ὁ θεὸς τοῦ Ἰσραὴλ· ὅτι
Blessed Lord, the God of the Israel, for

ἐπισκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ
he has visited and wrought redemption to the people

αὐτοῦ, καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ
of himself, and raised up a horn of salvation to us in the

οίκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ· ⁷⁰ (καθὼς ἐλάλησε
house of David the servant of himself, (even so he spoke

διὰ στόματος τῶν ἁγίων, τῶν ἀπ' αἰῶνος,
through mouth of the holy ones, of those from an age,

προφητῶν αὐτοῦ)· ⁷¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν,
- (prophets of himself,) a salvation from enemies of us,

καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·
and from hand of all those hating us;

ἵνα ποιῇς ἐλεος μετὰ τῶν πατέρων ἡμῶν, καὶ
to perform mercy with the fathers of us, and

μνησθῆναι διαθήκης ἁγίας αὐτοῦ. ⁷² ὅρκον, ὃν
to remember covenant holy of himself, an oath, which

ἔσπευτο πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ
he swore to Abraham the father of us, of the

δοῦναι ἡμῖν, ⁷³ ἀφοβῶς, ἐκ χειρὸς τῶν ἐχθρῶν
to give to us, without fear, from hand of the enemies

ἡμῶν βυσθενῶς, λατρεῖν αὐτῷ ⁷⁴ ἐν ὁσιότητι·
as we having been rescued, to worship him in holiness

καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πᾶσας τὰς
and righteousness in presence of him, all the

ἡμέρας ἡμῶν. ⁷⁵ Καὶ σὺ, παιδίον, προφήτης
days of us. And thou, little child, a prophet

ἰσχυροῦ κληθήσῃ· προπορεύσῃ γὰρ πρὸ ⁷⁶ [προ-
of strength shall be called; thou shalt go for before [face]

σωτοῦ] κυρίου, ἑτοιμασάσαι ὁδοὺς αὐτοῦ, ⁷⁷ τοῦ
of a lord, to prepare ways of him, of the

δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφε-
to give knowledge of salvation to the people of him, in forgive-

σει ἁμαρτιῶν αὐτῶν, ⁷⁸ διὰ σπλάγχνα ἐλεοῦς
ness of them, on account of tender mercies

σου ἡμῶν, ἐν οἷς ἐπισκέψατο ἡμᾶς ἀνατολὴ ἐξ
of us, by which he has visited us a rising from

τοῦ ἀντ', ⁷⁹ ἐπιφάνει τοῖς ἐν σκοτει καὶ σκιά
of us, to shine to those in darkness and shade

"What then will this child be?" *And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied; saying,

68 "Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and †has raised up †a Horn of Salvation for us, in the *House of David, his SERVANT;

70 (†even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him.

75 by Holiness and Righteousness in his sight, All our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go †before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

* VATICAN MANUSCRIPT.—68. For also the Hand. 63. the House of David. 70. face

† 41. A horn in Scripture is frequently a symbol of power or principality, and hence this is a well-known, a mighty banner, or Prince of Salvation.

† 6. Psal. cxlii. 2; cxviii. 17. † 70. Acta iii. 21; Rom. i. 2. † 72. Gen. xli. 3;

† 4. Gen. xli. 17; Heb. vi. 12, 17. † 76. Isa. xl. 2; Mal. iii. 1; iv. 5; Matt. xi. 10;

† 77.

θανάτου καθημενοίς, του κατευθύναι τους ποδας
 of death sitting, of the to guide the feet
 ἡμῶν εἰς ὁδὸν εἰρήνης. ⁸⁰ Το δε παιδιον ἤξανε,
 of us into a way of peace. The now little child grew,
 και εκραταιουτο πνευματι· και ην εν ταις ερη-
 and became strong in spirit and was in the des-
 μοις, ἕως ἡμερας αναδείξεως αὐτου προς τον
 eris, till day of manifestation of him to the
 Ισραηλ.
 Israel.

ΚΕΦ. β'. 2.

¹ Εγενετο δε εν ταις ἡμεραις ἐκεῖναις. ἐξῆλθε
 It came to pass and in the days those, went forth
 δογμα παρὰ Καίσαρος Αυγουστου, ἀπογραφεσ-
 a decree from Caesar Augustus, to register
 θαι πασαν την οικουμενην. ² (Αὕτη ἡ ἀπογραφὴ
 all the habitable. (This the registry
 πρώτη εγενετο ἡγεμονευοντος της Συρίας
 first was made being governor of the Syria
 Κυρηνιου.) ³ Καὶ ἐκορευοντο πάντες ἀπογρα-
 Cyrenius) And they went all to be
 φεσθαι, ἕκαστος εἰς την ἰδίαν πόλιν. ⁴ Ἀνέβη
 registered, each into the his own city. Went up
 δε και Ιωσηφ ἀπο της Γαλιλαίας, ἐκ πόλεως
 and also Joseph from the Galilee, out of city
 Ναζαρετ, εἰς την Ιουδαίαν, εἰς πόλιν Δαυιδ,
 Nazareth, into the Judaea, into a city of David,
 ἣτις καλεῖται Βηθλεεμ, (δια το εἶναι αὐτον ἐξ
 which is called Bethlehem, (because he to be him of
 οἴκου και πατρίας Δαυιδ,) ⁵ ἀπογραφασθαι συν
 house and family of David,) to be registered with
 Μαρίαν τῇ μεμνηστευμένη αὐτῷ * [γύναικι,]
 Mary the having been espoused to him [a wife,]
 οὐσῃ ἐγκύνῳ. ⁶ Εγενετο δε εν τῷ εἶναι αὐτους
 being withchild. It happened but in the to be them
 ἐκεῖ, ἐκλησθῆσαν αἱ ἡμέραι του τεκεῖν αὐτην.
 there were fulfilled the days of the to bear her.
⁷ Καὶ ἐτεκε τον υἱόν αὐτῆς του πρωτοτοκου,
 And she brought forth the son of her the first-born,
 και ἐσπαργανωσεν αὐτον, και ἀνεκλίεν αὐτον
 and swathed him, and laid him
 εν τῇ φάτιν· διότι οὐκ ἦν αὐτοῖς τόπος εν τῷ
 in the manger, because not was to them a place in the
 καταλυματι.
 guest-chamber.

OUR FEET into the Way of Peace."

⁸⁰ Now the CHILD grew, and acquired strength of Mind; and he was in the DESERTS till the Day of his public appearance to ISRAEL.

CHAPTER II

¹ Now it occurred in those DAYS, that an Edict went forth from Caesar Augustus, to register ALL the HABITABLE.

² (This * was the first Registry of Quirinus, Governor of SYRIA.)

³ And they all went to be registered, each into his OWN City.

⁴ And Joseph also went up from GALILEE, out of the City of NAZARETH, into JUDEA, into the City of DAVID, which is called BETHLEHEM, (because he was of the House and Family of David.)

⁵ to be registered with Mary, this BETHOTRIA, being pregnant.

⁶ And it came to pass while they WERE there, the DAYS of her DELIVERY were accomplished.

⁷ And she brought forth her FIRST-BORN SON, and swathed him, and laid him in * the Manger; because there was no Place for them in the GUEST-CHAMBER.

* VATICAN MSS.—2. This was the first Registry.

6. Wife—omit.

7. a Manger.

† 1. *Oikoumene* literally means the inhabited earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a general census at this time, the meaning of the word must be restricted to the land of Judea, where the enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 24, and Acts xi. 1, and applied in this restricted sense.

† 7. Wetstein has shown from a multitude of instances, that *phatē* means not merely the manger, but the whole stable. The room for guests being already full, Joseph and Mary required to a more homely receptacle, called a *gubema*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was famed for the convenient lodging of both men and cattle. Bishop Pearce, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a guest-chamber, or lodging-room, (whether it were in a public house, or that of some friend, is not said) in some chamber of a house, and not of a stable; and that then, for want of a bed in that guest-chamber, wherein to lay her Son of course cloth, and fastened, like our seamen's hammocks, to some part of the chamber, as having no other place for him. This afforded a circumstance by which the shepherds, who were directed to find him out, and distinguish this holy babe from all others. See verses 14, 16."

† 2. Acts v. 37.

† 4. 1 Sam. xvi. 1, 4; John vii. 42.

† 4. Matt. i. 16; Luke i.

† 5. Matt. i. 18; Luke i. 27.

† 7. Matt. i. 25.

⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χωρῇ τῇ αὐτῇ
And shepherds were in the country the this
εγρουλαυντες, καὶ φυλάσσοντες φυλάκας τῆς
abiding in the fields, and keeping watches of the
νοκτος ἐπὶ τῆς ποιμνῆς αὐτῶν. ⁹ Καὶ * [ἰδού,]
watcht over the flock of them. And [lo,]
ἄγγελος κυρίου ἐπείστη αὐτοῖς, καὶ δόξα κυρίου
an angel of a lord stood near to them, and glory of a lord
περιελαβέν αὐτούς· καὶ ἐφοβήθησαν φόβον
around round them, and they feared a fear
μεγαν. ¹⁰ Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ
great. And said to them the messenger; No
φοβείσθε· ἰδού γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν
fear you; he for, I bring glad tidings to you a joy
μεγαλὴν, ἥτις ἐστὶν παντὶ τῷ λαῷ. ¹¹ ὅτι
great, which shall be to all the people: that
στεχθε ὅμην σημεῖον σωτῆρ, ὃς ἐστὶ Χριστὸς
was born to you to-day a savior, who is anointed
κύριος, ἐν πόλει Δαυὶδ. ¹² Καὶ τοῦτο ὑμῖν τὸ
Lord, in city of David. And this to you the
σημεῖον· Ἐγείρετε βρέφος ἐσπαργανωμένον
sign, You shall find a babe having been swathed
κείμενον ἐν φατνῇ. ¹³ Καὶ ἐξαίφνης ἐγένετο
lying in a manger. And suddenly was
σὺν τῇ ἀγγελῷ πλῆθος στρατίας οὐρανίου,
with the messenger a multitude of host of heaven,
αἰνούντων τὸν θεόν, καὶ λεγόντων· ¹⁴ Δόξα
praising the God, and saying, "Glory
ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώ-
in the highest heavens to God, and on earth peace, among men
ποις εὐδοκία."
good will."

¹⁵ Καὶ ἐγένετο, ὃς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν
And it came to pass, when went from them into the
οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμέ-
heaven the messengers, and the men, the shep-
νες, εἶπον πρὸς ἀλλήλους· Διελθόμεν δὴ ἕως
herd, said to one another; We should go now to
βηθλεὲμ, καὶ ἰδῶμεν τὸ ῥῆμα τοῦτο τὸ γεγονός,
Bethlehem, and see the thing this the having been done,
ὃ ὃς κύριος ἐγγνώρισεν ἡμῖν. ¹⁶ Καὶ ἦλθον
which the Lord has made known to us. And they came
σπευσάσας, καὶ ἀνευρον τὴν τε Μαρίαν καὶ τὸν
hasting each hasting, and they found the both Mary and the
Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φατνῇ.
Joseph, and the babe lying in the manger.
¹⁷ Ἰδόντες δὲ, διεγνώρισαν * [περὶ] τοῦ ῥήματος
Having seen and, they published [around] the declaration
τοῦ λαλήθεντος αὐτοῖς περὶ τοῦ παιδιοῦ τούτου.
that having been told to them concerning the little child this.
¹⁸ Καὶ πάντες οἱ ἀκούσαντες ἐθαύμαζαν περὶ
And all those having heard wondered about
τοῦ λαλήθεντος ὑπὸ τῶν ποιμένων πρὸς αὐτούς.
as or having been told by the shepherds to them.
¹⁹ Ἡ δὲ Μαρία πάντα συνετηρεῖ τὰ ῥήματα
The both Mary all kept the words
ταῦτα.] συμβαλλούσα ἐν τῇ καρδίᾳ αὐτῆς.
these pondering in the heart of herself.

8 And there were Shep-
herds in THAT COUNTRY,
residing in the fields, and
keeping over their FLOCK
the Watchers of the NIGHT.

9 And an Angel of the
Lord stood by them, and
the Glory of the Lord shone
round them; and they
were greatly afraid.

10 And the ANGEL said
to them, "Fear not; for
behold, I bring you glad
tidings, I which will be a
great Joy to All the PRO-
PLE;

11 † because To-day was
born for you, in David's
City, a Savior, who is the
Lord Messiah.

12 And this will be a
* Sign to you; you will
find a Babe swathed, lying
in a Manger."

13 And suddenly there
was with the ANGEL a
Multitude of the heavenly
host, praising GOD, and
saying,

14 "Glory to God in the
highest heavens, on Earth
Peace, and among Men
Good will."

15 Now it occurred,
when the ANGELS departed
from them to HEAVEN, the
MEN, the SHEPHERDS, said
to one another, "Let us
go now to Bethlehem, and
see this THING which has
transpired, which the LORD
has made known to us."

16 And they came in
haste, and found both
MARY and JOSEPH, and
the BABE lying in the
MANGER.

17 And having seen it,
they published THAT DEC-
laration which had been
SPOKEN to them about
this CHILD.

18 And All THOSE HAV-
ING HEARD, wondered at
the THINGS RELATED to
them by the SHEPHERDS.

19 But MARY kept All
these words, pondering
them in her HEART.

* VATICAN MANUSCRIPTS—D. lo—omit.
omit.

12. Sign.

17. around—omit.

18. these

† In Gm. cll. 2; Pm. lxxii. 17; Jer. iv. 2.

‡ 11. Isa. ix. 6.

20 Καὶ ὑπεστρέψαν οἱ ποιμένες δοξαζόντες καὶ
And returned the shepherds glorifying and
αἰνούντες τὸν θεὸν ἐν ᾧ ἅσιν οἷς ἤκουσαν καὶ
praising the God for all which they had heard and
εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.
seen, even as it had been told to them.

21 Καὶ ὅτε ἐπλησθήσαν ἡμέραι ὀκτῶ
And when were fulfilled days eight of the
περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ
to circumcise him, and he was called the name of him
Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ
Jesus, that being called by the messenger before of the
συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
was conceived him in the womb.

22 Καὶ ὅτε ἐπλησθήσαν αἱ ἡμέραι τοῦ καθαρῶ-
And when were fulfilled the days of the purifica-
μου αὐτοῦ, κατὰ τὸν νόμον Μωσέως, ἀνῆγαγον
tion of them, according to the law of Moses, they brought
αὐτὸν εἰς Ἱερουσόλυμα, παραστήσαι τῷ κυρίῳ,
him to Jerusalem, to present to the Lord,

23 (καθὼς γέγραπται ἐν νόμῳ κυρίου· "Ὅτι
(as it is written in law of Lord; That
πάν ἄρσεν διανοίγον μῆτραν, ἅγιον τῷ κυρίῳ
every male opening a womb, holy to the Lord
κληθήσεται.") 24 καὶ τὸν δόναι θυσίαν, κατὰ
shall be called.") 24 and of the to offer a sacrifice, according to
τὸ εἰρηγμένον ἐν νόμῳ κυρίου· "Ζεύγος τρυγο-
that having been said in law of Lord; "A pair of turtle
νων, ἡ δύο νεοσσὺς περιστέρων."
dove, or two young pigeons."

25 Καὶ ἰδὼν, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ὃν
And lo, was a man in Jerusalem, to whom
ὄνομα Σίμεων· καὶ ὁ ἄνθρωπος οὗτος δίκαιος
a name of Simeon; and the man this just
καὶ εὐλαβής, προσδεχόμενος παρακλήσιν τοῦ
and pious, waiting for consolation of the
Ἰσραὴλ. Καὶ πνεῦμα ἡν ἅγιον ἐπ' αὐτόν· 26 καὶ
Israel. And spirit was holy upon him; 26 and

ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος
it was to him having been informed by the spirit
τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ
of the holy, not to see death, before he should see
τὸν Χριστὸν κυρίου. 27 Καὶ ἦλθεν ἐν τῷ πνεύ-
the anointed of Lord. 27 And he came by the spirit

ματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς
into the temple; and in the to bring the
γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς
parents the little child Jesus, of the to do them
κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ
according to that having been instituted of the law concerning
αὐτοῦ· 28 καὶ αὐτὸς εὐλόγητο αὐτὸ εἰς τὰς ἀγκύ-
him, also he took it into the arms

λας αὐτοῦ, καὶ εὐλόγησε τὸν θεόν, καὶ εἶπε·
of himself, and blessed the God, and said;

20 And the shepherds returned, glorifying and
praising God for all which they had heard and seen,
even as it had been declared to them.

21 And when eight
Days were ended, (as
[time]; to circumcise him,
his NAME was called Jesus,
THAT NAME given him by
the ANGEL before his con-
CEPTION.

22 And when the
Days of her Purification
were completed, according
to the LAW of Moses, they
carried him up to Jerusa-
lem, to present him to the
LORD;—

23 (even as it is written
in the Law of the Lord,
that "Every Male, being
a first-born, shall be called
holy to the Lord;")

24 and to offer a Sac-
rifice, according to what is
enjoined in the LAW of
the Lord;—; "A Pair of
Turtle-doves, or Two
Young Pigeons."

25 And behold, there
was a Man in Jerusalem,
whose Name was Simeon;
and he was a righteous and
pious MAN, expecting the
Consolation of ISRAEL;
and the holy Spirit was on
him.

26 And he was divinely
informed by the most
SPIRIT, that he would not
die, till he should see the
Lord's MESSIAH.

27 And he came by the
SPIRIT into the temple;
and when the parents
brought in the child
Jesus, to do according to
the custom of the LAW
concerning him,

28 he also took him in
his arms, and praised God,
and said,

* VATICAN MANUSCRIPT.—22. Days of her Purification.

24. the LAW of.

† 22. That is, thirty-three days after what was termed the seven days of her uncleanness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 5.

† 24. One for a burnt-offering, and the other for a sin-offering; See Lev. xii. 8. These were the offerings of the poorer Jewish mothers.

† 27. To present him to the Lord, and then redeem him by paying five shekels, Num. xviii. 15, 16.

† 21. Luke i. 59. † 21. Matt. i. 25; Luke i. 31. † 22. Lev. xii. 2-4. † 23. Exod. xiii. 9; xlii. 20; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 16. † 24. Lev. xii. 8.

μητηρ αὐτου διετρεψε παντα τα ρηματα ταυτα
mother of him treasured all the words these
ἐν τῇ καρδίᾳ αὐτης. ⁸² Καὶ Ἰησοῦς προέκοπτε
in the heart of herself. And Jesus advanced
σοφίᾳ, καὶ ἡλικίᾳ, καὶ χαρίτι παρα θεοῦ καὶ
in wisdom, and in vigour, and in favour with God and
ἀνθρώποις.

ΚΕΦ. γ'. 8.

¹ Ἐν εἰς δὲ πεντεκαδεκατῇ τῆς ἡγεμονίας
in year now after that of the government
Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πι-
of Tiberius Caesar, being governor Pontius Pi-
λάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς
late of the Judaea, and being tetrarch of the
Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ
Galilee Herod, Philip and the brother
αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχω-
of him being tetrarch of the Ituria and Trache-
νιτιδὸς χωρᾶς, καὶ Λυσανίου τῆς Ἀβιλήνης
this region, and Lysanias of the Abilene
τετραρχούντος, ² ἐπεὶ ἀρχιερεὺς Ἀννα καὶ Καί-
being tetrarch, under high priests Annas and Cai-
αφα, ἐγενετο ῥημα θεοῦ ἐπὶ Ἰωάννῃ, τὸν
aphas, came a word of God to John, the
Ζαχαρίου υἱόν, ἐν τῇ ἐρημῇ. ³ Καὶ ἦλθεν εἰς
of Zacharias son, in the desert. And he went into
πᾶσαν τὴν περιχώρον τοῦ Ἰορδάνου, κηρύσσων
all the country about the Jordan preaching
βαπτισμα μετανοίας εἰς ἀφεσὶν ἁμαρτιῶν. ⁴ ὥς
baptism of reformation into forgiveness of sins; as
γινώσκοντες ἐν βιβλῇ λαγών Ἡσαίου τοῦ προ-
it is written in a book of words of Isaias the pro-
φήτου, ⁵ [λεγοντες:] "Φωνὴ βοῶντος ἐν τῇ
phet, [saying:] "A voice crying in the
ἐρημῇ" Ἐτοιμασατε τὴν ὁδὸν κυρίου, εὐθείας
desert; Make you ready the way of a lord, straight
κοίτετε τὰς τρίβους αὐτοῦ. ⁶ Πᾶσα φαραγὲ
make you the beaten tracks of him; Every ravine
πληρωθήσεται, καὶ παν ὄρος καὶ βουνὸς ταπει-
shall be filled up, and every mountain and hill shall be
νωθήσεται· καὶ ἐστίαι τα σκολιὰ εἰς εὐθείαν,
made low, and shall on the crooked into straight,
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· ⁷ καὶ οἰεται
and the rough into ways smooth; and shall one
πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. ⁸ Ἐλέγεν
all flesh the salvation of the God. He said
οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ἐν
then to those coming out of crowds to be dipped by
αὐτοῦ Γεννηματα ἐχιδνῶν, τὶς ἠπεδείξεν ὑμῖν
him; O broods of serpents, who pointed out to you

kept All *these THINGS in
her HEART.

⁵³ † And Jesus advanced
* in WISDOM, and in Man-
liness, and in FAVOR with
God and Men.

CHAPTER III.

1 Now in the fifteenth
Year of the GOVERNMENT
of Tiberius Cesar, Pontius
Pilate being Governor of
JUDAEA, and Herod tet-
rarch of GALILEE, and
Philip his BROTHER tet-
rarch of ITURAEA, and the
Province of TRACHONITIS,
and Lysanias, the tetrarch
of ABILENE,

² ‡ In the * High-priest-
hood of † Annas, and Cai-
aphas, a Command from
God came to John, the
SON of Zachariah, in the
DESERT.

³ † And he went into All
the adjacent * Country of
the JORDAN, publishing an
Immersion of Reformation
‡ for Forgiveness of Sins.

⁴ As it is written in the
Book of the Words of
Isaias, the PROPHET; † "A
"Voice proclaiming in the
"DESERT, Prepare the way
"for the Lord, make the
"HIGHWAYS straight for
"him.

⁵ "Every Ravine shall
"be filled up, and Every
"Mountain and Hill shall
"be made low; and the
"CROOKED roads shall be-
"come straight, and the
"ROUGH Ways smooth;

⁶ † "and All Flesh shall
"see the SALVATION of
"GOD."

⁷ Then he said to the
CROWDS COMING FORTH
to be immersed by him,
‡ "O Progeny of Vipers!
who admonished you to fly

* VATICAN MANUSCRIPT.—51. the SAYINGS.
‡ Country.

82. in wisdom and.

2. High-

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The most solution is, that one was the high-priest, and the other his agent or deputy, so that the title might, with a very pardonable liberty, be applied to both."

‡ 2. 1. Num. xi. 30; ver. 40. ‡ 2. John xi. 60, 61; xviii. 13; Acts iv. 6. ‡ 3. Matt. i. 1. Mark i. 4. ‡ 4. Luke i. 77. ‡ 4. Isa. xl. 3; Matt. iii. 3; Mark i. 3; John i. 12. ‡ 5. Ps. lxxviii. 3; Isa. li. 10; Luke li. 10. ‡ 7. Matt. iii. 7.

φυγειν απο της μελλουσης οργης; ⁸ Ποιησατε
to flee from the coming wrath? Bring forth
συν καρπους αξιοους της μετανοιας; και μη
then fruits worthy of the reformation; and not
αρεσησθε λεγειν εν εαυτοις· Πατερα εχομεν τον
you should begin to say in yourselves; A father we have the
Αβρααμ. Λεγω γαρ υμιν, οτι δυναται ο θεος
Abraam. I say for to you, that is able the God
εκ των λιθων τούτων εγειραι τεκνα τω Αβρααμ.
out of the stones of these to raise up children to the Abraam.

⁹ Ηδη δε και η αξινη προς την ριζαν των δενδρων
Now and even the axe is in the root of the trees
κειται· παν συν δενδρον μη ποιουν καρπον
is placed; every therefore tree not bearing fruit
καλον, εκκοπτεται, και εις πυρ βαλλεται.
good, is cut down, and into a fire is cast.

¹⁰ Και επηρωτων αυτον οι οχλοι, λεγοντες· Τι
And asked him the crowd, saying: What
ουν ποιησομεν; ¹¹ Αποκριθεις δε λεγει αυτοις·
then should we do? Answering and he says to them;
Ο εχων δυο χιτωνας, μεταδωτω τω μη εχοντι·
He having two tunics, let him share with the not having;
και ο εχων βρωματα, ομοιως ποιειτω.
and he having meats, in like manner let him do.

¹² Ηλθον δε και τελωναι βαπτισθηναι, και
Came and also tax-gatherers to be dipped, and
ειπον προς αυτον· Διδασκαλε, τι ποιησομεν;
said to him; O teacher, what should we do?

¹³ Ο δε ειπε προς αυτους· Μηδεν πλεον παρα
He and said to them; Nothing more from
τα διατεταγμενον υμιν πρassoτε. ¹⁴ Επηρωτων
that having been appointed to you collect you. Asked

δε αυτον και στρατευομενοι, λεγοντες· Και
and him also soldiers, saying; And
ημεις τι ποιησομεν; Και ειπε προς αυτους·
we what should we do? And he said to them;
Μηδενα διασεισιντε, μηδε συκοφαντησητε· και
No one may you extort from, neither may you accuse wrongfully; and
αρκεισθε τοις οφωνιοις υμων.
be you content with the wages of you.

¹⁵ Προσδοκωντος δε του λαου, και διαλογιζο-
Expecting and of the people, and reason-
μενων παντων εν ταις καρδιαις αυτων περι του
ing all in the hearts of them about the
Ιωαννου, μηποτε αυτος ειη ο Χριστος, ¹⁶ απε-
John, whether he were the Anointed, an-

ρινατο ο Ιωαννης απασι, λεγων· Εγω μεν
answered the John to all, saying; I indeed
δατι βαπτισω υμας· ερχεται δε ο ισχυροτερος
in water dip you; comes but the mightier
μου, ου ουκ ειμι ικαρος λυσαι τον ιμαντα των
of me, of whom not I am worthy to loose the strap of the
υποδηματων αυτου· αυτος υμας βαπτισει εν
sandal of him; he you will dip in
πνευματι αγιω και πυρι. ¹⁷ Ου το πτυον
spirit holy and fire. Of whom the winnowing shov-
εν τη χειρι αυτου, και διακαθαριει την
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING
VENGEANCE?

⁸ Produce, therefore,
Fruits worthy of REFORM-
ATION; and begin not to
say among yourselves, 'We
have a Father—ABRA-
HAM;' for I assure you,
That GOD is able from
these STONES to raise up
CHILDREN to ABRAHAM.

⁹ And even now the AXE
lies at the ROOT of the
TREES; † Every Tree,
therefore, not bearing good
Fruit is cut down, and cast
into the Fire."

¹⁰ And the CROWDS
asked him, saying, "What
then should we do?"

¹¹ He answered and
said to them, † "Let HIM
who HAS TWO COATS give to
HIM who HAS none; and
let HIM who HAS Food do
the same."

¹² † And Tribute-takers,
also, came to be immersed,
and said to him, "Teacher,
what should we do?"

¹³ And HE said to them,
"Collect nothing more than
WHAT IS APPOINTED for
you."

¹⁴ And Soldiers, also,
asked him, "What also
should we do?" And he
said to them, "Oppress,
and falsely accuse, No one;
and be satisfied with your
WAGES."

¹⁵ And the PEOPLE were
waiting, and all were reason-
ing in their HEARTS
concerning JOHN, whether
he were not the MESSIAH;

¹⁶ JOHN answered all,
saying, † "I indeed im-
merse you in Water; but
A MIGHTIER than I is com-
ing, for whom I am not fit
to untie the STRAP of his
SANDALS; he will immerse
you in holy Spirit and Fire.

¹⁷ Whose WINNOWING
SHOVEL is his HAND will
effectually cleanse the

* VATICAN MANUSCRIPT.—11. answered and said.

14. What also should we do?

† 9. Matt. vii. 12.

† 11. Luke xi. 41; 3 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17

iv. 20.

† 12. Matt. xxi. 23; Luke vii. 23.

† 16. Matt. iii. 11; Mark i. 7, 8.

ἐλάνα αὐτὸν καὶ συναξει τὸν σίτην εἰς τὴν
 floor of him: and he will gather the wheat into the
 ἀποθήκην αὐτοῦ, τὸ δὲ ἀχρὸν κατακαύσει πυρὶ
 storehouse of himself, the but chaff he will burn up in fire
 ἀσβεστόν. ¹⁸ Πολλά μὲν οὖν καὶ ἕτερα
 love-tingle-holds. Many indeed then also other things
 παρακαλῶν εὐηγγελίζετο τὸν λαόν. ¹⁹ Ὁ δὲ
 exhorting he preached glad tidings the people. The but
 Ἡρῴδης ὁ τετράρχης, ἐλεγχομενός ἐπ' αὐτοῦ
 Herod the tetrarch, being reproved by him
 περὶ Ἡρώδιας τῆς γυναῖκος τοῦ ἀδελφοῦ
 about Herodias of the wife of the brother
 αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ
 of him, and about all of which had done evils the
 Ἡρῴδης, ²⁰ προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ
 Herod, added also this to all, and
 κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.
 shut up the John in the prison.

²¹ Ἐγένετο δὲ ἐν τῇ βαπτισθῆναι ἅπαντα τὸν
 It occurred and in the to have been dipped all the
 λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχο-
 people, and Jesus having been dipped and pray-
 μενον, ἀνεψύχθη αὐτὸν οὐρανόν, ²² καὶ καταβή-
 ing, to have been upspread the heaven, and to desc-
 ναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὥσει
 end the spirit the holy in a bodily form. Like
 περιστέρα, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ
 a dove, upon him, and a voice out of heaven
 γινέσθαι, * [Λεγοῦσαν.] "Σὺ εἶ ὁ υἱὸς μου ὁ
 to have come, [saying:] "Thou art the son of me the
 ἀγαπῆτος, ἐν σοὶ ἠδύκοησα."
 beloved, in thee I delight.

²³ Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριακοντα,
 And he was the Jesus about years thirty,
 ἀρχόμενος, ὡς, ἔς ἐνομίστο, υἱὸς Ἰωσήφ, τοῦ
 beginning, being, as was allowed, a son of Joseph, of the
 ἡαί, ²⁴ τοῦ Ματθαί, τοῦ Λευι, τοῦ Μελχί,
 Son, of the Matthat, of the Levi, of the Melchí,
 τοῦ Ἰωάν, τοῦ Ἰωσήφ, ²⁵ τοῦ Ματθαίου, τοῦ
 of the Ianna, of the Joseph, of the Matthatian, of the
 Λουῖ, τοῦ Ναουμ, τοῦ Εὐλὶ, τοῦ Ναγγαί, ²⁶ τοῦ
 Amon, of the Naoum, of the Eulí, of the Naggai, of the
 Μελχ, τοῦ Ματθαίου, τοῦ Σεμὶ, τοῦ Ἰωσήφ,
 Melch, of the Matthatian, of the Semí, of the Joseph,
 τοῦ Ἰουδα, ²⁷ τοῦ Ἰωάννα, τοῦ Ῥησα, τοῦ Ζορο-
 of the Iuda, of the Iouanna, of the Rhema, of the Zoro-
 βὰβ-
 bari,

* THREE-ING-FLOOR; † he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire."

¹⁸ And exhorting many other things, he proclaimed glad tidings to the PEOPLE.

¹⁹ † But HEROD the TETRARCH being reproved by him on account of Herodias, his BROTHER'S WIFE, and about all the Crimes which Herod had done,

²⁰ added also this to all, —he shut up John in * Prison.

²¹ And it occurred, when All the PEOPLE were IM-MERSED, † Jesus also hav- ing been immersed, and praying, the HEAVEN was opened,

²² and the HOLY SPIRIT, in a Bodily form like a Dove, descended upon him, and there came a Voice from Heaven, saying, "Thou art my SON, the BELOVED; in thee I de- light."

²³ And he, Jesus, was about † thirty years old, when he began (his work,) being, (as was allowed, a * Son of JOSEPH, the † son of ELI,

²⁴ the son of MATTHAT, the son of LEVI, the son of MELCHI, the son of JAN- NAT, the son of JOSEPH,

²⁵ the son of MATTA- THIAN, the son of AMOS. the son of NAHUM, the son of ELI, the son of NAG- GAI,

²⁶ the son of MAATH, the son of MATTHATH, the son of SHIMEI, the son of JOSEPH, the son of JU- DAN,

²⁷ the son of JOHANAN, the son of REBA, the son of ZERUBBABEL, the son

* VULGATE MARGINAL.—17. to thoroughly cleanse his THREE-ING-FLOOR, and to gather.

† 21. saying—omit.

‡ 22. a Son (as was allowed) of JOSEPH.

§ 23. son-in-law of ELI, the father of Mary. Luke gives Mary's ancestry, and Matthew that of Joseph. See Appendix.

|| 27. Matt. xiv. 13; Mark xiii. 30.

¶ 28. Matt. xiv. 3; Mark vi. 17.

‡ 21. Mat. .

|| 27. Matt. xiv. 13; Mark xiii. 30.

¶ 28. Matt. xiv. 3; Mark vi. 17.

‡ 23. Matt. xiv. .

|| 27. Matt. xiv. 13; Mark xiii. 30.

¶ 28. Matt. xiv. 3; Mark vi. 17.

‡ 23. Matt. xiv. .

του Σαλαθιηλ, του Νηρι, ²³ του Μελχι, του
of the Salathiel, of the Neri, of the Melchi, of the
Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, ²⁹ του
Addi, of the Cosam, of the Elmodam, of the Er, of the
Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,
Jose, of the Eliezer, of the Joram, of the Matthat,
του Λευι, ³⁰ του Σιμεων, του Ιουδα, του Ιωσηφ,
of the Levi, of the Simeon, of the Juda, of the Joseph,
του Ιωнан, του Ελιακειμ, ³¹ του Μελεα, του
of the Jonan, of the Eliakim, of the Melea, of the
Μαιναν, του Ματταθα,
Maiman, of the Mattatha,

του Ναθαν, του Δαυιδ, ³² του Ιεσσαί, του
of the Nathan, of the David, of the Jesse, of the
Οβηθ, του Βοοζ, του Σαλμων, του Ναασων,
Obeth, of the Booz, of the Salomon, of the Naasson,
³³ του Αμιναδαβ, του Αραμ, του Εσρων, του
of the Aminadab, of the Aram, of the Esron, of the
Φαρεζ, του Ιουδα, ³⁴ του Ιακωβ, του Ισαακ,
Pharez, of the Juda, of the Jacob, of the Isaac,

του Αβρααμ, του Θαρα, του Ναχωρ, ³⁵ του
of the Abraham, of the Thara, of the Nachor, of the
Σαρχ, του Ραγου, του Φαλεκ, του Εβερ, του
Saruch, of the Ragau, of the Phalek, of the Eber, of the
Σηλ, ³⁶ του Καϊναν, του Αρφαξαδ, του Σημ,
Sela, of the Caiman, of the Arphaxad, of the Sem,
του Νωε, του Λαμεχ, ³⁷ του Μαθουσαλα, του
of the Noe, of the Lamech, of the Mathusala, of the
Ενωχ, του Ιαρεθ, του Μαλελεηλ, του Καϊναν,
Enoch, of the Jared, of the Maleleel, of the Caiman,
³⁸ του Ενωθ, του Σηθ, του Αδαμ, του Θεου.
of the Enos, of the Seth, of the Adam, of the God.

ΚΕΦ. Δ'. 4.

¹ Ἰησοῦς δὲ πνεύματος ἁγίου πληρὴς ὄψεν-
Jesus and spirit of holy full re.
τρεψεν ἀπο τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ
turned from the Jordan; and was led about by the
πνεύματι εἰς τὴν ἐρήμον, ² ἡμέρας τεσσαράκοντα
spirit into the desert, days forty
πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ
being tempted by the accuser. And not
³ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ
he ate nothing in the days those; and
συντελεισθεῖσάν αὐτῶν, ⁴ [ὕστερον] ἐπεινασε.
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of
NERI,
29 the son of MALCHI,
the son of ADDI, the son of
KOSAM, the son of ALMO-
DAM, the son of ER,
30 the son of JESSE, the
son of JORAM, the son of MAT-
TATH, the son of LEVI,
31 the son of SIMEON,
the son of JUDAN, the son
of JOSEPH, the son of JON-
NAN, the son of ELIAKIM,
32 the son of MELIAH,
the son of MAIMAN, the
son of MATTATHAN, the
son of NATHAN, the son of
DAVID,
33 the son of JESSE, the
son of OBED, the son of
BOAZ, the son of SALMON,
the son of NAASSON,
34 the son of AMINADA-
BAM, the son of ARAM, the
son of HEBRON, the son
of PHARAZ, the son of JU-
DAN,
35 the son of JACOB, the
son of ISAAC, the son of
ABRAHAM, the son of TE-
RACH, the son of NACHOR,
36 the son of OBER, the
son of REU, the son of PE-
LEK, the son of EBER, the
son of SALAH,
37 the son of CAIMAN,
the son of ARPHAXAD, the
son of SEM, the son of
NOAH, the son of LAMECH,
38 the son of METRUSE-
LAH, the son of ENOCH,
the son of JARED, the son
of MALALEEL, the son
of CAIMAN,
39 the son of ENOS, the
son of SETH, the son of
ADAM, the son of GOD.

CHAPTER IV.

1 And Jesus, full of
holy Spirit, returned from
the JORDAN, and was car-
ried about by the SPIRIT
* in the DESERT
2 forty Days, being
tempted by the ENEMY
† And he ate nothing in
those DAYS; and when
they were completed, he
was hungry.

* VATICAN MANUSCRIPT.—1. in the desert.

2. afterwards omit.

† 1. Matt. iv. 1. Mark i. 13.

‡ 2. Exod. xxiv. 28; 1 Kings xix. 8.

³ Καὶ εἶπεν αὐτῷ ὁ διαβολὸς· Εἰ υἱὸς εἶ τοῦ
And said to him the accuser If son thou art of the
θεοῦ, εἰπε τῷ λίθῳ τούτῳ, ἵνα γένηται ἄρτος.
God say to the stone this, that it may become loaf.

⁴ Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, * [λέγων·]
And answered Jesus to him, [saying·]
Γεγραπταὶ· * Ὅτι οὐκ ἐπ' ἄρτι μόνῳ ζῆσται
It is written; That not on bread alone shall live
ὁ ἄνθρωπος, * [ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.]
the man, [but on every word of God.]

⁵ Καὶ ἀναγαγὼν αὐτὸν ὁ διαβολὸς εἰς ὄρος
And having led up him the accuser into mountain
ὕψους, ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς
height, he showed to him all the kingdoms of the
οὐρανῶν ἐν στιγμήν χρόνου. ⁶ Καὶ εἶπεν
heaven in a moment of time. And said

αὐτῷ ὁ διαβολὸς· Σὺ δὲ πᾶν τὴν ἐξουσίαν ταυ-
to him the accuser; To thee I will give the authority this
τὴν ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ
all, and the glory of them; that to me

παρεδόδοται, καὶ ὃ ἐὰν θέλω, δίδωμι αὐτῇ·
it is delivered up, and to whosoever I will, I give her;

ἵνα σὺ εἰς ἐὰν προσκυνήσῃς ἐμπροσθέν μου, ἔσται
that thou if thou wilt do homage before me, shall be

ἐν πάσῃ. ⁸ Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ
in all. And answering to him said the

Ἰησοῦς· Γεγραπταὶ· * Προσκυνήσεις κύριον τὸν
Jesus, It is written; * Thou shalt worship a lord the

θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.
God of thee, and to him alone thou shalt render service.

⁹ Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ
And he brought him to Jerusalem, and

ἐστῆκεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ
stood him on the wing of the temple; and

εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν
said to him; If son thou art of the God, cast thyself

εἰς τὴν πλάτῃ. ¹⁰ γεγραπταὶ γὰρ· * Ὅτι τοῖς
down in the place down; It is written for; That to the

ἀγγέλοις αὐτοῦ ἐντέλλεται περὶ σοῦ, τοῦ δια-
angels of him he will give charge concerning thee, of the to

φύλαξαι σε· ¹¹ καὶ ὅτι ἐπὶ χειρῶν ἀρῶσι σε,
guard thee; and that on hands they shall bear thee;

μήποτε προσκοπῇς πρὸς λίθον τοῦ ποδῶ σου.
lest thou shouldst strike against a stone the foot of thee.

¹² Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι
And answering said to him the Jesus; That

εἰρηται· * Οὐκ ἐκπειράσεις κύριον τὸν θεόν
it is said; * Not thou shalt tempt a lord the God

σου. ¹³ Καὶ συντελέσας πάντα πειρασμὸν ὁ διαβο-
thee. And having ended every temptation the accu-

λος, ἀπέστη ἀπ' αὐτοῦ ἀχρὶ καιροῦ. ¹⁴ Καὶ
satan departed from him for a season. And

³ And the ENEMY said to him, "If thou art a Son of GOD, command this stone to become Bread."

⁴ And * JESUS answered him, "It is written, 'MAN shall not live on Bread only.'"

⁵ And * taking him up, he showed him All the KINGDOMS of the HABITABLE in a Moment of Time.

⁶ And the ENEMY said to him, "I will give Thee All this AUTHORITY, and the GLORY of these; † For it has been delivered to me, and I give it to whom I please."

⁷ If, then, thou wilt render homage before me, all shall be thine."

⁸ And * JESUS answering said, to him, † "It is written, 'Thou shalt worship the Lord thy God,' and Him only shalt thou 'serve.'"

⁹ † And he brought him to Jerusalem, and placed him on the † BAT- TLEMENT of the TEMPLE, and said to him, "If thou art a Son of GOD, cast thyself down from this place;

¹⁰ for it is written, † 'He will give his ANGELS 'charge concerning thee, to PROTECT thee;

¹¹ and they will up- hold thee on their Hands, lest thou strike thy FOOT against a Stone.'"

¹² And JESUS answer- ing, said to him, "It is said, † 'Thou shalt not 'try the Lord thy God.'"

¹³ And the ENEMY hav- ing finished every Tempta- tion, departed from him for a Season.

¹⁴ † And JESUS returned

* JESUS AND MATTHEW.—4. JESUS.

4. but on every word of God.—and.

5. bringing him onward, he showed.

6. Probably the middle part of the royal portico, the highest part of the temple, and the scene at a distance of many miles. Josephus says, "That the pillars of the portico were a hundred cubits high, and the valley below four hundred deep."

7. 4. Deut. vii. 12. 8. John xii. 31; xiv. 9.

8. 4. Deut. vi. 13. 9. 10. Psal. xci. 11. 11. Deut. vi. 16. 12. Matt. iv. 12;

13. 14. 15. Acts x. 47.

ἔπεστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμῃ ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. ¹⁵ Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενοιο ὑπο πάντων.

¹⁶ Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι.

¹⁷ Καὶ ἐπεδοθὴ αὐτῷ βιβλίον Ἰσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον, οὗ ἦν γεγραμμένον· ¹⁸ "Πνεῦμα κυρίου ἐπ' ἐμὲ· οὗ εἶνεκεν ἀχρίσε με εὐαγγελισσάσθαι

πτωχοῖς, ἀπεσταλκε με κηρύξαι αἰχμαλωτοῖς ἀφ' οὗ, καὶ τυφλοῖς ἀναβλεψῖν, ἀποστείλαι τιθραυσμένους ἐν ἀφίσει,

ἀποδοῦναι τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

²¹ Ἦρξάτο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σημεῖον πεπληρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσιν ὑμῶν.

²² Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ θαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἀκροατοῦσιν ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐλέγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ;

²³ Καὶ ἀποκρίσας αὐτοῖς λέγει· Ὁτι οὐκ ἐστὶν ὁ υἱὸς Ἰωσήφ, ἀλλὰ ὁ υἱὸς τοῦ Θεοῦ.

in the power of the spirit into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

¹⁵ And he taught in their SYNAGOGUES, being applauded by all.

¹⁶ And he came to NAZARETH, where he had been brought up; and according to his custom on the sabbath-day, he entered the SYNAGOGUE, and stood up to read.

¹⁷ And the Book of Isaiah the PROPHET was given to him; and having unrolled the book, he found the PLACE where it was written,

¹⁸ "The Spirit of the Lord is on me, because he has anointed me to proclaim glad tidings to the Poor; he has sent me to publish a Release to the Captives, and Recovery of sight to the Blind; to dispense Freedom to the oppressed;

¹⁹ "to proclaim an Era of acceptance with the Lord."

²⁰ And having rolled up the book, he returned it to the ATTENDANT, and sat down. And the eyes of all who were in the SYNAGOGUE were attentively fixed on him.

²¹ And he began to say to them, "To-day, this SCRIPTURE, which is now in your ears, is fulfilled."

²² And all bore testimony to him, and wondered at THOSE WORDS OF GRACE PROCEEDING from his MOUTH. And they said, "Is not this the son of Joseph?"

† 16. The Jewish doctors, in honor of the law and the prophets, invariably read up with the text; and so we learn from Matt. xxi. 42. "I will teach you in the temple every day." † 17. The Book of Isaiah used to this day, in all Jewish synagogues, are written on all of the leaf, parchment, or vellum, printed end to end, and rolled on two rollers beginning at each end; so that in reading from right to left, they roll off with the leaf, while they roll on with the right. The place that he opened was probably the section for the day.—Clericus. † 18. "To heal the broken in heart," is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

† 16. Matt. xi. 22; xiii. 54; Mark vi. 1. † 17. Acts xiii. 16; xvii. 2. † 18. Isa. lxi. 1. † 22. Ps. xiv. 2. † 23. John vi. 42.

εἰπε πρὸς αὐτοὺς· Πάντως ερεῖτε μοι τὴν παραβολὴν ταύτην· Ἰατρε, θεραπεύουσιν σεαυτοὺς· τῆς αὐτῆς· "Physician, heal thyself;" ὅσα ἠκούσαμεν γενομένα ἐν Καπερναούμ, what things we have heard having been done in Capernaum, ποιήσῃ καὶ ὧδε ἐν τῇ πατρίδι σου. 24 Εἶπε δὲ· do thou also here in the country of thee. He said and; Ἀμὲν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστὶν ἐν τῇ πατρίδι αὐτοῦ. 25 Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ηλίου ἐν τῇ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανός ἐν τῇ τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμός· μεγάλας ἐπὶ πάντων τῇ γῇ· 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐνεβλήθη Ἠλίας, εἰ μὴ εἰς Σαρεπτὰ τῆς Σιδωνος πρὸς γυναῖκα χήραν. 27 Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῇ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναμαν ὁ Σύρος. 28 Καὶ ἐψησόθησαν πάντες ὀνόμῳ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. 29 Καὶ ἀναστὰς ἐξέβαλον αὐτὸν ἐξω τῆς πόλεως· καὶ ἤγαγον αὐτὸν ὡς ὄφρυος τοῦ ὄρους, ἐφ' ᾧ ἡ πόλις αὐτῶν ὀικοδομητο, ὥστε κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο.

31 Καὶ κατήλθεν εἰς Καπερναούμ, πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σαββάσι. 32 Καὶ ἐξεπλησσοῦτο ἐπὶ τῇ διδασκῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, 33 καὶ ἐν τῇ συναγωγῇ ἡ ἀνδρῶν ἔχων

23 And he said to them, "You will certainly refer me to this PROVERB, 'Physician, cure thyself; what things we have heard has been done in CAPERNAUM, do also here in thy own COUNTRY.'"

24 But he said, "Indeed I say to you, † That no Prophet is acceptable in his own COUNTRY."

25 But in Truth I say to you, † There were Many Widows in ISRAEL, in the days of Elijah, when the HEAVEN was closed three Years and six Months, so that there came a great Famine over ALL the LAND;

26 and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of SIDON.

27 † And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN."

28 And all in the SYNA-GOGUE hearing these words, were filled with Wrath;

29 and rising up, they drove him out of the CITY, and led him even to the † Brow of the MOUNTAIN on which their CITY was built, to throw him down;

30 but HE, † passing through the midst of them, went away.

31 † And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

32 And they were struck with awe at his mode of INSTRUCTION; † For his WORD was with Authority.

33 † Now there was a Man in the SYNA-GOGUE,

23. Behind the Maronite church is a steep precipice, forty or fifty feet high, "on the brow of the hill;" the very one, it may be, over which the people of Nazareth attempted to throw the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and it is not so exasperated, whose object was to put to death the object of their rage, should have repented to so distant a place for that purpose, is entirely incredible.—Hackett.

† 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. † 25. 1 Kings xvii. 9; xviii. 1; James i. 17. † 27. 2 Kings v. 14. † 28. John viii. 50; x. 50. † 29. Matt. iv. 13; Mark i. 21. † 32. Matt. vii. 28, 29. † 33. Mark i. 23.

πνευμα δαιμονιον ακαθαρτον, και ανεκραξε
a spirit of a demon unclean, and he cried out
φωνη μεγαλη, 34 * [λεγων.] Εα, τι ημιν και
with a voice loud, [saying,] Ah, what to us and
σοι, Ιησου Ναζαρηνη; ηλθες απολεσαι ημας
to thee Jesus O Nazarene? comest thou to destroy us;
οιδα σε τις ει, ο αγιος του θεου. 35 Και
I know thee who thou art, the holy the God. And
επετιμησεν αυτω ο Ιησους, λεγων· Φιμωθητι,
rebuked him the Jesus, saying; Be silent,
και εξελθε εξ αυτου. Και ριψαν αυτον το
and come out of him. And having thrown him the
δαιμονιον εις μεσον, εξηλθεν απ' αυτου, μηδεν
demon into midst, came out of him, nothing
βλαψαν αυτον. 36 Και εγενετο θαυμος επι
hurting him, And came amazement on
παντας· και συνελαλουν προς αλληλους, λεγοντες·
all, and talked to one another, say-
Τις ο λογος οτος, οτι εν εξουσια και
ing: What the word this, for with authority and
δυναμει επιτασσαι τοις ακαθαρτοις πνευμασι,
power he commands the unclean spirits,
και εξερχονται; 37 Και εξεπορευετο ηχος περι
and they come out? And went forth a report concerning
αυτον εις παντα τοπον της περιχωρου.
him into every place of the country around.

33 Αναστας δε εκ της συναγωγης, εισηλθεν
Having risen up and out of the synagogue, he entered
εις την οικiam Σιμωνος· πενθερα δε του Σιμωνος
into the house of Simon: mother-in-law and of the Simon
ην συνεχομενη πυρετω μεγαλη· και ηρωτησαν
was seized with a fever great: and they asked
αυτον περι αυτης. 35 Και επιστας επανω
him about her. And standing above
αυτης, επετιμησε τη πυρετω· και αφηκεν
her, he rebuked the fever: and it left
αυτην. Παραχρημα δε αναστασα διηκουει
her. Forthwith and rising up she served
αυτοις.
them.

40 Δυνωτος δε του ηλιου, παντες οσοι ειχον
Setting and of the sun, all so many as had
ασθενουντας νοσοις ποικιλαις, ηγαγον αυτους
being afflicted with diseases various, brought them
προς αυτον· ο δε ενι εκαστω αυτων τας
to him: he and one by one separately of them the
χειρας επιθεiς, εθεραπευσεν αυτους. 41 Εξηρ-
hands having placed, he healed them. Came
χετο δε και δαιμονια απο πολλων, κρυσσonta
out and also demons from many, crying out
και λεγοντα· 'Οτι συ ει ο υιος του θεου. Και
and saying: That thou art the son of the God. And
επιτιμων ουκ ειμ αυτα λαλειν, οτι ηδεισαν
rebuking not he permitted them to say, that they knew
τον Χριστον αυτον ειναi.
the Anointed him to be.

having a Spirit of an impure Demon; and he exclaimed with a loud voice,

34 "Ah! what hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art; † the holy one of God."

35 And Jesus rebuked him, saying, "Be silent, and come out of him." And the demon having thrown a him into the midst, departed from him, without hurting him.

36 And amazement came on all, and they spoke to one another, "What word is this! For with Authority and Power he commands the IMPURE Spirits, and they come out."

37 And a Report concerning him went forth into Every Part of the surrounding country.

38 † And rising up out of the SYNAGOGUE, he entered the HOUSE of SIMON. And SIMON'S Mother-in-law was compassed with a violent Fever; and they asked him concerning her.

39 And standing over her, he rebuked the fever, and it left her; and instantly rising up, she served them.

40 † Now as the SUN was setting, all who had any sick with various Diseases, brought them to him; and he, placing his HANDS on each one of them, cured them.

41 And Demons also departed from many, crying out and saying, "Thou art the son of God." And rebuking them, he permitted them not to say that they knew him to be the MESSIAH.

† 33. As demon was used both in a good and bad sense before and after the time of the evangelists, the word *unclean* may have been added here by Luke, merely to express the quality of this spirit. But it is worthy of remark, that the inspired writers never use the word *demon* in a good sense.—Clarke.

† 34. Psal. xvi. 10; Dan. ix. 24. viii. 16; Mark i. 32.

† 38. Matt. viii. 14; Mark i. 29.

† 40. Matt.

⁴² Γενομένης δε ἡμέρας, ἐξελθὼν πορεύθη εἰς ἐρημὸν τόπον· καὶ οἱ ὄχλοι ἐπεζητοῦν αὐτόν, καὶ ἦλθον εἰς αὐτόν, καὶ κατείχον αὐτόν μὴ πορεύεσθαι ἀπ' αὐτῶν. ⁴³ Ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ ταῖς ἑτέραις πόλεσιν ευαγγελισσάσθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀνίσταμαι.

⁴⁴ Καὶ ἡν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας. ΚΕΦ. ε'. β. ¹ Ἐγένετο δὲ ἐν τῇ

τῶν ὄχλων ἐπικεισθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἵστων παρα τὴν λίμνην Γεννησαρέτ· ² καὶ εἶδε δύο πλοῖα ἵστωτα παρα τὴν λίμνην· οἱ δὲ ἄλις ἀποβαίντες ἀπ' αὐτῶν, ἀπεκλυῖν τα δίκτυα.

³ Ἐξῆς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος· ἤρω- τῆσεν αὐτόν ἀπο τῆς γῆς ἐπαγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τῶν πλοίου τούς

ὄχλους. ⁴ Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπαγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄβυσσον.

⁵ Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν· Ὁ κύριε, ἐπὶ δε τῷ ῥηματι σου χαλάσω τὰ δίκτυον. ⁶ Καὶ τοῦτο ποιήσαντες, συνέκλει-

σαν ἀληθεὶς ἰχθύων πολὺν· διερχόμενον δὲ τὸ δίκτυον αὐτῶν. ⁷ Καὶ κατέκλυσαν τοῖς μετο-

⁴² And Day having come, he retired to a Desert Place; and the crowds sought him, and came to him, and urged him not to leave them.

⁴³ But he said to them, "I must proclaim the glad tidings of the KINGDOM of GOD to OTHER Cities also; because for this I have been sent."

⁴⁴ And he was preach- ing in the SYNAGOGUES of GALILEE.

CHAPTER V.

¹ Now it occurred, as the CROWD pressed on him to HEAR the word of GOD, he was standing by the LAKE GENNESARET;

² and he saw *two Boats stationed near the shore; but the FISHERMEN having left them, were washing their NETS.

³ And having gone into one of the BOATS, which was SIMON'S, he asked him to put off a little from the LAND; and sitting down, he instructed the CROWDS out of the BOAT.

⁴ And when he ceased speaking, he said to SIMON, "Put out into the DEEP, and let down your NETS for a Draught!"

⁵ And *Simon answer- ing, said "Master, we have labored through the Whole NIGHT, and have caught nothing; yet, at thy word, I will let down the *NETS.

⁶ And having done this, they enclosed a great Multi- tude of Fishes; and their *NETS were rent.

⁷ And they beckoned to their PARTNERS in the OTHER Boat, to come and assist them. And they came, and filled Both the

* VATICAN MANUSCRIPT.—44. to the SYNAGOGUES. 5. two Boats. 6. Simon.

1. to him—amid. 5. NETS. 6. NETS.

* 1. Called also the sea or lake of Galilee, and the sea of Tiberias. It was anciently called 1. sea of Chinnereth. It is about five miles wide, and some sixteen or seventeen miles long.

44. Mark I. 29.

1. Matt. iv. 18; Mark I. 16.

2. John xxi. 6.

ἀμφοτέρα τὰ πλοία, ὥστε βυθισθῆναι αὐτά.
both the ships, so as to sink them.

⁸ Ἰδὼν δὲ Σίμων Πέτρος, προσέειπε τοῖς γονεῖσι
Seeing and Simon Peter, fell down to the knees
του Ἰησοῦ, λέγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι αἵμα
of the Jews, saying; Depart from me, for a sinner
ἁμαρτωλὸς εἰμι, κύριε. ⁹ Θαμβὸς γὰρ περι-
a sinner I am, O Lord. Amazement for

εσχεν αὐτὸν καὶ πάντες τοὺς σὺν αὐτῷ, ἐπὶ τῇ
him and all those with him, at the

ἀγρῇ τῶν ἰχθύων, ἣ συνέλαβον· ¹⁰ ὁμοίως
draught of the fishes, which they had taken; in like manner

δὲ καὶ Ἰακώβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,
and also James and John, sons of Zebedee,

οἱ ᾗσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς
who were partners with the Simon. And said to

τοὺς Σίμωνα ὁ Ἰησοῦς· Μὴ φοβόν· ἀπὸ τοῦ νῦν
the Simon the Jesus; Not fear; from the now

ἀνθρώπους ἐσθ' ὡρῶν. ¹¹ Καὶ καταγαγόντες
men thou wilt be catching. And having brought

τὰ πλοία ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολού-
the ships to the land, having left all, they fol-
θησαν αὐτῷ.
lowed him.

¹² Καὶ ἐγένετο ἐν τῇ εἶναι αὐτὸν ἐν μιᾷ τῶν
And it happened in the to be him in one of the

πολεῶν, καὶ ἰδοὺ, ἀνὴρ πλήρης λεπρας· καὶ
cities, and lo, a man full of leprosy; and

ἰδὼν τὸν Ἰησοῦν, πέσων ἐπὶ προσώπῳ, ὀδεῖσθαι
seeing the Jesus, having fallen on face, entreated

αὐτοῦ, λέγων· κύριε, ἐὰν θέλῃς, δύνασαι με
him, saying; O Lord, if thou wilt, thou art able to

καθαρίσαι. ¹³ Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο
to cleanse. And stretching out the hand, he touched

αὐτοῦ, εἰπὼν· Θέλω, καθαρὸς ᾖ. Καὶ εὐθὺς
him, saying; I will, be thou cleansed. And immediately

ἡ λεπρὰ ἀπῆλθεν ἀπ' αὐτοῦ. ¹⁴ Καὶ αὐτὸς
the leprosy departed from him. And he

παρηγγείλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελ-
commanded him no one to tell; but going

θὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσενεγχε
show thyself to the priest, and offer

περὶ τοῦ καθαρισμοῦ σου, καθὼς προστάζει
on account of the cleansing of thee, as enjoined

Μωσὴς, εἰς μαρτυρίον αὐτοῖς.
Moses, for a witness to them.

¹⁵ Διηρχέτο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ·
Spread abroad but more the word concerning him;

καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ
and came together crowds great to hear, and

θεραπεύεσθαι * [ἐπ' αὐταῖς] ἀπὸ τῶν ἀσθενειῶν
to be healed [by him] from the weaknesses

boats, so that they were
sinking.

⁸ And Simon Peter kneeling it, full down at the KNEES of Jesus, saying, "Depart from me, O Lord, For I am a sinful Man."

⁹ For amazement seized him, and ALL who were with him, at the draught of FISHES which they had taken;

¹⁰ and in like manner also, JAMES and JOHN, sons of Zebedee, who were Partners with SIMON. And Jesus said to SIMON, "Fear not; from now thou wilt catch Men."

¹¹ And having brought the boats to the land, leaving all, they followed him.

¹² And it occurred, when he was in one of the cities, behold, a Man full of Leprosy, seeing Jesus, falling on his Face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse Me."

¹³ And extending his HAND, he touched him, saying, "I will; be thou cleansed." And instantly the LEPROSY departed from him.

¹⁴ And he commanded him to tell no one: "But go, [said he] show thyself to the PRIEST, and present an offering on account of thy CLEANSING, as Moses commanded, for Notifying [the cure] to the people."

¹⁵ But the REPORT concerning him spread abroad the more; and great Crowds came together to hear, and be cured of their INFIRMITIES.

* VATICAN MANUSCRIPT.—8, Jesus.

10, Jesus.

15, by him—omit.

† 14. This injunction of our Lord upon the man to show himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

‡ 10. Matt. iv. 19; Mark i. 17.

‡ 11. Matt. ix. 20; x. 27; Mark i. 18; Luke xviii.

§ 12. Matt. viii. 2; Mark i. 40.

‡ 14. Matt. viii. 4.

‡ 15. Lev. xiv. 4, 10.

οικον σου. ²⁵ Και παραχρημα αναστας ενωπιον
house of them. And instantly arising in presence
αυτων, αρας εφ' ^ω κατεκειτο, απηλθεν
of them, having taken up on which he had been laid, went
εις τον οικον αυτου, δοξαζων τον θεον. ²⁶ Και
into the house of himself, glorifying the God. And
εκστασις ελαβεν* απαρτας, και εδουζαζον τον
amazement took all, and they glorified the
θεον* και επλησθησαν φοβου, λεγοντες· 'Οτι
God: and were filled of fear, saying: That
ειδομεν παραδοξα σημερον.
we have seen wonderful things to-day.

²⁷ Και μετα ταυτα εξηλθε, και εθεασατο
And after these he went out, and saw
τελωνην, ονοματι Λευι, καθήμενον επι το
a publican, with a name Levi, sitting at the
τελωνιον* και ειπεν αυτη· Ακολουθει μοι.
custom-house: and he said to him: Follow me.

²⁸ Και καταλιπων απαρτα, αναστας ηκολουθησεν
And forsaking all, rising up he followed
αυτη. ²⁹ Και εποιησε δοχην μεγαλην Λευι
him. And made a feast great Levi

αυτη εν τη οικια αυτου* και ην οχλος τελωνων
to him in the house of himself: and was a crowd of publicans
πολυς, και αλλων, οι ηταν μετ' αυτων κατακει-
great, and of others, who were with them reclini-
μενοι. ³⁰ Και εσθιγγυζον οι γραμματευσ αυτων
ing. And murmured the scribes of them

και οι Φαρισαιοι προς τους μαθητας αυτου,
and the Pharisees to the disciples of him,
λεγοντες· Διατι μετα των τελωνων και αμαρ-
saying: Why with the publicans and sin-
τωλων εσθιετε και πινετε; ³¹ Και αποκριθεις ο
ners do you eat and drink? And answering the

Ιησους ειπε προς αυτους· Ου χρειαν εχουσιν
Jesus said to them: No need have
οι υγιαινοντες ιατρον, αλλ' οι κακως εχοντες·
those being in health of a physician, but those sick being:

³² ουκ εληλυθα καλεσαι δικαιους, αλλα αμαρτω-
not I have come to call just (ones,) but sinners
λους εις μετανοιαν.
to reformation.

³³ 'Οι δε ειπον προς αυτον· * [Διατι] οι
They and said to him: [Why] the
μαθηται Ιωαννου νηστεουσιν πυκνα, και δεησει
disciples of John fast often, and pray
ποιουνται, ομοιως και οι των Φαρισαιων· οι δε
make, in like manner and those of the Pharisees: those but
σοι εσθιουσιν και πινουσιν; ³⁴ Ο δε ειπε προς
to thee eat and drink? He and said to
αυτους· Μη δυνασθε τους υιους του νυμφιος, εν
them: Not you are able the sons of the bridal-chamber, in
ω δ νυμφιος μετ' αυτων εστι, ποιησαι
which the bride, room with them is, to make
νηστευειν; ³⁵ Ελευσονται δε ημεραι, και οταν
to fast? Will come but days, and when
απαρθη απ' αυτων ο νυμφιος, τοτε νηστεουσιν·
away be taken from them the bridegroom, then they will fast

²⁵ And instantly arising in their presence, and taking up that on which he had been lying, he proceeded to his own house, praising God.

²⁶ And astonishment seized all, and they praised God, and were filled with Fear, saying, "We have seen wonderful things to-day."

²⁷ † And after this, he went out, and saw a Tribute-taker, named Levi, sitting at the tax-office; and he said to him, "Follow me."

²⁸ And forsaking all, he arose, and followed him.

²⁹ † And * Levi made a great Feast for him, in his own house; and there was a great Crowd of Tribute-takers, and of others, who were reclining with them.

³⁰ And * the PHARISEES and their SCRIBES complained to his DISCIPLES, saying, "Why do you eat and drink with TRIBUTE-TAKERS and SINNERS?"

³¹ And * JESUS answering, said to them, "Those who are in HEALTH have no need of a Physician, but THOSE who are SICK."

³² † I have not come to call the Righteous, but Sinners to Repentance."

³³ And THEY said to him, † "The DISCIPLES of John frequently fast and Pray; and in like manner THOSE of the PHARISEES: but THINE eat and drink:"

³⁴ And he said to them, "Can the BRIDEGROOM fast, while the BRIDEGROOM is with them?"

³⁵ But Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in Those Days."

* VATICAN MANUSCRIPT.—20. LEVI.

30. the PHARISEES and their SCRIBES.

31. JESUS.

† 2. Matt. ix. 9; Mark ii. 13.

† 10. Matt. ix. 10; Mark ii. 13.

† 32. Matt.

ix. 11; Tim. i. 15.

† 33. Matt. ix. 16; Mark ii. 18.

εἰν ἐν ἐκείναις ταῖς ἡμέραις. ²⁶ Ἐλεγε δὲ καὶ
in those the days. He spoke and also
παραβὰλῃν πρὸς αὐτοὺς. Ὅτι οὐδεὶς ἐπιβλημα
a possible to them; That no one a patch
ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱματίον παλαιόν·
of a mantle new sews on to a mantle old:
εἰ δὲ μῆγε, καὶ τὸ καινὸν σχίζει, καὶ τὰ παλαιὰ
if but not, and the new it rends, and the old
οὐ συμφωνεῖ ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ.
it agrees a patch that from the new.
Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς
And no one puts wine new into skins
παλαιούς· εἰ δὲ μῆγε, ῥήξει ὁ νέος οἶνος τοὺς
old: if but not, will burst the new wine the
ασκούς, καὶ αὐτοὶ ἐκχυθήσεται, καὶ οἱ ἀσκοὶ
skins, and he will be spilt, and the skins
σπολούνται. ²⁸ ἀλλὰ οἶνον νέον εἰς ἀσκοὺς και-
will be destroyed: but wine new into skins new
νοὺς βάλλετε. * [καὶ ἀμφοτέροις συντηροῦνται.]
requires to be put: [and both are preserved.]
² [Καὶ] οὐδεὶς πίων παλαιόν, * [εὐθεὺς] θελεῖ
[and:] no one having drunk old, [immediately] desires
λεγεῖ γὰρ· Ὁ παλαιὸς χρηστέτερος ἐστίν.
he says for: The old better is.

ΚΕΦ. 5'. 6.

¹ Ἐγένετο δὲ ἐν σαββάτῳ * [δευτεροπρωτῶ]
It happened and in sabbath [second-first]
διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ
to pass him through the grain-fields; and
ἐπὶ αὐτοῖς οἱ μαθηταὶ αὐτοῦ τοὺς σταχθεὶς, καὶ
plucked the disciples of him the ears of grain, and
ῥοδιόν, ψάλλοντες ταῖς χερσὶ. ² Τίνας δὲ τῶν
ear, rubbing the hands. Some and of the
φarisαίων εἶπον * [αὐτοῖς]· Τί ποιεῖτε, ὃ οὐκ ἐξ-
Pharisees said [to them:] Why do you, which not it is
ἐστὶ· [ποιεῖν] ἐν τοῖς σαββάτοι; ³ Καὶ ἀποκριθεὶς
is: [to do] in the sabbaths? And answering
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τούτου ἀνεγ-
to them said the Jesus, Not even this have you
νυτε, ὃ ἐποίησε Δαυὶδ, ὅποτε ἐκείνασιν αὐτοὺς
read, which did David, when was hungry he
καὶ οἱ μετ' αὐτοῦ οὐκ ἦν; ⁴ ὡς εἰσηλθεν εἰς τὸν
and those with him being? how he entered into the
οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως
house of the God, and the loaves of the presence
ἐλάβε, καὶ ἐφάγε, καὶ ἔδωκε * [καὶ] τοῖς
he took, and ate, and gave [also] to those
μετ' αὐτοῦ· οὐδὲ οὐκ ἐξέστι φαγεῖν, εἰ μὴ μόνος
with him; which not it is lawful to eat, if not alone
τοῦ ἱερέως; ⁵ Καὶ ἔλεγεν αὐτοῖς· * [Ὅτι]
the priests? And he said to them; [That]

²⁶ † And he also spoke a Parable to them; "No one puts a Piece * rent from a new Garment on an old; else the new also * will make a rent, and THAT Piece from the new * will not agree with the OLD.

²⁷ And no one puts new Wine into † old Skins; else the * NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

²⁸ But new Wine must be put into new Skins.

²⁹ No one having drunk old wine desires new; for he says, 'The OLD is * good.'

CHAPTER VI.

¹ † And it occurred on the Sabbath, that he went through the * Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

² And some of the PHARISEES said, "Why do you † what is not lawful on the SABBATH?"

³ And * Jesus answering them, said, "Have you not even read this, † which David did, when hungry, he and THOSE who * were with him?"

⁴ He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; † which none but the PRIESTS could lawfully eat."

⁵ And he said to them,

* VATICAN MANUSCRIPT.—26. rent from a new.
26. will not agree with.
27. new wine.
28. And—omit.
29. immediately—omit.
1. second-first—omit.
1. Grain—omit.
2. to them—omit.
3. to do—omit.
4. to—omit.
5. Jesus.
6. were.

36. will make a rent, and the skins.
38. and both are preserved—omit.
1. second-first—omit.
1. Grain—omit.
2. to them—omit.
3. to do—omit.
4. to—omit.
5. Jesus.
6. were.

† 27. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4. and Job xxiii. 10.

† 28. Matt. ix. 16, 17; Mark ii. 21, 22. † 1. Matt. xii. 1; Mark ii. 22. † 2. Exod. xi. 10. † 3. 1 Sam. xxi. 6. † 4. Lev. xiv. 9.

κύριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-
bath. α lord is the son of the man also of the sab-
bath.

Ἐγένετο δὲ ¹¹ [καὶ] ἐν ἑτέρῳ σαββατῷ εἰσελ-
It happened and [also] in another sabbath to en-
θεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ
ter him into the synagogue, and to teach; and
ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν
was there a man, and the hand of him the right was
ξηρα. ¹² Παρατηροῦν δὲ αὐτὸν οἱ γραμματεῖς
withered. Watched and him the scribes

καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββατῷ θεραπεύει,
and the Pharisees if in the sabbath he will heal,
ἵνα ἐδράσῃ κατηγορίαν αὐτοῦ. ¹³ Αὐτὸς δὲ
so that they might find an accusation against him. He but
ῥεῖ τοὺς διαλογισμοὺς αὐτῶν, καὶ εἰπε τῷ
knew the purposes of them, and said to the
ἀνθρώπῳ τῷ ξηρᾷ ἐχόντι τὴν χεῖρα· Ἐγείρε,
man the withered having the hand; Arise,
καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἐστῆ.
and stand into the midst. He and having arisen stood.

Ἔειπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς· Ἐπερωτήθη-
Said then the Jesus to them; I will ask
ύμας· Τί ἐξεστὶ τοῖς σαββάσι; ἀγαθοποιεῖσαι,
you; What is lawful to the sabbath? to do good,
ἢ κακοποιεῖσαι; ψυχὴν σῶσαι, ἢ ἀποκτείνειν;
or to do evil? a life to save, or to kill?

Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν
And looking round on all them, he said
αὐτῷ· Ἐκτείνον τὴν χεῖρα σου. Ὁ δὲ ἐποίησε·
to him; Stretch out the hand of thee. He and did;
καὶ ἀπεκατεστῆθη ἡ χεὶρ αὐτοῦ * [ὥς ἡ ἀλλή.]
and was restored the hand of him [as the other.]

Ἄντοι δὲ ἐπλησθῆσαν ἀνοίας, καὶ διελαλοῦν
They and were filled madness, and they talked
πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.
to one another, what they should do to the Jesus.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλ-
It came to pass and in the days those, he went
θεν εἰς τὸ ὄρος προσευξασθαι· καὶ ἡν διανυκτε-
out into the mountain to pray; and was passing the
ρεῦν ἐν τῇ προσευχῇ τοῦ θεοῦ. ¹³ Καὶ ὅτε
night in the place of prayer of the God. And when

ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητάς
It became day, he called to the disciples
αὐτοῦ· καὶ ἐκλεξαμένους ἀπ' αὐτῶν δωδεκά, οὓς
of himself; and having chosen from them twelve, whom
καὶ ἀποστόλους ὠνόμασε· ¹⁴ (Σίμωνα, ὃν καὶ
also apostles he named: (Simon, whom also

ὠνόμασε Πέτρον, καὶ Ἀνδρεᾶν τὸν ἀδελφὸν
he named Peter, and Andrew the brother
αὐτοῦ, Ἰακώβον καὶ Ἰωάννην, Φίλιππον καὶ
of him, James and John, Philip and

"The SON of MAN is Lord
even of the SABBATH."

6 And it occurred on
Another Sabbath, that he
entered the SYNAGOGUE,
and taught. And a MAN
was there whose RIGHT
HAND was withered.

7 And the SCRIBES and
PHARISEES watched him
closely [to see] if he would
cure on the SABBATH,
that they might find an
Accusation against him.

8 But he knew their
PURPOSES, and said to
THAT MAN HAVING the
withered HAND, "Arise,
and stand in the MIDST."
And HE arose and stood.

9 Then JESUS said to
them, "I ask you, if it is
lawful to do good on the
SABBATH, or to do evil?"
to save Life, or to kill?"

10 And looking round
on them all, he said to
him, "Stretch out thine
withered HAND." And HE did so,
and his HAND was re-
stored.

11 And they were filled
with madness, and consulti-
ed with one another, what
they should do to JESUS.

12 † And it came to pass
in those days, that he
went out to the MOUNTAIN
to pray; and he remained,
through the night, in † the
ORATORY of God.

13 And when it was
Day he summoned his
DISCIPLES; † and having
selected from them twelve,
whom he also named
Apostles;—

14 Simon, † whom he
also named Peter, and
Andrew his BROTHER,
James and John, Philip
and Bartholomew,

* VATICAN MANUSCRIPT.—δ. also—omit.
the other—omit. 15. Alpheus.

8. I ask you, if it is lawful.

10. so

† 12. Or the place of prayer to God. Nearly all modern critics translate προσευχῇ in the
passage and Acts xvi. 13, in this manner. A προσευχῇ was a large uncovered building, with
seats, as in an amphitheatre, and used for worship where there was no synagogue.

† 13. Matt. x. 1. 9; Mark iii. 1; Luke xiii. 14; xiv. 3; John ix. 16.

† 12. Matt. xiv. 23.

† 15. John i. 42.

Βαρθολομαίου, ¹⁵ Ματθαίου και Θωμαν, Ιακώβου
 του του Αλφαιου, και Σιμωνα τον καλουμενον
 (ζηλωτην, ¹⁶ Ιουδαν Ιακώβου και Ιουδαν Ισκαρι-
 ωτην, ¹⁷ ^ο [και] ^ο γενετο προδοτης·) ¹⁷ και
 καταβας μετ αυτων, εστη επι τουου πεδινου,
 και ο χλος μαθητων αυτου, και πληθος πολυ
 του λου απε πασης της Ιουδαίας, και Ιερου-
 σαλημ, και της παραλιου Τυρου και Σιδωνος,
 οι ηλθον ακουσαι αυτου, και ιαθηναι απο των
 ενων αυτων· ¹⁸ και οι οχλουμενοι απο πνευμα-
 των ακαθαρτων· και εθεραπευοντο. ¹⁹ Και πας
 ο χλος εζητει απεσθιαι αυτου· ²⁰ ^οτι δυναμις
 ην εν αυτω· και ιατο παντας.

²¹ Και αυτος επρας τους οφθαλμους αυτου
 εις τους μαθητας αυτου, ελεγε· Μακαριοι οι
 πτωχοι· ²² ^οτι υμετερα εστιν η βασιλεια του
 θεου. ²³ Μακαριοι οι πεινωντες νυν· ²⁴ ^οτι χορτασ-
 θεσθε. Μακαριοι οι κλαιοντες νυν· ²⁵ ^οτι
 γελασσετε.

²⁶ Μακαριοι εστε, ²⁷ ^οταν μισησωσιν υμας οι
 ανθρωποι, και ²⁸ ^οταν αφορισωσιν υμας, και
 ονειδισωσι, και εκβαλωσι το ονομα υμων ως
 τον υιου του ανθρωπου. ²⁹ Χα-
 ρητε εν εκεινη τη ημερα, και σκιρτησατε· ιδου
 γαρ, ³⁰ ^ο εμσθος υμων πολυς εν τω ουρανω· κατα
 ταυτα γαρ εποιουν τοις προφηταις οι πατερες
 αυτων.

³¹ Πλην ουκι υμιν τοις πλουσις· ³² ^οτι ανε-

¹⁵ Mat'hew and Tho-
 mas, THAT James, son of
 * Alpheus, and THAT Si-
 mon who was CALLED the
 Zealot.

¹⁶ Judas [the brother
 of James, and Judas Isca-
 riot, who became a Trai-
 tor;—

¹⁷ and coming down
 with them, he stood on a
 level Place, with a *Crowd
 of his Disciples, † and a
 great Multitude of PEOPLE
 from ALL JUDEA and Jera-
 salem, and the SEA-COAST
 of Tyre and Sidon, who
 came to hear him, and to
 be restored from their
 DISEASES;

¹⁸ and THOSE who were
 * distressed by unclean
 Spirits were cured.

¹⁹ And ALL the CROWD
 sought to touch him, † For
 a Power went out from
 him, and healed all.

²⁰ And he, having lifted
 up his EYES on his DISCI-
 PLES, said; † "Happy,
 POOR ones! For yours is
 the KINGDOM of GOD.

²¹ † Happy now, HUN-
 GERING ones! Since you
 will be satisfied. † Happy
 now, WEEPING ones! Be-
 cause you will laugh.

²² † Happy are you,
 when MEN may hate you,
 and separate you, and
 revile and cast out your
 NAMES as evil, on account
 of the Son of Man.

²³ † Rejoice in THAT
 DAY, and leap for joy; for
 behold, your REWARD
 will be great in HEAVEN;
 † for thus their FATHERS
 did to the PROPHETS.

²⁴ † But Woe to YOU,
 RICH ones; For you have
 your CONSOLATION.

* Vatican Manuscript.—15. Alpheus. 16. also—omit. 17. a great Crowd.
 † illuminated by unclean Spirits were cured.
 † 116. Jude 1. † 17. Matt. iv. 25; † 117. † 10. Mark v. 20; Luke viii. 46.
 † 21. Matt. v. 3; xl. 8; James ii. 5. † 22. Matt. v. 6. † 23. Matt. v. 4. † 24. Matt.
 † 11. † 12. † 13. † 14. † 15. † 16. † 17. † 18. † 19. † 20. † 21. † 22. † 23. † 24. † 25. † 26. † 27. † 28. † 29. † 30. † 31. † 32. † 33. † 34. † 35. † 36. † 37. † 38. † 39. † 40. † 41. † 42. † 43. † 44. † 45. † 46. † 47. † 48. † 49. † 50. † 51. † 52. † 53. † 54. † 55. † 56. † 57. † 58. † 59. † 60. † 61. † 62. † 63. † 64. † 65. † 66. † 67. † 68. † 69. † 70. † 71. † 72. † 73. † 74. † 75. † 76. † 77. † 78. † 79. † 80. † 81. † 82. † 83. † 84. † 85. † 86. † 87. † 88. † 89. † 90. † 91. † 92. † 93. † 94. † 95. † 96. † 97. † 98. † 99. † 100. † 101. † 102. † 103. † 104. † 105. † 106. † 107. † 108. † 109. † 110. † 111. † 112. † 113. † 114. † 115. † 116. † 117. † 118. † 119. † 120. † 121. † 122. † 123. † 124. † 125. † 126. † 127. † 128. † 129. † 130. † 131. † 132. † 133. † 134. † 135. † 136. † 137. † 138. † 139. † 140. † 141. † 142. † 143. † 144. † 145. † 146. † 147. † 148. † 149. † 150. † 151. † 152. † 153. † 154. † 155. † 156. † 157. † 158. † 159. † 160. † 161. † 162. † 163. † 164. † 165. † 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ἀνεπίστροφες· και εσται ὁ μισθος ὑμῶν πολὺς,
disparating! and shall be the reward of you great,
καὶ ἐσσεσθε υἱοὶ ὑψίστου· ὅτι αὐτος χρηστός
and you shall be sons of highest; for he kind
ἐστὶν ἐπὶ τοὺς ἀχαριστοὺς και πονηροὺς.

35 Γίνεσθε * [οὖν] οἰκτιρμονες, καθὼς * [καὶ]
Be ye [therefore] compassionate, even as [also]
ὁ πατὴρ ὑμῶν οἰκτιρμων ἐστὶ. 37 Καὶ μὴ
the father of you compassionate is. And not

κρινετε, και οὐ μὴ κριθῆτε· μὴ καταδικάζετε,
judge, and not you may be judged: not condemn you,
καὶ οὐ μὴ καταδικασθῆτε· ἀπολυετε, και ἀπο-
and not you may be condemned; release you, and you
λυθησάθε. 38 Διδετε, και δοθησεται ὑμῖν·
shall be released. Give you, and it shall be given to you:

μετρον καλον πεπεσμενον * [καὶ] σσαλευ-
measure good having been pressed down [and] having been
σεν * [καὶ] ὑπερεκχυνομενον δωσουσιν εἰς τον
shaken [and] turning over shall be given into the
αλκον ὑμῶν τῷ γὰρ αὐτῷ μετρῷ, ὃ
bowl of you, by the for same measure, with which
μετρεῖτε, ἀντιμετρηθησεται ὑμῖν. 39 Εἶπε δὲ
you measure, it shall be measured again to you. He spoke and
παραβολὰν αὐτοῖς· Μὴτι δυνατὶ τυφλὸς τυφλὸν
a parable to them; Not is able a blind blind
δῶν· οὐχι ἀμφοτεροὶ εἰς βοθυνον πεσονται;
to lead? not both into a pit will fall?

40 Οὐκ ἐστὶ μαθητὴς ὑπὲρ τον διδασκαλον
Not is a disciple over the teacher
ἐξ αὐτου· καταρτισμενος δὲ πᾶς ἐσται ὡς ὁ
of itself, having been fully qualified but every one shall be as the
διδασκαλος αὐτου. 41 Τὶ δὲ βλέπετε το καρφος
teacher of him. Why and count them the splinter

το ἐν τῷ ὀφθαλμῷ του ἀδελφου σου, τὴν δὲ
that in the eye of the brother of thee, the but
δεντον τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;
beam that in thine own eye not perceivest?

42 * [ἢ] πως δυνατὰ λεγειν τῷ ἀδελφῷ σου·
[or] how art thou able to say to the brother of thee:
Ἀδελφε, ἀφες, ἐκβαλε το καρφος το ἐν τῷ
O brother, allow me, I can cast out the splinter that in the
ὀφθαλμῷ σου· αὐτος τὴν ἐν τῷ ὀφθαλμῷ σου
eye of thee; thyself the in the eye of thee
δεντον οὐ βλέπων· Ὑποκριτα, ἐκβαλε πρῶτον
beam not beholding? O hypocrite, cast out first
τὸν δοκον ἐκ του ὀφθαλμου σου, και τότε
the beam out of the eye of thee, and then
διαβλεψεις ἐκβαλειν το καρφος το ἐν τῷ ὀφθαλ-
thou shalt clearly be able to cast out the splinter that in the eye
μῷ του ἀδελφου σου. 43 Οὐ γὰρ ἐστὶ δένδρον
of the brother of thee. Not for is a tree
καλον, ποιοῦν καρπον σαπρον οὐδὲ δένδρον
good, bearing fruit corrupt; nor a tree

ing; and your REWARD
will be great, and you
will be Sons of the Most
High: for he is kind to the
UNTHANKFUL and Evil.

36 † Be you com-
passionate, as your FATHER
is compassionate.

37 † And judge not, and
you will not be judged,
condemn not, and you will
not be condemned; for-
give, and you will be for-
given;

38 † give, and it will be
given to you; good Meas-
ure, pressed down, shaken
together, and overflowing,
will be given into your LAF.
For by the same Measure
with which you measure,
it will be dispensed to you
again."

39 And he spoke a Para-
ble to them; "Can a
Blind man lead a Blind
man? Will not both fall
into a Pit?

40 † A disciples is not
above his TEACHER; bu'
every one fully qualifica
will be as his TEACHER.

41 † But why observest
thou THAT SPLINTER in
thy BROTHER'S EYE, and
perceivest not THA THORN
in thine own Eye?

42 How wilt thou say to
thy BROTHER, 'Brother,
let me take out THAT
SPLINTER in thine EYE';
thyself not seeing the
THORN in thine own EYE?
Hypocrite! first extract
the THORN from thine own
EYE, and then thou wilt
see clearly to extract THAT
SPLINTER in thy BRO-
THER'S EYE.

43 † For there is no good
Tree which yields bad
Fruit; nor again a bad

* VATICAN MANUSCRIPT.—38. therefore—omit. 36. also—omit. 38. and
omit. 38. and—omit. 42. or—omit. 43. again.
† 41. In the Talmud are the following proverbs:—"They who say to others, take the
evil piece of wood out of thy teeth, are answered by, 'take the beam out of thine own
eye.'—Hammad and Lightfoot.
‡ 32. Matt. v. 48. ‡ 33. Matt. v. 49. ‡ 37. Matt. vii. 1. ‡ 38. Prov.
x. 17. ‡ 39. Matt. xv. 14. ‡ 40. Matt. x. 26; John xiii. 16; xv. 20. ‡ 41. Matt.
v. 4. ‡ 42. Matt. vii. 16, 17.

σαπρὸν, ποιουν καρπον καλον. ⁴⁴ Ἐκαστον γαρ
corrupt, bearing fruit good. Every for
δενδρον εκ του ιδιου καρπου γινωσκεται· ου γαρ
tree from the own fruit is known; not for
εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου
from thorns do they gather figs, nor from a bramble
τρτυγασι σταφυλην. ⁴⁵ Ὁ αγαθος ανθρωπος εκ
do they pick a cluster of grapes. The good man out of
του αγαθου θησαυρου της καρδιας αυτου προ-
the good treasure of the heart of himself brings
φερει το αγαθον· και ο πανηρος * [ανθρωπος]
forth the good; and the evil [man]
εκ του πανηρου * [θησαυρου της καρδιας αυτου]
out of the evil [treasure of the heart of himself]
προφερει το πανηρον· εκ γαρ του περισσενυμα-
brings forth the evil; out of for the fulness
τος της καρδιας λαλει το στομα αυτου. ⁴⁶ Τι
of the heart speaks the mouth of him. Why
δε με καλειτε, κυριε, κυριε· και ου ποιετε α
and me do you call, O Lord, O Lord; and not do what
λεγω;
I say?

⁴⁷ Πας ο ερχομενος προς με, και ακουων μου
All the coming to me, and hearing of me
των λογων, και ποιων αυτους, υποδειξω υμιν·
the words, and doing them, I will show to you,
τινι εστιν ομοιος. ⁴⁸ Ὁμοιος εστιν ανθρωπος
to whom he is like. Like he is to a man
οικοδομουντι οικιαν, ος εσκαψε και εβαθυε,
building a house, who dug deep, and went deep,
και εθηκε θεμελιον επι την πετραν· πλημμυρας
and laid a foundation on the rock; of a flood
δε γενομενης, προσερρηξεν ο ποταμος τη οικια
and having come, dashed against the stream the house
εκεινη, και ουκ ισχυσε σαλευσαι αυτην τεθε-
that, and not was able to shake her: it was
μελιωτο γαρ επι την πετραν. ⁴⁹ Ο δε ακουσας,
founded for upon the rock. He but having heard,
και μη ποιησας, ομοιος εστιν ανθρωπος οικοδο-
and not having done, like he is to a man having
μησαντι οικιαν επι την γην χωρις θεμελιου·
built a house on the earth without a foundation:
ἣ προσερρηξεν ο ποταμος· και ευθεως επεσε,
to which dashed against the stream: and immediately it fell,
και εγενετο το ρηγμα της οικιας εκεινης μεγα.
and became the ruin of the house that great.

ΚΕΦ. Ζ'. 7.

¹ Επει δε επληρωσε παντα τα ρηματα αυτου
When and he had ended all the words of him
εις τας ακοας του λαου, εισηλθεν εις Καπερ-
eis the ears of the people, he entered into Capernaum.
ναουμ. ² Ἐκατονταρχου δε τινι δουλος κακως
saum. Of a centurion and certain slave sick
εχων, ημελλε τελευταν, ος ην αυτω εντιμος.
being, was about to die, who was to him valuable.

Tree which yields good Fruit.

⁴⁴ For : Every Tree is known by its own fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

⁴⁵ The GOOD Man out of the GOOD Treasure of of * the HEART produces GOOD; and the BAD Man out of the EVIL produces EVIL; for out of * an Overflowing Heart his MOUTH speaks.

⁴⁶ † And why do you call Me, 'Master, Master,' and obey not my commands?

⁴⁷ ‡ EVERY ONE COMING to me, and HEARING MY WORDS, and DOING : them, I will show you whom he is like;

⁴⁸ he resembles a Man building a House, who dug deep, and laid a foundation on the ROCK; and a Flood having come, the STREAM dashed against that HOUSE, but could not shake it; * because it was WELL-BUILT on the ROCK.

⁴⁹ But HE who HEARS and obeys not, resembles a Man building a House on the SAND, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was the RUIN of that HOUSE."

CHAPTER VII.

¹ Now when he had finished All his SAYINGS in the HEARING of the PEOPLE, † he entered Capernaum.

² And a Centurion's Servant, who was valuable to him, being sick, was about to die.

* VATICAN MANUSCRIPT.—44. the HEART.

65. Man—omit.

45. Treasure of

his HEART—omit.

48. an Overflowing Heart.

49. because it was WELL-BUILT on

† 44. Matt. xii. 33.

‡ 40. Matt. vii. 21, 23; Luke xiii. 25.

‡ 47. Matt. vii. 24.

‡ 1. Matt. viii. 8.

Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτᾶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ.

Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἀξίος ἐστίν, ᾧ παραῖξι τούτο· ἵνα ἀγαπᾷ γὰρ τὸ θεῖον ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ φκοδοῦν αὐτῷ.

Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἡ δὲ αὐτὸν οὐ μακρὰν ἀπεχόντας ἐπὶ τῆς οἰκίας, ἐπέμψεν * [πρὸς αὐτὸν] ὁ ἐκκτάρχης φίλους, λέγων αὐτῷ· Κυρίε, μὴ σκυλλῶ· οὐ γὰρ εἰμι ἱκανός, ἵνα ὑπὸ τὴν σιγγὴν μου εἰσελθῇ.

Ὁ δὲ Ἰησοῦς εἰσελθὼν ἔστη ἐν μέσῳ αὐτῶν, καὶ εἰπὼν· ἄλλα εἰπε λόγῳ, καὶ ἰσχύεται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἀνθρώπος οὐκ ἐξουσίαν τασσόμενος, ἔχων ἢ ἐμῶν στρατιωτῶν· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἀλλ᾽· Ἐρχου, καὶ ἐρχεται· καὶ τῷ δούλῳ μου Ποίησον τούτο, καὶ ποιεῖ.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτοὺς καὶ στραφεὶς, τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰερουσαλὴμ τοσαύτην πίστιν εἶρη. Καὶ ὑποστρεψάντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν * [ἀσθενούντα] δούλον ὑγιαίνοντα.

Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς τὴν καλουμένην Ναϊν· καὶ συνεπορεύοντο αὐτῷ.

3 And having heard concerning JESUS, † he sent Elders of the Jews to him, soliciting him, that he would come and save his SERVANT.

4 And having come to JESUS, THEY earnestly besought him, saying, "Ifc is worthy for whom thou shouldst do this;

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the CENTURION sent Friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my ROOF;

7 therefore, I did not think myself even worthy to come to thee; but command by Word, and *my SERVANT will be cured.

8 For even I am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the NEXT day, that he was going to a City called † Nain; and his DISCIPLES

* Vatican Manuscripts.—8. to him—omit. 7. let my SERVANT be healed. 10. being sick—omit.

† 3. Either magistrates of the place, or elders of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.—Clarke. † 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.

αὐτῇ οἱ μαθηταὶ αὐτοῦ * [ἱκανοί,] καὶ ὄχλος
with him the disciples of him many, and a crowd
πολύς. ¹² Ὡς δὲ ἤγγισε τῇ πόλει καὶ πόλει,
great. As and he drew near to the gate of the city,
καὶ ἰδοὺ, ἐξεκωμίζετο τεθνηκώς, υἱὸς μονογενῆς
and lo, was being carried out a dead man, a son only-born
τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος
to the mother of himself, and she a widow; and a crowd
τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. ¹³ Καὶ ἰδὼν
of the city great was with her. And seeing
αὐτὴν ὁ κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ
her the lord, he had compassion on her, and
εἶπε αὐτῇ· Μὴ κλαίε. ¹⁴ Καὶ προσελθὼν
said to her; Not weep. And coming up
ἥψατο τῆς σοροῦ· οἱ δὲ βασταζόντες ἑστήσαν.
he touched the bier; those and bearing stood still.
Καὶ εἶπε· Νεανίσκῃ, σοὶ λέγω, ἐγερθήτι.
And he said; Young man, to thee I say, rise.
¹⁵ Καὶ ἀνεκράθισεν ὁ νεκρός, καὶ ᾤρξατο λαλεῖν·
And sat up the dead, and began to speak
καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ¹⁶ Ἐλαβε δὲ
and he gave him to the mother of him. Seized and
φόβος πάντας, καὶ ἐδοξάζον τὸν θεόν, λέγοντες·
a fear all, and they glorified the God, saying:
Ὅτι προφῆτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ
That a prophet great has risen among us, and
ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. ¹⁷ Καὶ
that has visited the God the people of himself. And
ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ
went out the word this in whole the Judea concerning
αὐτοῦ, καὶ * [ἐν] πάσῃ τῇ περιχωρῇ.
him, and [in] all the surrounding country.
¹⁸ Καὶ ἀκηγγεῖλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ
And told John the disciples of him
περὶ πάντων τούτων. ¹⁹ Καὶ προσκαλεσάμε-
about all these. And having called
νος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης,
to two certain of the disciples of himself the John,
ἐπέμψεν πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἰ ὁ ἐρχο-
sent to the Jesus, saying: Thou art the coming
μενος, ἢ ἄλλον προσδοκῶμεν; ²⁰ Παραγενομένοι
one, or another are we to look for? Having come
δε πρὸς αὐτοὺς οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπ-
and to him the men they said; John the dip-
τίστης ἀπεσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ
per has sent us to thee, saying: Thou
εἰ ὁ ἐρχομενος, ἢ ἄλλον προσδοκῶμεν; ²¹ Ἐν
art the coming one, or another are we to look for? In
αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νοσούν-
the and the hour he delivered many from diseases
των· καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ
and plagues and spirits evil, and

were going with him, and a great Crowd.

¹³ And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great Crowd from the CITY was with her.

¹³ And seeing her, the LORD had pity on her; and said to her, "Weep not."

¹⁴ And approaching, he touched the BIER, and the BEARERS stood still. And he said, "Young man, I say to thee, Arise."

¹⁵ Then he who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

¹⁶ And fear seized all, and they praised God, saying, "A great Prophet has risen among us" and "God has visited his PEOPLE."

¹⁷ And this REPORT concerning him passed in ALL JUDEA, and ALL the SURROUNDING COUNTRY.

¹⁸ And John's DISCIPLES told him of all these things.

¹⁹ And summoning two of his DISCIPLES, JOHN sent to the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

²⁰ And having come to him, the MEN said, "John, the BAPTIST, sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

²¹ And in THAT HOUR he delivered many from DISEASES, and PLAGUES, and evil SPIRITS; and he gave

* VATICAN MANUSCRIPT.—11. many—omit. 20. sent.

17. in—omit.

19. the Lord say-

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—HARPER. "Presently a funeral procession, composed of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a new-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Naim was borne to the grave."—Backett.

† 16. Luke xxiv. 12; John iv. 12; vi. 14; ix. 17.

† 16. Luke i. 64.

† 14. Mark

τιφλοις πολλοις εχαρισατο το βλεπειν. ²² Και αποκριθεις ο Ιησους ειπεν αυτοις· Πορευθεντες παγγειλατε Ιωαννην α ειδετε και ηκουσατε· ²³ [οτι] τιφλοι αναβλεπουσι, χωλοι περιπατουσι, λεπροι καθαριζονται, κωφοι ακουουσι, νεκροι εγειρονται, πτωχοι ευαγγελιζονται· ²⁴ και μακαριος εστιν, ος εαν μη σκανδαλισθη εν εμοι.

²¹ Απελθοντων δε των αγγελων Ιωαννου, ηρξατο λεγειν προς τους οχλους περι Ιωαννου· Τι εξηληλυθατε εις την ερημον θεωσασθαι; ελεηλυθατε ιδειν; ανθρωπον εν μαλακοις ιματιοις ημφιεσμενον; Ιδου, οι εν ιματισμω ενδύξην και τρυφη υπαρχοντες, εν τοις βασιλεις εισιν. ²² Αλλα τι εξηληλυθατε ιδειν; προφητην; Ναι λεγω υμιν, και περισσοτερον προφητου. ²³ Ουτος εστι, περι ου γεγραπται· "Ιδου, εγω αποστελλω τον αγγελον μου· "Ιδου, εγω αποστελλω τον αγγελον του προσκου σου, ος κατασκευασει την οδον σου εμπροσθεν σου." ²⁴ Λεγω [γαρ] υμιν· μετ' εν γεννητοις γυναικων [προφητης] Ιωαννου· [του βαπτιστου] ουδεις εστιν· ο δε μικροτερος εν τη βασιλεια του θεου, μετ' αυτου εστι. ²⁵ Και πας ο λαος ακουσας, και οι τελωναι, εδικαιωσαν τον θεον, βαπτισθεντες το βαπτισμα Ιωαννου. ²⁶ Οι δε Φαρισαι και οι υκριμοι την βουλην του θεου ηβηθησαν εις· ουκ εβουληθησαν, μη βαπτισθεντες υπ' αυτου.

* sight to many Blind persons.

²² And * Jesus answering, said to them, "Go, tell John what you have seen and heard; the Blind are made to see, the Lame to walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, & glad tidings are announced to the Poor;

²³ And happy is he who shall not stumble at me."

²⁴ † And John's messengers having departed, he began to say to the crowds concerning John, "Why went you out into the desert? To see a Reed shaken by the Wind?

²⁵ But why went you out? To see a Man clothed in soft garments? Behold, those who are robed in splendid apparel, and living in luxury, are in royal palaces.

²⁶ But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

²⁷ This is he concerning whom it is written, "Behold, I send my messenger before thy Face, who will prepare thy way before thee."

²⁸ I say to you, Among those born of Women, there is not a greater than John; yet the least in the kingdom of God is superior to him.

²⁹ And All the people having heard, and the tribute-takers, justified God, & having been immersed with the immersion of John.

³⁰ But the Pharisees and Lawyers set aside the purpose of God towards themselves, not having been immersed by him.

* Vatican Manuscript.—21. sight. 22. he answering. 23. For—omit.

23. prophet—omit. 25 the dipper—omit. 26 Matt' xi' 7. 27 Mal. iii. 1.

28 Matt. xli. 8. 29 Luke iv. 18. 30 Acts xx. 27.

31 **Τί τι οὖν ὁμοίωσιν τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τί τι εἰσὶν ὁμοιοί;** 32 **Ὁμοιοί-οι εἰσὶ παιδίοις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λεγούσιν·** **Ὑψή-σαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρήνησαμεν ὑμῖν, καὶ οὐκ ἐκλαυσάτε.** 33 **Ἐληλυθε γὰρ Ἰωάννης ὁ βαπτιστής, μὴτε ἄρτον ἐσθίων, μὴτε οἶνον πίνων· καὶ λέγετε· Δαίμονιον ἔχει.**

34 **Ἐληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ πίνων· καὶ λέγετε· Ἴδου, ἀνθρώπος φαγὸς καὶ οἰνοποτής, φίλος τελωνῶν καὶ ἁμαρτωλῶν.** 35 **Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.**

36 **Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων, ἵνα φαγῇ μετ' αὐτοῦ· καὶ εἰσὶν ἔλθοντες εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλιθῇ.** 37 **Καὶ ἰδού, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγινούσα ὅτι ἀνακεῖται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομισάσα ἀλαβαστρον μυρου, καὶ στασα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ, κλαίουσα, ἤρξατο βρεχεῖν τοὺς πόδας αὐτοῦ τοῖς δακρυσί· καὶ τὰς θρίξιν τῆς κεφαλῆς αὐτῆς ἐξεμάσσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἠλείψε τῷ μύρῳ.** 38 **Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλεσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος εἰ ἦν προφήτης, ἐγνώσκεν ἂν, αἰ-σῶν·**

39 **Ὁμοιοί-οι εἰσὶ παιδίοις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λεγούσιν· Ὑψή-σαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρήνησαμεν ὑμῖν, καὶ οὐκ ἐκλαυσάτε.** 33 **Ἐληλυθε γὰρ Ἰωάννης ὁ βαπτιστής, μὴτε ἄρτον ἐσθίων, μὴτε οἶνον πίνων· καὶ λέγετε· Δαίμονιον ἔχει.**

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39 **Ὁμοιοί-οι εἰσὶ παιδίοις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λεγούσιν· Ὑψή-σαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρήνησαμεν ὑμῖν, καὶ οὐκ ἐκλαυσάτε.** 33 **Ἐληλυθε γὰρ Ἰωάννης ὁ βαπτιστής, μὴτε ἄρτον ἐσθίων, μὴτε οἶνον πίνων· καὶ λέγετε· Δαίμονιον ἔχει.**

31 **‡ To what then shall I compare the MEN of this GENERATION? and what are they like?**

32 **They are like THOSE Boys sitting in a Public place, and calling to one another, and saying, 'We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'**

33 **‡ For John the BAPTIZER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'**

34 **The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'**

35 **‡ But WISDOM is vindicated by ALL her CHILDREN."**

36 **‡ And one of the PHARISEES invited him to eat with him. And entering into the HOUSE of the PHARISEE, he reclined.**

37 **And, behold, a Woman * who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S house, brought an Alaba-ster box of Balsam,**

38 **and standing behind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and anointed them with the BAL-SAM.**

39 **But THAT PHARISEE who had INVITED him observing this, spoke within himself, saying, "This man, if he were a Prophet,**

* VATICAN MANUSCRIPT.—37. who was in the CITY, a Sinner.

‡ 37. There is no good reason for concluding that this woman was a public prostitute, as many suppose. She was probably only a Gentile, and therefore in the estimation of the Pharisee a sinner. *Hamartoloe*, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—*Walsford*.

‡ 31. Matt. xi. 16. ‡ 32. Matt. iii. 4; Mark i. 6; Luke i. 15. ‡ 33. Matt. xii. 10. ‡ 34. Matt. xvi. 6; Mark xiv. 8; John xi. 2. ‡ 35. Luke xv. 2.

ΤΙΣ ΚΑΙ ΠΟΤΑΠΗ ἡ γΥΝΗ, ἥ ΤΙΣ ΔΙΔΑΣΚΑΛΕΙ ΑὐΤΟΝ;
 who said what the woman, who teaches him;
 δὲ: ἁμαρτωλὸς ἐστίν. ⁴⁰ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 that a sinner she is. And answering the Jesus
 εἶπε πρὸς αὐτὸν Σίμων, ἔχω σοὶ τι εἰπεῖν.
 said to him; Simon, I have to thee something to say.
 Ὁ δὲ φησὶ· Διδασκαλε, εἶπε. ⁴¹ Δυὸ χρεωφει-
 He and says: O teacher, say. Two debt-
 λεῖται ἦσαν δανειστῇ τινι· ὁ εἰς ὡφείλε δηνάρια
 were to a creditor certain: the one owed denarii
 πεντακοστία, ὁ δὲ ἕτερος πεντηκόντα. ⁴² Μὴ
 five hundred, the and other fifty. Not
 ἔχοντων ⁴³ [δὲ] αὐτὸν ἀναδουναί, ἀμφοτέροισι
 having [and] of them to pay. both
 ἐχαρίσατο. Τίς οὖν αὐτῶν, ⁴⁴ [εἶπε] πλείων
 he forgave. Which then of them, [say] more
 αὐτὸν ἀγαπήσει; ⁴⁵ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν
 him will love? Answering and the Simon said:
 Ὁ τελευτῶν, ὅτι ὡς το πλείων ἐχαρίσατο.
 I suppose, that to whom the more he forgave.
 Ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἐκρίνας. ⁴⁶ Καὶ στρα-
 He and said to him: Rightly thou hast judged. And turn-
 φησὶ πρὸς τὴν γυναῖκα, τῷ Σίμωνι εἶπῃ· Βλε-
 ing to the woman, to the Simon he said: Behold
 εἰς ταύτην τὴν γυναῖκα; εἰσῆλθον σου εἰς τὴν
 thou into this the woman? I came of thee into the
 οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας·
 house: water for the feet of me not thou poured:
 αὐτὴ δὲ τοῖς δακρυσὶν ἐβρέξε μου τοὺς πόδας,
 she but with the tears she wet of me the feet,
 καὶ ταῖς θρίξιν αὐτῆς ἐξέμαζε. ⁴⁷ Φίλημα μοι
 and with the hairs of herself bewiped. A kiss to me
 οὐκ ἔδωκας· αὐτὴ δὲ ἀφ' ἧς εἰσῆλθον, οὐ δεῖ-
 not thou gavest: she but from of her came in, not has
 λιτε καταφιλοῦσα· μου τοὺς πόδας. ⁴⁸ Ἐλαίῃ
 would I kissed of me the feet. With oil
 τὴν κεφαλὴν μου οὐκ ἠλείψας· αὐτὴ δὲ μύρρον
 the head of me not thou didst anoint: she but with balsam
 ἠλείψε τοὺς πόδας μου. ⁴⁹ Ὁ δὲ χάρις, λέγω
 anointed the feet of me. Therefore, I say
 σοι, ἀφεῶνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,
 to thee, have been forgiven the sins of her the many,
 ὅτι ἠγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται,
 for that she loved much, to whom but little is forgiven,
 ὀλίγον ἀνάγκη. ⁵⁰ Εἶπε δὲ αὐτῇ· Ἀφεῶνται
 little I say. He said and to her, Have been forgiven
 σοι αἱ ἁμαρτίαι. ⁵¹ Καὶ ᾤρξαντο οἱ συναγαγε-
 of thee the sins. And began these something
 μιν οὖν λέγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστίν, ὃς
 us now say in themselves: Who this is, who
 οὕτως ἁμαρτίας ἀφίησιν; ⁵² Εἶπε δὲ πρὸς τὴν
 even thus sins forgive? He said and to the
 γυναῖκα· Ἡ πίστις σου σέσωκε σε· πορεύου εἰς
 woman. The faith of thee has saved thee; go in
 εἰρήνῃ.

would know who and what the woman is, that toucheth him; For she is a Sinner."

40 And Jesus answering, said to him, "Simon, I have something to say to thee." And he said, "Teacher, say it."

41 "A certain Creditor had Two Debtors; ONE owed five hundred + Denarii, and the OTHER fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And SIMON answering, said, "He, I suppose, to whom he forgave most." And he said to him, "Thou hast judged correctly."

44 And turning to the woman, he said to SIMON, "Thou seest THIS woman; I came into Thy house, thou gavest me no Water for my FEET; but she wet My FEET with TEARS, and wiped them with her HAIR."

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My FEET.

46 Thou didst not anoint My HEAD with Oil; but she anointed my FEET with Balsam.

47 † Therefore, I say to thee, Her MANY SINS have been forgiven; on this account she loved much; but he to whom little is forgiven, * also loves little."

48 And he said to her, † "Thy SINS have been forgiven."

49 And the GUESTS began to say among themselves; † "Who is this that even forgives Sins?"

50 And he said to the woman, † "Thy FAITH has saved thee; go in Peace."

* Vatican Manuscript. — 41. and — omit.

42. say — omit.

47. also loves.

† 41. A Roman coin worth about 14 cents, or 7d.

41. Ps. cxviii. 5.

† 47. 1 Tim. i. 14.

† 48. Matt. ix. 9; Mark ii. 5.

† 49. Matt.

ix. 2; Mark ii. 7.

† 50. Matt. ix. 22; Mark v. 24; Luke viii. 48; xviii. 42.

ΚΕΦ. η'. 8.

Ἦ Καὶ ἐγένετο ἐν τῇ καθέξει, καὶ αὐτὸς
And it happened in the afterwards, also he
διώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων
traveled through every city and village, publishing
καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ.
and proclaiming the glad tidings the kingdom of the God.
καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκες τινες,
and the twelve with him, and women certain,
αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων κολη-
who were having been healed from spirits evil
ρων καὶ ἀσθενείων· Μαρία ἡ καλουμένη Μαγδα-
and infirmities: Mary that being called Magda-
ληνη, ἀφ' ἧς διαμονία ἑπτα ἐξέληλυθει, ³ καὶ
lene, from whom demons seven had gone out, and
Ἰωάννα, γυνὴ Χούα ἐπιτροπῶν Ἡρώδου, καὶ
Joanna, a wife of Chuza steward of Herod, and
Χουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκονοῦν
Susanna, and others many, who ministered
αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
to him from the possessions of them.

⁴ Συνιόντος δὲ οὄλου πολλοῦ, καὶ ἰὼν κατὰ
Was assembling and a crowd great, and after every
πόλιν ἐπισκορευομένων πρὸς αὐτόν, εἶπε διὰ
city were coming to him, he said by
παράβολῃς· ⁵ Ἐξῆλθεν ὁ σκεῖρον τοῦ σπείρειν
a parable; Went out the sower of the to sow
τὸν σπόρον αὐτοῦ· καὶ ἐν τῇ σπείρειν αὐτόν, ὁ
the seed of himself; and in the sowing it, this
μὲν ἐπέσε παρα τὴν ὁδὸν· καὶ κατεπατήθη, καὶ
indeed fell by the path; and it was trodden down, and
τὰ πετεινά τοῦ οὐρανοῦ κατέφαγεν αὐτό. ⁶ Καὶ
the birds of the heaven ate it. And
ἕτερον ἐπέσεν ἐπὶ τὴν πέτραν· καὶ φύν
another fell on the rock; and having sprung up
ἐξηρανθῆ, διὰ τὸ μὴ εἶναι ἰκμάδα. ⁷ Καὶ
it dried up, through the not to have moisture. And
ἕτερον ἐπέσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμ-
another fell in midst of the thorns; and having
φύεσθαι αἱ ἀκανθὰ ἀπεκνίξαν αὐτό. ⁸ Καὶ
sprung up with the thorns they choked it. And
ἕτερον ἐπέσεν εἰς τὴν γῆν τὴν ἀγαθὴν· καὶ
another fell in the ground the good; and
φύν ἐποίησε καρπὸν ἑκατονταπλασίονα.
having sprung up bore fruit a hundredfold.
Ταῦτα λέγων, ἐφώνει· Ὁ ἐχὼν ὦτα ἀκουεῖν,
These things having said, he cried: He having ears to hear,
ἀκουέτω. ⁹ Ἐπηρώτων δὲ αὐτόν οἱ μαθηταὶ
let him hear. Asked and him the disciples
αὐτοῦ, * [λέγοντες.] τίς εἰη ἡ παράβολη
of him, [saying.] what may be the parable
αὐτῇ. ¹⁰ Ὁ δὲ εἶπεν· Τίμιν δεδοται γινῶναι τα
this. He and said; To you it is given to know the
μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοι-
secrets of the kingdom of the God; to the but others
ποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι,
in parables; that seeing not they may see,

CHAPTER VIII.

1 And it occurred AFTER-
WARDS that he traveled
through every City and
Village, publishing and
proclaiming the glad tid-
ings of the KINGDOM of
God; and the TWELVE
were with him,

2 and certain Women,
who had been delivered
from evil Spirits and In-
firmities, THAT Mary who
was CALLED OF MAGDALA,
from whom seven De-
mons had been expelled,

3 and Joanna, the Wife
of Chuza, Herod's Steward,
and Susanna, and many
others, who assisted him
from their POSSESSIONS.

4 Now when a great
Crowd was assembling, and
THEY were COMING to him
from every City, he spoke
by a Parable:

5 "THE SOWER went
forth to sow his seed; and
in sowing, part fell by the
ROAD; and it was trodden
down, or the BIRDS of
HEAVEN picked it up.

6 And another part fell
on the ROCK; and having
sprung up, it withered
away, because it HAD NO
Moisture.

7 And another part fell
in the MIST of the THORNS;
and the THORNS springing
up with it, choked it.

8 And another part fell
into the GOOD GROUND,
and having sprung up,
yielded Increase, a hun-
dredfold." And having said
this, he cried, "He having
Ears to hear, let him hear."

9 And his DISCIPLES
asked him, "What may
THIS PARABLE mean?"

10 And he said, "To
you it is given to know the
SECRETS of the KINGDOM
of God; but to the OTHERS
in Parables; that seeing
they may not see, and hear-

* VATICAN MANUSCRIPT.—9. THIS PARABLE.

10. SAYING.—omit.

† 2. Matt. xxvii. 65, 66.

‡ 2. Mark xvi. 9.

‡ 4. Matt. xlii. 2; Mark iv. 1.

‡ 9. Matt. xlii. 10; Mark iv. 10.

‡ 10. Luc. vi. 9; Mark iv. 12.

και ακουοντες μη συνιωσιν. ¹¹ Εστι δε αὕτη ἡ
and hearing not they may understand. Is now this the
παρεβολή· Ὁ σκορος, ἐστιν ὁ λόγος τοῦ θεοῦ.
parable, The seed, is the word of the God.
¹² Οἱ δὲ παρα τὴν ὁδόν, εἰσιν οἱ ακουοντες·
Those and by the path, are those hearing:
εἰτα ἐρχεται ὁ διαβολος, και αἰρει τὸν λόγον
then cometh the accuser, and takes away the word
ἀπο τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες
from the heart of them, so that not having believed
σωθῶσιν. ¹³ Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν
they are heareth. They and on the rock, who, when
ἀκυντῶσι, πετὰ χαρὰς δεχονται τὸν λόγον·
they may hear, with joy receives the word;
καὶ οὗτοι ριζὰν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν
and these about not they have, who for a season
πιστεύουσι, και ἐν καιρῷ πειρασμοῦ ἀφίσταν-
will believe, and in season of temptation fall away.
ται. ¹⁴ Το δὲ εἰς τὰς ἀκανθὰς πεσόν, οὗτοι
That and into the thorns having fallen, these
εἰσιν οἱ ἀκουσαντες, και ὑπο μεριμνῶν και
are they having heard, and by anxious cares and
ἐλθόντων και ἡδονῶν τοῦ βίου πορευόμενοι συμ-
arise and pleasures of the life going forth are
νηγνῶνται, και οὐ τελεσφοροῦσι. ¹⁵ Το δὲ ἐν
ruled, and not bear fruit to perfection. That and in
τῇ καλῇ γῇ, οὗτοι εἰσιν, οἵτινες ἐν καρδίᾳ
the good ground, these are, who in heart
καλῇ και ἀγαθῇ ἀκουσαντες τὸν λόγον, κατε-
good and upright having heard the word, re-
χουσιν, και καρποφοροῦσιν ἐν ὑπομονῇ. ¹⁶ Οὐ-
tain, and bear fruit with perseverance. No
δεῖς δὲ λυχνὸν ἄψας, καλυπτεῖ αὐτὸν σκευεῖ, ἡ
one and alamp having lighted, covers him with a vessel, or
ὑποκατὲς κλινῆς τιθῶσιν· ἀλλ' ἐπὶ λυχνίας ἐπι-
under a couch places; but upon alamp-stand pla-
τίθῶσιν, * [ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ
me, [that these entering may see the
φῶς.] ¹⁷ Οὐ γὰρ ἐστὶ κρυπτόν, ὃ οὐ φανερὸν
is. Not for is hidden, which not manifest
γίνεται· οὐδὲ ἀποκρυφόν, ὃ οὐ γνωσθήσεται
becomes, nor stored away, which not will be known
και εἰς φανερὸν ἔλθῃ. ¹⁸ Βλέπετε οὖν, πῶς
and into light may come. Take heed then, how
ἀκούετε· ὅτι γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· και
you hear, who for ever may have, it will be given to him; and
ὅτι ἂν μὴ ἔχη, και ὃ δοκεῖ εἶχειν, ἀρθήσεται
whereas not may have, even what he seems to have, will be taken
ἀπ' αὐτοῦ.
from him.

¹⁹ Παραγενόντο δὲ πρὸς αὐτὸν ἡ μήτηρ και
Came and to him the mother and
οἱ ἀδελφοὶ αὐτοῦ, και οὐκ ἠδυνάοντο συνιπεῖν
and brethren of him, and not was able to get near
αὐτῷ δια τὸν ὄχλον. ²⁰ Καὶ ἀπηγγελη
to a messenger of the crowd. And it was told
αὐτῷ, * [ἀγορευτῶν]· Ἢ μήτηρ σου και οἱ
saying, The mother of thee and thy

ing they may not under-stand.

¹¹ † Now the PARABLE is this: The SEED is the WORD OF GOD.

¹² THOSE by the ROAD are THEY who HEAR; then the ENEMY comes, and takes away the WORD from their HEARTS, that they may not believe and be saved.

¹³ THOSE on the ROCK are they, who, when they hear, receive the WORD with Joy; and yet these have no ROOT; they believe for a Time, and in a Time of Trial fall away.

¹⁴ And THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are choked by the Anxieties, and Riches, and Pleasures of LIFE, and bring no fruit to maturity.

¹⁵ But THAT in the GOOD Ground are those, who, having heard the WORD, retain it in a good and honest heart, and bear fruit with Perseverance.

¹⁶ † Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, * that THOSE COMING IN may see the LIGHT.

¹⁷ † For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

¹⁸ Take heed, therefore, how you hear; † for to him who has, more will be given; but from him who has not, will be taken away even that which he has.

¹⁹ † Now his MOTHER and BROTHERS came towards him, but could not get near him, on account of the CROWD.

²⁰ And it was told him, " Thy MOTHER and thy

* Vatican Man.—16. THOSE COMING IN MAY SEE THE LIGHT—omit.

20. saying omit.

† 11. Matt. xiii. 19; Mark iv. 18.

† 16. Matt. v. 13; Mark iv. 21; Luke x. 33.

† 17. Matt. x. 26; Luke xii. 2.

† 18. Matt. xiii. 12; xv. 2; Luke xii. 20.

† 19. Matt.

x. 36; Mark iii. 31.

αδελφοί σου εστηκασιν ἐξω, ἰδεῖν σε θελοῦντες.
brothers of thee stand without, to see thee desiring.

21 Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Μητρὸν μου καὶ ἀδελφοί μου οὗτοι εἰσιν, οἱ τοῦ λόγου τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
He and answering said to them; Mother of me and brothers of me these are, who the word of the God hearing and doing.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐβῆ εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπε πρὸς αὐτοὺς· Διελθόμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνηχῶσαν.
And it happened in one of the days, and he went into a ship, and the disciples of him; and said to them; We may pass over to the other side of the lake; and they put off.

23 Πλεούσαν δὲ αὐτῶν, ἀφύπνωσε· καὶ κατέβη λαλαῖψ ἀνεμου εἰς τὴν λίμνην, καὶ συνεπληρουντο, καὶ ἐκινδυνεύον.
Sailing but of them, he fell asleep. And came down a squall of wind on the lake, and they were filling, and were in danger.

24 Προτελθόντες δὲ διηγειραν αὐτὸν, λέγοντες·
Coming to and they awoke him, saying;

Επιστάτα, ἐπιστάτα, ἀπολλυμεθα. Ὁ δὲ ἐγερ· Οὐκ ἐπείμαται τὸ ἀνεμὸν καὶ τῷ κλυθῶνι τοῦ ὕδατος· καὶ ἐπαύσατο, καὶ ἐγένετο γαλήνη.
O master, O master, we are perishing. He and arising rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 Εἶπε δὲ αὐτοῖς· Που ἐστὶν ἡ πίστις ὑμῶν;
He said and to them; Where is the faith of you?

Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς αλλήλους· Τίς ἀρα οὗτος ἐστίν, ὅτι καὶ τοῖς ἀνεμοῖς ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;· καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαζαρηνῶν, ἥτις ἐστὶν ἀντικεραν τῆς Γαλιλαίας.
Fearing and they wondered, saying to one another; Who then this is, that even to the winds he gives a charge and to the water, and they hearken to him? And they sailed into the country of the Gadarenes, which is over-against the Galilee.

26 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπηρέτησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμονία ἐκ χρόνων ἱκανῶν, καὶ ἱματίον οὐκ ἐνεδιδυσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν
Going out and to him on the land, met him a man certain out of the city, who had demons from times many, and a mantle not he put on, and in a house not he remained, but in

BROTHERS stand without, desiring to see thee."

21 But HE answering, said to them, "My Mother and my Brothers are THESE who HEAR the WORD of GOD, and obey it."

22 † And it came to pass on one of the DAYS, that HE went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, and they obey him?"

26 † And they sailed to the REGION of the GADARENES, which is opposite to GALILEE.

27 And going out on shore, a Certain Man met the CITY met him, who had Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

* VATICAN MANUSCRIPT.—25. and they obey him—omit. Certain Man. 27. Demons; and for a long Time he wore.

25. GADARENES. 27. A

† 20. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdal (Magdala,) or just about opposite where we turned south, there is a place called by the natives Gires, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 150 feet high. This is the 'steep place' (*kremanou*) Matt. vii. 33; Mark v. 13; Luke viii. 33. Mark and Luke say it was in the country of the Gadarenes, and we know that Gadara (about miles from Tiberias according to Josephus, Life, 63) must have been further south. But the term Gadarene may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gergesene* instead of Gadara."—Hackett.

: 22. Matt. viii. 23; Mark iv. 35.

† 26. Matt. viii. 28; Mark v. 1.

ταῖς μαθηταῖς. ²⁸ Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ
the τὸν Jesus, and
ἀνακραζέας, προσέειπεν αὐτῷ, καὶ φωνῇ μεγάλῃ
crying out, he fell down to him, and with a voice loud
εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὸς τοῦ θεοῦ τοῦ
said: What to me and to thee, Jesus, Son of the God of the
ὑψίστου· ἰδοὺμαι σου, μὴ με βασανίσῃς.
highest? I beseech thee, not me thou mayst torment.

²⁹ (Παραγγείλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ
(he had commanded for the spirit the unclean

εξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοὶς γὰρ χρό-
to come out from the man; many for times
ναις συνήρτακε αὐτὸν καὶ ἐδεσμεῖτο ἀλυσέσι
it had bound him; and he was bound with chains
καὶ πεδαῖς, φυλασσόμενος· καὶ διαρρήσαν τὰ
and fetters, being guarded; and breaking the
δεσμὰ, ἤλαυνετο ὅτε τοῦ δαίμονος εἰς τὰς ἐρη-
bands, he was driven by the demon into the deserts.)
μαυς.) ³⁰ Ἐπερωτῆσε δὲ αὐτὸν ὁ Ἰησοῦς,
asked and him the Jesus,

³¹ [Λέγων·] Τί σοὶ ἐστὶν ὄνομα; Ὁ δὲ εἶπε·
[saying.] What to thee is a name? He and said:

Λέγων· ὅτι δαίμονια πολλὰ εἰσῆλθεν εἰς αὐτόν.
[saying:] for demons many had entered into him.

³² Καὶ παρεκάλει αὐτόν, ἵνα μὴ ἐπιταξῇ αὐτοῖς
And he besought him, that not he would command them

εἰς τὴν ἀβυσσὸν ἀπελθεῖν. ³³ Ἦν δὲ ἐκεῖ
into the abyss to go. Was and there
ἀγέλη χοίρων ἱκανῶν βόσκομενων ἐν τῷ ὄρει·
a herd of swine many feeding in the mountain:

καὶ παρεκάλουν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς
and they besought him, that he would permit them into
ἐκεῖνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.
them to enter. And he permitted them.

³⁴ Ἐξελθόντα δὲ τὰ δαίμονια ἀπὸ τοῦ ἀνθρώπου,
Having gone out and the demons from the man,

εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ
they entered into the swine: and rushed the
ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίανην, καὶ
herd down the precipice into the lake, and
ἀπεπνίγη. ³⁵ Ἰδόντες δὲ οἱ βόσκοντες τὸ
were smothered. Seeing and those feeding the

γεγρονόσ, ἐφύγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν
having been done, fled and reported in the city

καὶ εἰς τοὺς ἀγρούς. ³⁶ Ἐξῆλθον δὲ ἰεῖν το
and into the villages. They came out and to see that

γεγονόσ· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ
having been done: and came to the Jesus, and

εἶπον καὶ λέγοντες τὸν ἀνθρώπον, ἀφ' οὗ τὰ
said saying the man, from whom the

δαίμονια ἐξεληλυθέν, ἱματισμένον καὶ σωφρο-
demons had gone out, having been clothed and being of

νοῦν, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβή-
sane mind, at the feet of the Jesus; and they
θησαν. ³⁷ Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες,
were afraid. Reported and to them and those having seen

²⁸ And seeing Jesus, he
fell down before him, and
crying out with a loud
Voice, said, "What hast
thou to do with me, Jesus,
—O Son of God—the
highest? I beseech thee,
torment me not."

²⁹ (For he had com-
manded the UNCLEAN
SPIRIT to come out of the MAN.
For it had frequently seized
him; and he was bound
with Chains and Fetters,
and guarded; and breaking
the BONDS, he was driven
by the DEMON into the
DESERTS.)

³⁰ And Jesus asked
him, "What is thy Name?"
And he said, "Legion;"
Because many Demons
had entered into him.

³¹ And he besought him
that he would not com-
mand them to go out into
the ABYSS.

³² Now there was a
Herd of many Swine feed-
ing on the MOUNTAIN;
and they besought him
to permit them to go into
them. And he permitted
them.

³³ Then the DEMONS
having come out of the
MAN, went into the SWINE;
and the HERD rushed down
the PRECIPICE into the
LAKE, and were drowned.

³⁴ And the SWINE-
HERDS, seeing THAT HAV-
ING BEEN DONE, fled, and
reported it in the CITY and
in the VILLAGES.

³⁵ And they went out to
see THAT HAVING BEEN
DONE. And they came to
JESUS, and found the MAN
from whom the DEMONS
had gone out, sitting at
the FEET of Jesus,
clothed, and in his right
mind; and they were
afraid.

³⁶ Then THOSE who
SAW it informed them how

* VATICAN MANUSCRIPT.—30. saying—omit,

30. Jesus.

* 31. Some scriptures have objected to this transaction, as not conformable to the character of JESUS. Now as the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from using them as food, this act was a just punishment on these people of law. The miracle itself served to manifest Christ's own regard to the law of Moses, while the disposition displayed by the people, in desiring him to depart from them, showed how well they needed correction.

πως εσωθη δ δαιμονισθεις. 37 Και ηρωτησαν
how was saved he having been demonised. And asked
αυτον απαν το πληθος της περιχωρου των
him while the multitude of the surrounding region of the
Γαδαρηνων, απελθειν απ' αυτων· οτι φοβη
Gadarenes, to go from them; for with a fear
μεγαλη συνειχοντο.
great they were seized.

Αυτος δε εμβας εις το πλοιον, υποστρεψεν.
He and having gone into the ship, returned.
37 Εδεετο δε αυτον ο ανηρ, αφ' ου εξεληλυθει
Begged and of him the man, from whom had gone out
τα δαιμονια, ειναι συν αυτω. Απελυσε δε
the demons, to be with him. Sent away but
αυτον ο Ιησους, λεγων· 38 Υποστρεφε εις τον
him, the Jesus, saying; Return to the
οικον σου, και διηγων, οσα εκποιησε σοι ο θεος.
house of thee, and relate, how much has done to thee the God.
Και απηλθε, καθ' ολην την κολιν κηρυσσων,
And he went away, through whole the city publishing,
οσα εκποιησεν αυτω ο Ιησους.
how much had done to him the Jesus,

40 Εγενετο δε εν τω υποστρεψαι τον Ιησουν,
It happened and in the to return the Jesus,
απεδεξατο αυτον ο οχλος· ησαν γαρ παντες
gladly received him the crowd; they were for all
προσδοκωντες αυτον. 41 Και ιδου, ηλθεν ανηρ,
waiting for him. And lo, came a man,
ο ονομα Ιαιριος, και αυτος αρχων της συνα-
to whom a name Jairus, and he a ruler of the syna-
γωγης υπηρχε· και πεσων παρα τους ποδας του
agogue and falling at the feet of the
Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον
Jesus, besought him to come into the house
αυτου· 42 οτι θυγατηρ μονογενης ην αυτω ως
of himself; for a daughter only was to him about
ετων δωδεκα, και αυτη απεθνησκει. Εν δε τω
years twelve, and she was dying. In and to the
υπαγειν αυτον, οι οχλοι συνεπνιγον αυτον.
to go him, the crowds pressed him.

43 Και γυνη ουσα εν ρυσει αιματος απο ετων
And a woman being in a flow of blood from years
δωδεκα, ητις ιατροις προσαναλωσασο ολαν τον
twelve, who with physicians having expended whole the
βιον, ουκ ισχυσεν δε ουδενος θεραπευθηναι·
living, not had strength by any one to be cured;
44 προσελθουσα οπισθεν, ηψατο του κρασπεδου
coming behind, touched the tuck
του ιματιου αυτου· και παραχρημα εστη η
of the mantle of him; and immediately stopped the
ρυσις του αιματος αυτης. 45 Και ειπεν ο Ιησους·
flow of the blood of her. And said the Jesus,
Τις ο αφημενος μου· Αρνουμενων δε παντων,
Who the having touched me? Denying and all,
ειπεν ο Πιτρος· * [και οι συν αυτω]· Επιστατα,
said the Peter [and those with him:] O master,

the DEMONIAK was re-
turned.

37 † And the Whole
MULTITUDE of the sur-
ROUNDING COUNTRY of
the * GADARENES † desired
him to depart from them;
For they were seized with
great Fear. And having
entered the * Boat he re-
turned.

38 Now † the MAN from
whom the DEMONS had
gone out, desired to be
with him. But * he dis-
missed him, saying,

39 "Return to thy
house, and relate how
much God has done for
thee." And he went away,
and published through the
Whole CITY how much
JESUS had done for him.

40 And it occurred, as
JESUS RETURNED, the
CROWD gladly received
him; for they were all
waiting for him.

41 † And, behold, there
came a Man, whose name
was Jairus, and he was a
Ruler of the SYNAGOGUE,
and falling at the FEET of
* Jesus, entreated him to
come into his house;

42 For he had an only
Daughter, about twelve
Years of Age, and she was
dying. And as he WENT
the CROWDS pressed on
him.

43 † And a Woman hav-
ing had an Hemorrhoea
for twelve Years, who * had
consumed her Whole LIV-
ING on Physicians, and
could not be cured by any
one,

44 coming up behind,
touched the TUCK of his
MANTLE; and immediately
the FLOW of her BLOOD
stopped.

45 And JESUS said,
"WHO TOUCHED ME?"
and all DENYING it, PETER
and those with him said,

* VATICAN MANUSCRIPT.—37. GERASÆNES.
41. Jesus. 43. could not be cured by any one, coming up.

37. Boat.

38. he dismissed him.

† 37. Matt. viii. 24.
ix. 18; Mark v. 22.

‡ 37. Acts xvi. 20.
‡ 41. Matt. ix. 20.

‡ 38. Mark v. 18.

‡ 41. Matt.

οἱ ὄχλοι συνεχροῦσι σε καὶ ἀποθάνουσιν καὶ
 the crowds press on thee and crowd, and
 λείπει· Τίς δ' ἄψαυτός μου; 43 Ὁ δὲ Ἰησοῦς
 saith thou, Who the having touched me? The and Jesus
 εἶπεν· Ἦψατό μου τις· ἐγὼ γὰρ ἐγγὺν
 said, Touchest thou some one; I for know
 δεῖναμι ἐξελθούσαν ἀπ' ἐμοῦ. 44 Ἰδοὺσα δὲ ἡ
 a power went out from me. Seeing and the
 γυνὴ, ὅτι οὐκ ἔλαβε, τρέμουσα ἦλθε, καὶ
 y-w-m, that not she was unnoticed, trembling came, and
 προσέστυσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ,
 (saying down to him, through what cause she touched him,
 ἀγγέλλειν * [αὐτῷ] ἐνὸπιον πάντος τοῦ λαοῦ,
 related [to him] in presence of all of the people,
 καὶ ὅτι ἐβλήθη παραχρῆμα. 45 Ὁ δὲ εἶπεν αὐτῇ
 and how she was cured immediately. He and said to her,
 46 [Θάρσει,] θυγάτηρ· ἡ πίστις σου σέσωκε σε·
 [take courage,] O daughter; the faith of thee has saved thee:
 πορεύου εἰς εἰρήνην. 47 Ἐτι αὐτοῦ λαλοῦντος,
 go in peace. While of him speaking,
 ἐρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων
 cometh some one from of the synagogue-ruler's, saying
 * [αὐτῷ] ὅτι τεθνήκεν ἡ θυγάτηρ σου· μὴ
 [to him,] That is dead the daughter of thee: not
 σκυλλέ τον δεῖνασκλον. 48 Ὁ δὲ Ἰησοῦς
 troubleth thou the teacher. The but Jesus
 ἀκούσας, ἀπεκρίθη αὐτῷ, * [λέγων]· Μὴ
 having heard, answered him, [saying,] Not
 φοβῶν μουσ πιστεύε, καὶ σῶθησεται. 49 Ἐλ-
 fear, only believe thou, and she shall be saved. Com-
 ὄν δὲ εἰς τὴν οἰκίαν, οὐκ ἤρκεν εἰσελθεῖν
 ing and into the house, not he suffered to enter
 οὐδὲνα, ἐμὴ Πέτρον καὶ Ἰωάννην καὶ Ἰακώβον,
 no one, except Peter and John and James,
 καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
 and the father of the child and the mother.
 51 Ἐκλαλόν δὲ πάντες, καὶ ἐκπτόντο αὐτῇ.
 We weeping and all, and lamenting her.
 Ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ
 He but said: Not weep you: not she is dead, but
 καθεύδει. 52 Καὶ κατεγγεῖλν αὐτοῦ, εἰδότες ὅτι
 sleeps. And they derelict him, knowing that
 ἀπέθανεν. 53 Αὐτὸς δὲ * [ἐμβαλὼν ἐξω πάντας,
 she was dead. He but [having put out all,
 καὶ] κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε,
 and, having grasped the hand of her, called out,
 λέγων· Ἦ παῖς, ἔγειρε. 54 Καὶ ἐπεστρέψε το
 saying: The child, arise. And returned the
 πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· Καὶ
 breath of her, and she stood up immediately: And
 διητάξεν αὐτῇ δοθῆναι φαγεῖν. 55 Καὶ ἐξέστη-
 he commanded to her to be given to eat. And were asto-
 νασ αὐτοῦ αὐτῆς. Ὁ δὲ παρηγγέλλειν αὐτοῖς
 used the parents of her. He but charged them
 μὴ λέγειν τὸ γεγονός.
 or say to tell that having been done.

"Master, the crowds
 press on and crowd thee,
 and dost thou say, 'Who
 TOUCHED me?'"
 46 And Jesus said,
 "Some one touched me;
 †for I know a Power went
 out from me."
 47 Then the woman,
 seeing that she was dis-
 covered, came trembl-
 ing, and falling down, related
 to him in presence of ALL
 the PEOPLE, why she had
 touched him, and how she
 was immediately cured.
 48 And he said to her,
 "Daughter, thy FAITH has
 cured thee; go in Peace."
 49 †While he was still
 speaking, some one came
 from the SYNAGOGUE-
 RULER's house, who said,
 "Thy DAUGHTER is dead;
 trouble *no more the
 TEACHER."
 50 But Jesus having
 heard it, answered him,
 "Fear not, only believe,
 and she will be saved."
 51 And coming to the
 HOUSE, he permitted no
 one *to go in with him,
 except Peter, and John,
 and James, and the FATHER
 and the MOTHER of the
 CHILD.
 52 And all were weeping
 and lamenting her. But
 he said, "Weep not; *for
 she is not dead, †but
 sleeps."
 53 And they derid-
 ed him, knowing That she was
 dead.
 54 But he, grasping her
 HAND called out, saying,
 "MAIDEN, †arise,"
 55 And her BREATH re-
 turned, and she stood up
 immediately; and he or-
 dered them to give her
 food.
 56 And her PARENTS
 were astonished, but †he
 charged them to tell no
 one WHAT had been DON-
 E.

* Vatican MANUSCRIPTS.—47. to him—omit. 48. Take courage—omit. 49. to go in with him—omit. 51. he went into the synagogue. 52. saying—omit. 53. to go in with him, except. 54. for she. 55. having put them all out, and—omit.
 † 51. Mark v. 29; Luke vi. 12. † 47. Mark v. 26. † 53. John xi. 11, 12.
 † 54. Luke vii. 16; John xi. 61. † 55. Mark viii. 4, 12, 57; Mark v. 43.

ΚΕΦ. Θ'. 0.

¹ Συγκαλεσάμενος δε τους δωδεκα, εδωκεν
Having called together and the twelve, he gave
αυτοις δυναμιν και εξουσιαν επι παντα τα δαι-
to them power and authority over all the de-
μονια, και νοσους θεραπευειν. ² Και απεστει-
mons, and diseases to cure. And he sent
λεν αυτους κηρυσσειν την βασιλειαν του θεου,
them to publish the kingdom of the God,
και ιασθαι * [τους ασθενουντας.] ³ Και ειπε
and to heal [those being sick.] And said
προς αυτους· Μηδεν αιρετε εις την οδον, μητε
to them; Nothing take you for the journey, neither
ραβδον, μητε πηραν, μητε αρτον, μητε αργυ-
a staff, nor a bag, nor bread, nor sil-
ριον· μητε * [ανα] δυο χιτωνας εχειν. ⁴ Και
vers; nor [each] two coats to have. And
εις ην αν οικιαν εισελθητε, εκει μενετε, και
into whatever house you may enter, there remain, and
εκειθεν εξερχισθε. ⁵ Και οσοι αν μη δεξονται
thence depart. And whoever not may receive
υμεις, εξερχομενοι απο της πολεως εκεινης, και
you, coming out from the city that, even
τον κοριον τον απο των ποδων υμων αποτιναξατε,
the dust from the feet of you shake off,
εις μαρτυριον εν' αυτους. ⁶ Εξερχομενοι δε
for a testimony against them. Going forth and
διηρχοντο κατα τας κωμας, ευαγγελιζομενοι και
they traveled through the villages, publishing glad tidings and
θεραπευοντες πανταχου.
healing everywhere.

⁷ Ηκουσε δε Ηρωδης ο τετραρχης τα γινο-
Heard and Herod the tetrarch that hoiz
μενα * [εν' αυτου] παντα· και διηπορει, δια
done [by him] all; and he was perplexed, because
το λεγεσθαι υπο τινων, οτι Ιωαννης εγηγερται
to be said by some, that John has been raised
εκ νεκρων· ⁸ υπο τινων δε, οτι Ηλιας εφανη
out of dead; by some and, that Elias had appeared
αλλων δε, οτι προφητης εις των αρχαιων ανισ-
others and, that a prophet one of the ancients has stood
τη. ⁹ Και ειπεν Ηρωδης· Ιωαννην εγω απκε-
up. And said Herod· John I be-
φαλισα· τις δε εστιν ουτος, περι ου εγω
headed; who but is this, concerning whom I
ακουω τοιαυτα; Και εζητει ιδειν αυτον.
hear such things? And he sought to see him.

¹⁰ Και υποστρεψαντες οιαποστολοι διηγησαντο
And having returned the apostles related
αυτω οσα εποισαν· και παραλαβων αυτους
to him what things they had done; and
υπεχωρησε κατ' ιδιαν εις * [τοπον ερημον]
he withdrew by himself into [a place desert];
πολεως καλουμενης Βηθσαιθα. ¹¹ Οι δε οχλοι
of a city being called Bethsaida. The and crowds

CHAPTER IX.

¹ And having convened
the TWELVE, he gave them
Power and Authority over
All DEMONS, and to cure
Diseases.

² And he sent them
forth to proclaim the KING-
DOM of God, and to cure
* the SICK.

³ And he said to them:
"Take Nothing for the
JOURNEY, neither Staff,
nor Traveling Bag, nor
Bread, nor Silver, nor two
Coats.

⁴ And into Whatever
House you may enter, there
remain, and thence depart.

⁵ And whoever shall not
receive you, when you go
out from that CITY, shake
off even the DUST from
your FEET, for a Testimony
to them."

⁶ And going forth, they
traveled through the vil-
LAGES, proclaiming the
glad tidings, and perform-
ing cures everywhere.

⁷ Now Herod, the TE-
TRARCH, heard of ALL that
was DONE; and he was
perplexed, because it was
SAID by some, "John has
been raised from the
Dead;"

⁸ and by some, "Elijah
has appeared;" and by
others, "A certain Pro-
phet of the ANCIENTS has
risen up."

⁹ But Herod said,
"John I beheaded; but
who is this of whom I
hear such things?" And he
sought to see him.

¹⁰ And the APOSTLES,
having returned, related to
him what things they had
done. And taking them
aside, he withdrew pri-
vately into * a desert place
of a City, called Bethsaida.

¹¹ And the crowds

* VATICAN MANUSCRIPT.—2. the sick—omit.
8. a certain Prophet of the ancients was.
desert place—omit.

8. each—omit.
9. But Herod.

7. by him—omit.
9. I hear.

1. Matt. x. 1; Mark III. 12; vi. 7. 12. Matt. x. 7; Mark vi. 12; Luke x. 1, 2.
2. Matt. x. 9; Mark vi. 9; Luke x. 4; xii. 28. 14. Matt. x. 11; Mark vi. 12.
3. Acts xiii. 21. 15. Matt. vi. 11. 16. Matt. xiv. 1; Mark vi. 16. 17. Luke
xiii. 2. 10. Mark vi. 36. 10. Matt. xiv. 12.

ἴσθοντες, ἠκολούθησαν αὐτῷ. Καὶ δεξαμένοι
has as heard, they followed him. And having received
 αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ
them, he spoke to them concerning the kingdom of the
 θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας, ἰατο.
God, and those need having of healing, he cured.

12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν* προσελθόντες
The new day began to decline, coming

δε οἱ δώδεκα, εἶπον αὐτῷ· Ἀπολύσον τὸν ὄχλον,
and the twelve, said to him; Dismiss the crowd,
 ἵνα πορευθέντες εἰς τὰς κυκλῶν κώμας καὶ τοὺς
that having gone into the surrounding villages and the
 ἀγρούς, καταλυσώσι, καὶ εὐρωσὶν ἐπισιτισμὸν·
towns, they may lodge, and and provisions;

ὅτι ὡς ἐν ἐρημῇ τόπῳ ἐσμεν. 13 Εἶπε δὲ πρὸς
for here in a desert place we are. He said but to
 αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ
them; Give to them you to eat. They and

εἶπον· Οὐκ εἰσὶν ἡμῖν πλεον ἢ πέντε ἄρτοι,
said; Not are to us more than five loaves,
 καὶ ἰχθὺς δύο, εἰ μὴ τι πορευθέντες ἡμεῖς ἀγο-
and fishes two, if not going we may
 ράσωμεν εἰς πάντα τὸν λαὸν τούτου βρώματα.
buy for all the people this food.

14 Ἦσαν γὰρ ὥστε ἄνδρες πεντακισχίλιοι. Εἶπε
They were for about men five thousand. He said

δὲ πρὸς τοὺς μαθητάς αὐτοῦ· Κατακλινάτε
and to the disciples of himself; Make recline

αὐτοὺς ἐκτὸς ἀνα πεντηκοντα. 15 Καὶ ἐποίη-
them in companies each fifty. And they

σαν οὕτω, καὶ ἀνεκλιναν ἅπαντας. 16 Λαβὼν
and so, and they made recline all. Taking

δε τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθῦς,
and the five loaves and the two fishes,

ἀναβλῆψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτούς·
looking up to the heaven, he blessed them;

καὶ κατέκασε, καὶ εἶδον τοῖς μαθηταῖς, παρα-
and broke, and gave to the disciples, to

τίθηναι τῷ ὄχλῳ. 17 Καὶ ἔφαγον, καὶ ἐχορτάσ-
or before the crowd. And they ate, and were satis-
 fied

θησαν πάντες· καὶ ᾗθη τὸ περισσεύσαν αὐ-
all; and was taken up that having been left to

τοῖς κλάσμασιν, κοφίνοι δώδεκα.
them of fragments, baskets twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχο-
And it happened in the to be him praying

μενος κατακλινάνας, συνῆσαν αὐτῷ οἱ μαθηταί·
to pray, came to him the disciples;

καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με
and he asked them, saying; Who me

λέγουσιν οἱ ὄχλοι εἶναι; 19 Οἱ δὲ ἀποκρίναντες
say the crowds to be? They and answering

αὐτὸν Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλία,
and John the baptizer; others but, Elias,

ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη.
others and, that a prophet one of the ancients has stood up

20 Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε
He said and to them; You but who me say you

knowing it, followed him; and having *gladly re-
 ceived them, he spoke to them concerning the KING-
 DOM OF GOD, and healed THOSE who HAD need of
 Healing.

13 † * THE DAY already began to decline, when the
 TWELVE came and said to him, "Dismiss the CROWD,
 that they may go into the adjacent VILLAGES and
 * Farms, to lodge, and find Provisions; For we are
 here in a Desert Place."

13 But he said to them, "You supply them." And
 they said, "We have no more than Five Loaves and
 Two Fishes; unless we should go and buy food for
 All this PEOPLE;"

14 For they were about five thousand Men. And
 he said to his DISCIPLES, "Make them recline in
 Companies of * fifty each."

15 And they did so, and caused them all to recline.

16 Then taking the FIVE Loaves and the two FISHES,
 and looking towards HEAVEN, he blessed and broke
 them, and gave to the DISCIPLES to set before
 the CROWD.

17 And they ate and were all satisfied; and
 there were taken up of the REMAINING FRAGMENTS,
 twelve Baskets.

18 † And it came to pass, as he was praying in pri-
 vate, the DISCIPLES came to him; and he asked
 them, saying, "Who do the CROWDS say that I am?"

19 And THEY answering said, † "John the IMMERS-
 ER; but others, Elijah; and others, that a certain
 Prophet of the ANCIENTS has risen up."

20 And he said to them, "But who do you say that

* Vossian MANUSCRIPT.—11. gladly received.

12. when the TWELVE came. 12. Farms.

13. 11. Matt. xiv. 10. Mark vi. 26; John vi. 1, 2.

14. Matt. xiv. 2; ver. 7, 8.

15. The DAY already began to de-

14. as it were by.

† 10. Matt. xvi. 13; Mark viii. 27.

ειναι; Αποκριθεις δε ο Πητρος ειπε· Τον
 to be? Answering and the Peter said; The
 Χριστον του θεου. ²¹ Ο δε επιτιμησας αυτοις,
 Anointed of the God. He and having strictly charged them,
 παρηγγειλε μηδενι λεγειν τουτο· ²² ειπων· Οτι
 commanded to no one to tell this; saying; That
 δει τον υιον του ανθρωπου παλλα παθειν, και
 must the son of the man many things to suffer, and
 αποδοκιμασθηναι απο των πρεσβυτερων και
 to be rejected by the elders and
 αρχιερεων και γραμματεων, και αποκτανθηναι,
 high-priests and scribes, and to be killed,
 και τη τριτη ημερα εγερθηναι.
 and the third day to be raised.

²³ Ελεγε δε προς παντας· Ει τις θελει οπισω
 He said and to all; If any one wishes after
 μου ερχεσθαι, αρησασθω εαυτον, και κρατω
 me to come, let him deny himself, and let him bear
 τον σταυρον αυτου καθ' ημεραν, και ακολου-
 the cross of himself every day, and fol-
 θετω μοι. ²⁴ Ος γαρ αν θελη την ψυχην
 low me. Who for ever may wish the life
 αυτου σωσαι, απολεσει αυτην· ος δ' αν απο-
 of himself to save, shall lose her, who but ever may
 λησρ την ψυχην αυτου ενεκεν εμου, ουτος σωσει
 lose the life of himself on account of me, he shall save
 αυτην. ²⁵ Τι γαρ ωφελειται ανθρωπος κερδησας
 her. What for is profited a man having won
 τον κοσμον ολον, εαυτον δε απολεσας, η ζημιω-
 the world whole, himself and having lost, or having for-
 θεις; ²⁶ Ος γαρ αν επαισχυνη με και τους
 feited? Who for ever may be ashamed me and the
 εμου λογους, τουτον ο υιος του ανθρωπου
 my words, this the son of the man
 επαισχυνησεται, οταν ελθρ εν τη δοξη
 will be ashamed, when he may come in the glory
 αυτου, και του πατρος, και των αγιων αγγελων.
 of himself, and of the father, and of the holy messengers.
²⁷ Λεγω δε υμιν αληθως, εισι τινες των ωδε
 I say but to you truly, are some of those here
 ιστωτων, οι ου μη γευσωνται θανατου, εως αν
 standing, who not shall taste of death, till
 ιδωσι την βασιλειαν του θεου.
 they may see the royal majesty of the God.

²⁸ Εγενετο δε μετα τους λογους τουτους,
 It happened and after the words these
 ωσει ημεραι οκτω, και παραλαβων Πητρον και
 about days eight, and having taken Peter and
 Ιωαννη και Ιακωβον, ανεβη εις το ορος
 John and James, he went up into the mountain
 προσευξασθαι. ²⁹ Και εγενετο, εν τη προσευ-
 to pray. And it occurred, in the to
 χεσθαι αυτον, το ειδος του προσωπου αυτου
 pray him, the form of the face of him
 ετερον, και ο ιματισμος αυτου λευκος εξαστρα-
 different, and the raiment of him whitens
 shining

I am? *And *Peter an-
 swering said, "The CHILDT
 of GOD."

²¹ † And he having
 strictly charged them, or-
 dered them to tell this to
 no one;

²² saying, † "The son
 of MAN must suffer many
 things, and be rejected by
 the ELDERS, and High-
 priests, and Scribes, and
 be killed, and on the THIRD
 Day be raised."

²³ † And he said to all,
 "If any one wish to come
 after me, let him renounce
 himself, and take up his
 cross daily, and follow
 me."

²⁴ For whoever would
 save his LIFE, shall lose it,
 and whoever loses his LIFE
 on my account, he shall
 save it.

²⁵ † For what is a Man
 profited, if he gain the
 whole WORLD, and destroy
 or forfeit Himself.

²⁶ † For whoever is
 ashamed of me, and MY
 Words, of him the son of
 MAN will be ashamed,
 when he comes in his own
 GLORY, and that of the FA-
 THER, and of the many
 Angels.

²⁷ † But I tell you truly
 There are SOME STANDING
 * here, who will not taste
 of Death, till they see
 GOD'S ROYAL MAJESTY."

²⁸ And it occurred about
 eight Days after these
 words, taking * Peter,
 and John, and James, he
 went up into the MOUNT-
 TAIN to pray.

²⁹ And it happened, as
 he PRAYED, the FORM of
 his FACE was changed,
 and his RAIMENT became
 white and dazzling.

* VATICAN MANUSCRIPT.—20. Peter.

27. there, who.

† 20. Matt. xvi. 16; John vi. 60. † 21. Matt. xvi. 26. † 22. Matt. xvi. 27; xvi. 28.
 † 23. Matt. x. 34; xvi. 24; Mark viii. 34; Luke xiv. 27. † 24. Matt. xvi. 26; † 25. Matt. xvi. 26;
 Mark viii. 34. † 26. Matt. x. 33; Mark viii. 36; 2 Tim. ii. 12. † 27. Matt. xvi. 27.

Mark ix. 1.

των. ²⁰ Καὶ ἰδού, ἄνδρες δύο συνελάλουν αὐτῷ,
 forth. And lo, men two were talking with him,
 οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας· ²¹ οἱ ὀφθέντες
 who were Moses and Elias; they appearing
 ἐν δόξῃ, εἶπον τὴν ἐξόδον αὐτοῦ, ἣν ἐμελλε
 in glory, spoke of the departure of him, which he was about
 πλῆρου ἐν Ἱερουσαλὲμ. ²² Ὁ δὲ Πέτρος καὶ
 to fulfil in Jerusalem. The but Peter and
 οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. Δια-
 those with him were having been heavy with sleep. Nar-
 γρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ
 they awakened but they saw the glory of him, and
 ταῦς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ²³ Καὶ
 the two men those standing with him. And
 ἐγένετο ἐν τῇ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ,
 it happened in the to depart them from him,
 εἰπὺν ὁ Πέτρος πρὸς τοὺς Ἰησοῦν· Ἐπιστάτα,
 said the Peter to the Jesus: O master,
 καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι· καὶ ποιήσωμεν
 good is to us here to be; and we may make
 σκῆρας τρεῖς, μίαν σοί, καὶ μίαν Μωϋσεὶ, καὶ
 booths three, one for thee, and one for Moses, and
 μίαν Ἠλίᾳ· μὴ εἰδὼς ὁ λέγει. ²⁴ Ταῦτα δὲ αὐτοῦ
 one for Elias; not knowing what he says. These said of him
 λίγους, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν
 saying, came a cloud, and overshadowed
 αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῇ ἐκείνῳ εἰσῆλθειν
 them, they feared and in the those to enter
 εἰς τὴν νεφέλην. ²⁵ Καὶ φωνὴ ἐγένετο ἐκ τῆς
 into the cloud. And a voice came out of the
 νεφέλης, λέγουσα· Ὁὗτος ἐστὶν ὁ υἱὸς μου ὁ
 cloud, saying: "This is the son of me the
 ἀγαπῆτος· αὐτὸν ἀκούετε." ²⁶ Καὶ ἐν τῇ
 beloved: him hear you." And in the
 γένεσθαι τὴν φωνήν, εὗρεθ' ὁ Ἰησοῦς μόνος.
 to have been the voice, was found the Jesus alone,
 καὶ αὐτοὶ ἐσιγήσαν, καὶ οὐδενὶ ἀπεγγεῖλαν· ἐν
 and they were silent, and to no one told in
 ἐκείναις ταῖς ἡμέραις οὐδενὶ ὧν ἑώρακασιν.

²⁷ Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθοῦσαν
 it happened and in the next day, having come down
 αὐτῶν ἀπὸ τοῦ ὄρους, συνήτησεν αὐτῷ ὄχλος
 them from the mountain, met him a crowd
 πολὺς. ²⁸ Καὶ ἰδού, ἄνθρωπος ἀπὸ τοῦ ὄχλου ἀνε-
 gunt. And lo, a man from the crowd cried
 βόησεν, λέγων· Διδάσκαλε, θεσμαι σου, ἐπιβλε-
 loudly, saying: O teacher, I pray thee, to look
 ψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι·
 on the son of me, for only-born he is to me;
²⁹ καὶ ἰδού, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαί-
 and lo, a spirit seizes him, and sud-

30 And behold, two Men were conversing with him, and these were Moses and Elijah;

31 who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

32 Now PETER and THOSE with him were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO MEN STANDING with him.

33 And it occurred, when they were DEPARTING from him, PETER said to JESUS, "Master, it is good for us to be here; and let us make three Booths; One for thee, and One for MOSES, and One for ELIJAH;" not knowing what he said.

34 And as he was thus speaking, a Cloud came and covered them; and they were afraid when they ENTERED the CLOUD.

35 And a Voice proceeded from the CLOUD, saying, "This is my SON, the BELOVED; hear him."

36 And when the voice had ceased, JESUS was found alone. And they were silent, and told no one in THOSE DAYS what they had seen.

37 Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

38 And behold, a Man from the crowd, cried loudly, saying, "Teacher, I beseech thee, to look on my SON, For he is my Only Child.

39 And behold, a Spirit seizes him, and he suddenly

* VULGATE MARGARETUM.—24. they.

25. CROWNED SON.

26. Jesus.

27. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 9.) after his resurrection; and probably one principal reason of this injunction of silence to the disciples might be our Lord's unwillingness to force the people into a belief of a divine character by a degree of evidence which would control the mind, and not leave scope for the exercise of the moral dispositions and the ingenious workings of the heart. 28. appears to have consulted this purpose, on all occasions, with particular attention.—* Christ.

29. Matt. xvii. 18; 2. 9. 30. Matt. iii. 17. 31. Acts iii. 22. 32. Matt. xvii. 16; Mark 12. 14, 17.

φωνης κραζει, και σπαρασσει αυτον μετα αφρου,
 and he cries out, and convulses him with foam,
 και μογισ αποχωρει απ' αυτου, συρτριβον αυτον.
 and hardly departs from him, bruising him.

43 Και εδεηθην των μαθητων σου, ινα εκβαλωσιν
 And I entreated the disciples of thee, that they might expel
 αυτον· και ουκ ηδυνθησαν. 41 Αποκριθεις δε ο
 it; and not they were able. Answering and the

Ιησους ειπεν· Ω γενεια απιστος και διεσ-
 Jesus said; O generation without faith and having
 τραμμενη· έως ποτε εσομαι προς υμας, και
 been perverted; till when shall I be with you, and
 ανεξομαι υμων· Προσπαγαγε τον υιον σου εδε.
 bear with you? Lead the son of thee here.

42 Ετι δε προσερχομενον αυτου, ερρηξεν αυτον
 While and coming to him, dashed down him
 το δαιμονιον, και συνεσπαρξεν. Εκτειμησε δε
 the demon, and violently convulsed. Relaxed and
 ο Ιησους τω πνευματι τω ακαθαρτω, και ιασατο
 the Jesus the spirit the unclean, and healed
 τον παιδα, και απεδωκεν αυτον τω πατρι αυτου·
 the child, and delivered him to the father of him.

43 Εξεπλησσαντο δε παντες επι τη μεγαλειοτητι
 Were amazed and all at the majesty
 του θεου.
 of the God.

Παντων δε θαυμαζοντων επι πασιν ος εποισι
 All and were wondering at all which did
 ο Ιησους, ειπε προς τους μαθητας αυτου
 the Jesus, he said to the disciples of himself;

44 Θεσθε υμεις εις τα ωτα υμων τους λογους
 Place you into the ears of you the words
 τούτους· ο γαρ υιος του ανθρωπου μελλει παρα-
 these; the for son of the man is about to be
 δισθαι εις χειρας ανθρωπων· 45 Οι δε ηγνοουν
 delivered into hands of men; They but understood not

το ρημα τουτο, και ην παρακεκαλυμμενον απ'
 the word this, and it was having been veiled from
 αυτων, ινα μη αισθωνται αυτο· και εφοβουντο
 them, that not they might perceive it; and they feared
 ερωτησαι αυτον περι του ρηματος τούτου.
 to ask him concerning the word this.

46 Εισηλθε δε διαλογισμος εν αυτοις, το, τις αν
 Arose and a dispute among them, that, which
 ειη μειζων αυτων. 47 Ο δε Ιησους ιδων τον
 would be greater of them. The and Jesus perceiving the

διαλογισμον της καρδιας αυτων, επιλαβομενος
 thought of the heart of them, having taken
 παιδιου, εστησεν αυτο παρ' εαυτω, και ειπεν
 a little child, placed it near himself, and said

αυτοις· 48 Ος εαν δεχεται τουτο το παιδιον επι
 to them; Whoever may receive this the little child in
 το ονοματι μου, εμε δεχεται· και ος εαν εμε
 the name of me, me receives; and whoever me
 δεχεται, δεχεται τον αποστειλαντα με. Ο γαρ
 receives, receives the having sent me. He for
 μικροτερος εν πασιν υμιν υπαρχων, ουτος εσται
 less among all you being, he shall be

cries out; and it so convulses him that he foams;
 and after bruising him;
 with difficulty departs from him.

40 And I entreated thy disciples to expel it; and they could not."

41 And Jesus answering, said, "O unbelieving and perverse Generation! how long shall I be with you, and endure you? Conduct thy son here."

42 And while he was approaching, the demon dashed him down, and violently convulsed him. And Jesus rebuked the UNCLEAN SPIRIT, and cured the CHILD, and delivered him to his FATHER.

43 And they were all struck with awe at the MAJESTIC POWER of GOD. But while all were wondering at every thing which Jesus did, he said to his DISCIPLES;

44 Place ye into your EARS—The SON of MAN is about to be delivered into the hands of Men."

45 But THEY did not understand this SAYING, and it was so veiled from them that they might not perceive it; and they were afraid to ask him concerning this SAYING.

46 And a Dispute arose among them, WHICH OF THEM WOULD BE GREATEST.

47 But JESUS, perceiving the THOUGHT of their HEART, having taken a Little child, placed it near himself,

48 and said to them, "Whoever may receive THIS LITTLE CHILD in MY NAME, receives Me, and whoever may receive Me, receives HIM who sent me; for HE WHO IS PAID among you all, he shall be great."

* VATICAN MANUSCRIPT.—48. is great.

† 44. Matt. xvii. 23.
 xviii. 1; Mark ix. 24.
 † 45. Matt. xxiii. 11, 12.

† 46. Mark ix. 32; Luke ix. 45.
 † 47. Matt. x. 40, xxviii. 9. Mark ix. 47.
 † 48. Matt. x. 40, xxviii. 9.

† 48. Mark ix. 47.
 † 48. Matt. x. 40, xxviii. 9.

μεγας. *Αποκριθεις δε ο Ιωαννης ειπεν· Επισ-
grec. Answering and the John said; Omm-
γατα, ειδομεν τινα· επι τῷ ὀνόματι σου εκβαλ-
ter, we saw one in the name of thee casting
λεντα τα δαιμονια· και εκωλυσαμεν αυτον, ὅτι
the demons; and we forbade him, because
ουκ ακολουθει μεθ' ἡμων. 50 Καὶ εἰπο προς
not he follow with us. And said to
αυτον ο Ιησους· Μη κωλυετε· ὅς γαρ ουκ ἐστι
him the Jews. Not forbid you: who for not is
καθ' ἑμουν, ὑπερ ὅτι ἐστιν.
against you, for you is.

51 Ἐγενετο δε ἐν τῇ συμπληρουσθαι ταῖς
It came to pass and in the to be completed the
ἡμέραις τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ
days of the withdrawing of him, and he the
προσωπον αὐτοῦ ἐστηριξε τοῦ πορευεσθαι εἰς
face of himself firmly set of the to go to
Ἱερουσαλὴμ. 52 Καὶ ἀπέστειλεν ἀγγέλους
Jerusalem. And he sent messengers

πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσηλθόν
before face of himself; and having gone they entered
εἰς κωμὴν Σαμαριτῶν, ὥστε εἰσιμασαι αὐτῷ.
into a village of Samaritans, so as to prepare for him.

53 Καὶ οὐκ εἰδόντες αὐτὸν, ὅτι τὸ πρόσωπον
And not they received him, because the face
αὐτοῦ γὰρ πορευομένου εἰς Ἱερουσαλὴμ. 54 Ἰδόν-
of him was going to Jerusalem. Sees
τες δὲ οἱ μαθηταὶ αὐτοῦ, Ἰακώβος καὶ Ἰωάννης,
and the disciples of him, James and John,

εἶπον· Κυριε, θελεῖς εἰπῶμεν πυρ καταβῆναι
said: O Lord, wilt thou we speak fire to come down
ἀπὸ τοῦ οὐρανοῦ, καὶ ἀπάλωσαι αὐτούς, * [ὅς καὶ
from the heaven, and to consume them, [as even
ἡ λῆξις ἐποίησε:] 55 Στραφεὶς δὲ ἐκτεμίσεν
I did? Turning and he rebuked

αὐτοὺς, [καὶ εἶπεν· Οὐκ οἰδατε, οἷον πνευμάτων
[and said: Not you know, of what spirits
ἐστε ὑμεῖς:] 56 Καὶ ἐπορεύθησαν εἰς ἑτέραν
are you?] And they went to another
κωμὴν.

57 * [Ἐγενετο] δὲ πορευομένων αὐτῶν ἐν τῇ
[It happened] and going of them in the

ὁδῷ, εἶπε τις πρὸς αὐτὸν· Ἀκολουθήσω σοι,
said one to him: I will follow thee,
ὅπου αὐ ἀπερχῃ, * [κύριε.] 58 Καὶ εἶπεν αὐτῷ
wherever thou wilt go, [O master.] And said to him
ο Ιησους· Αἱ ἀλώεσες φύλους ἔχουσιν, καὶ τὰ
said Jesus. The fowls have here, and the

49 † And * John answer-
ing said, "Master, we saw
one expelling * Demons in
thy NAME; and we forbade
him, Because he does not
follow us."

50 But * Jesus said,
"Forbid him not; † for he
who is not against you is
for you."

51 Now it occurred,
when the DAYS of his
† RETIREMENT were COM-
PLETED, he resolutely set
his FACE to GO to Jerusa-
lem.

52 And he sent Mes-
sengers before him; and
having gone, they went
into a Village of the Sa-
maritans, in order to make
preparation for him.

53 And † they did not
receive him, Because he
was going towards Jerusa-
lem.

54 And * his DISCIPLES,
James and John, observing
this, said, "Master, dost
thou wish that we com-
mand FIRE to come down
from HEAVEN, to consume
them?"

55 But turning he re-
buked them;

56 and they went to An-
other Village.

57 † And as they were
travelling on the ROAD, one
said to him, "I will follow
thee wherever thou goest."

58 And * Jesus said to
him, "The FOXES have
Holes, and the BIRDS OF

* VATICAN MANUSCRIPT.—49. John. 49. Demons. 50. Jesus. 54. the
disciples. 55. as even Elias did—omit. 55. and said, "Know ye not of what
ye are?"—omit. 57. It happened—omit. 57. O master—omit. 58. Jesus.
51. "I think the word *amplificatio* must signify of Jesus's retiring or withdrawing himself,
as a part of his being received up; because the word *amplificatio* has here used before it, de-
scribes a time completed, which that of his ascension was not then. The sense is, that the time
was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as
he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have in-
terfered on him, before the work of his ministry was ended, and full proofs of his divine mis-
sion given, and some of the prophecies concerning him accomplished. John says, chap. viii.
1. *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.*
Let it be observed, that all which follows here in Luke to chap. xix. 45, is represented by
him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.
51. Mark ix. 29; see Num. xi. 25. † 50. See Matt. xii. 30; Luke xi. 21. 52. J. M.
iv. 4. 57. Matt. viii. 19.

πτεῖνα του ουρανου κατασκηνωσεις· ὁ δε υἱος
birds of the heaven not has, where the head he may rest.
του αὐτοῦ, οὐκ ἔχει, που την κεφαλὴν κλινῇ.
of the him not has, where the head he may rest.
ἔειπε δε προς ἕτερον· Ακολουθει μοι. Ὁ δε
He said and to another; Follow me. He but
εἶπε· Κυριε, επιτρεψον μοι ἀπελθοντι πρῶτον
said; O master, permit thou me having gone first
θαψαι τον πατερα μου. ὁ εἶπε δε αὐτῷ
to bury the father of me. Said and to him the
Ιησους· Αφες τους νεκρους θαψαι τους ζωντων
Jesus; Leave the dead ones to bury the of themselves
νεκρους· συ δε ἀπελθων διαγγελλε την βασι-
dead ones; thou and having gone publish the king-
λειαν του θεου. ὁ εἶπε δε και ἕτερος· Ακολου-
dom of the God. Said and also another; I will
θησω σοι, κυριε· πρῶτον δε επιτρεψον μοι
follow thee, O master; first but permit thou me
ἀποταξασθαι τοις εἰς τον οικον μου. ὁ εἶπε δε
to disengage myself to those in the house of me. Said but
* [προς αυτον] ὁ Ιησους· Ουδεις ἐπιβαλὼν την
[to him] the Jesus; No one having put the
χειρα αὐτου ἐπ' αροτρον, και βλέπων εἰς τα
hand of himself on a plough, and looking for the things
οπισῶ, ευθετος εστιν εἰς την βασιλειαν του θεου.
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. Ι'. 10.

Ἔπειτα δε ταῦτα ἀνεδείξεν ὁ κυριος * [και]
After now these things appointed the lord [also]
ἑτέροις ἑβδομηκοντα, και ἀπαστειλεν αὐτους
others seventy, and sent them
ἀνα δυο προ προσώπου αὐτου εἰς πασαν πόλιν
each two before face of himself into every city
και τοπον, οὗ ἐμελλεν αὐτος ερχεσθαι. ὁ εἶπε
and place, where was about he to go. He
γεν οὖν προς αὐτους· Ὁ μὲν θερισμος πολυς,
said then to them; The indeed harvest great,
οἱ δε εργαται ὀλιγοι· δεηθητε οὖν του κυριου
the but laborers few; implore therefore the lord
του θερισμου, ὥπως ἐκβάλῃ εργατας εἰς τον
of the harvest, that he would send out laborers into the
θερισμον αὐτου. ὁ εἶπε· Ἰδοὺ, ἐγὼ ἀποσ-
harvest of himself. Go you; lo, I send
τελλω ὑμᾶς ὡς ἀρνῆς ἐν μέσῳ λύκων. ὁ εἶπε
you as lambs in midst of wolves. Not
βαστατετε βαλαντιον, μη πηραν μηδε ὑπόδη-
carry you a purse, nor a bag nor shoe
ματα· και μηδὲνα κατα την ὁδον ἀσπασησθε.
shoes; and no one by the way salute.
Ἐἰς ἣν δ' ἀν οικίαν εἰσερχησθε, πρῶτον λεγετε·
Into what and ever house you may enter, first say you.
Εἰρηνη τῷ οἴκῳ τούτῳ. ὁ εἶπε· καὶ εἰ ἔκει
Peace to the house this. And if may be there
υἱος εἰρηνης, ἐκπαυσεται ἐπ' αὐτον ἡ εἰρηνη
a son of peace, shall rest on him the peace

HEAVEN places of shelter;
but the SON of MAN has
not where he may recline
his HEAD."

59 † And he said to an-
other, "Follow me." But
he said, "Sir, permit me
first to go and bury my
FATHER."

60 * And he said to him,
"Leave the DEAD ONES to
inter THEIR own Dead; but
go thou and publish the
KINGDOM of GOD."

61 And another also
said, "Sir, † I will follow
thee; but permit me first
to set in order my affairs
at HOME."

62 But JESUS said, "No
one, having put his HAND
on the Plough, and looking
BEHIND, is properly dis-
posed towards the KING-
DOM of GOD."

CHAPTER X.

1 Now after this, the
LORD appointed * Seventy
Others, and † sent them
two by two before him in-
to Every City and Place,
where he was about to go.

2 * And he said to them,
† "The HARVEST indeed is
plentiful, but the REAP-
ERS are few; beseech
therefore, the LORD of the
HARVEST, that he would
send out Laborers to REAP
it.

3 Go; † behold, * I send
you forth as Lambs among
Wolves.

4 † Carry no Purse, nor
Bag, nor Shoes, and salute
no one by the ROAD.

5 † And into Whatever
House you enter, say first,
"Peace to this HOUSE."

6 And if a Son of Peace
is there, your PEACE shall

* VATICAN MANUSCRIPT.—60. And he said,
two, and sent. 1. also.—omit.

62. to him.—omit.
1. I send.

1. Seventy.

† 57. Matt. viii. 23.

† 61. See 1 Kings xix. 20.

2. Matt. ix. 37, 38; John iv. 35.

† 3. Matt. x. 13.

† Luke ix. 3.

† 3. Matt. x. 12.

† 1. Matt. x. 1; Mark vi. 7.

† 4. Matt. x. 9, 10; Mark vi.

ὑμῶν· εἰ δὲ μήτε, εφ' ὅμας ἀνακαμψεί. Ἐν
of you: if but not, on you it shall return. In
αὐτῇ δὲ τῇ οἰκίᾳ μερετέ, ἐσθιοντες καὶ πινοντες
this and the house remain, eating and drinking
τὰ παρ' αὐτῶν· ἀξίος γὰρ ὁ ἐργατῆς τοῦ
the things with them: worthy for the laborer of the
μισθοῦ αὐτοῦ ἐστίν.
reward of himself is.

Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. Ὡς καὶ
Not go you from house to house. Also
εἰς ἣν δ' ἀν πόλιν εἰσερχησθε, καὶ δεχόμενοι
into what and over city you may enter, and they may receive
ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ὡς καὶ
you, eat you the things being set before you, and
ὁρακύνετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε
cure you those in her sick, and say you
αὐτοῖς· Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
to them: Has come nigh to you the kingdom of the God.

Εἰς ἣν δ' ἀν πόλιν εἰσερχησθε, καὶ μὴ
into what but over city you may enter, and not
δεχόμενοι ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας
they may receive you, going out into the wide places
αὐτῆς, εἰπατέ· Ἡ καὶ ὁ κωνιορτοῦ, τὸν κολλή-
of her, say you: Even the dust, that cleav-
εῖντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομεθα
ing to us from the city of you, we wipe off
ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ
for you: however this know you, that has approached the
βασιλεία τοῦ θεοῦ. Ἡ καὶ ὁ σοδομοῖς
kingdom of the God. Lo now to you, that for Sodom

ἐν τῇ ἡμέρᾳ ἐκεῖνῃ ἀνεκτοτερόν ἐσται ἡ τῇ
in the day that more tolerable it will be than the
πόλει ἐκεῖνῃ. Ὡς καὶ σοὶ, Χοραζὶν, οὗτοι σοὶ,
city that. Woe to thee, Chorazin, woe to thee,
Βηθσαῖδα· ὅτι εἰ ἐν Τύρῃ καὶ Σιδωνί ἐγενοντο
Bethsaida: for if in Tyre and Sidon had been done
αἱ δυνάμεις, αἱ γενομένης ἐν ὑμῖν, παλαὶ ἂν ἐν
the miracles, those being done in you, long ago would in
σακεῖν καὶ σποδῇ καθημέναι μετενοήσαν.
shake and ashes sitting they have reformed.

Πλὴν Τύρῃ καὶ Σιδωνί ἀνεκτοτερόν ἐσται ἐν
But for Tyre and Sidon more tolerable it will be in
τῇ κρίσει, ἢ ὑμῖν. Ὡς καὶ σὺ, Καπερναὺμ, ἡ
the judgment, than for you. And thou, Capernaum, which
ἵστα τοῦ οὐρανοῦ ὑψώθεις, ἕως ἔθδον κατα-
down to the heaven art being exalted, even to invisibility down
βασθῇ. Ὡς ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει·
shall be brought. No hearing you, me hears:

rest on him; but if not, it shall return to you.

7 † And in That house remain, eating and drinking the things with them; for the laborer is worthy of his reward. Go not from House to House.

8 And into Whatever City you enter, and they receive you, eat what is PLACED before you;

9 and cure the sick in it, and say to them, 'The kingdom of God has approached you.'

10 But into Whatever City you enter, and they receive you not, going out into its wide places, say,—

11 † even THAT DUST of your CITY which adheres to our FEET, we wipe off for you; however, know this, That the KINGDOM of God has approached.'

12 But I tell you, † that it will be more tolerable for Sodom, in that DAY, than for that CITY.

13 † Woe to thee, Chorazin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting † in Sackcloth and Ashes.

14 But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

15 † And thou, Capernaum, THOU which art BEING EXALTED to HEAVEN, wilt be brought down to † blades.

16 † HE who HEARS you, hears ME; and HE who

* VATICAN MANUSCRIPT.—11. TO OUR FEET, WE. them shall go down.

* 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar* punished her sisters when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes." Esther iv. 1. Thus Job expressed his repentance, Job xiii. 6. Thus Daniel "set his face" unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes. Dan. ix. 3. Other nations adopted the practice, and it became a very common outward whereby to exhibit great grief and misery.—Burder. † 15. See note on Matt. xli. 22.

* 2. Matt. x. 11. † 8. Luke ix. 2. † 11. Matt. x. 14; Luke ix. 5; Acts xlii. 51; xliii. 6. † 12. Matt. x. 15; Mark vi. 11. † 13. Matt. xi. 21. † 15. Matt. xi. 22. † 16. Matt. x. 26; Mark ix. 27; John xiii. 28.

15. shall not be exalted to HEAVEN,

και ὁ ἀθετων ὑμας ἐμε ἀθετει· ὁ δὲ ἐμε ἀθετων,
and he rejecteth you ma rejecteth: he and me rejecteth,
ἀθετει, τὸν ἀποστειλαντα με.
rejects, the one sending me.

17 Ἐπεστρεψαν δὲ οἱ ἐβδόμηκοντα μετὰ χαρᾶς,
Having returned and the seventy with joy,
λεγοντες· Κυριε, και τα δαιμονια ὑποτασσεται
saying: O lord, and the demons are subject
ἡμιν ἐν τῷ ὀνοματι σου. 18 Εἶπε δὲ αυτοῖς· Ἐθεω-
to us in the name of thee. He said and to them; I be-
ρουν τὸν σαταναν ὡς ἀστρατην ἐκ τοῦ οὐρανοῦ
hold the adversary as lightning out of the heaven
πεσοντα. 19 Ἰδού, δίδωμι ὑμῖν τὴν ἐξουσίαν
having fallen. Lo, I give to you the authority
τοῦ πατεῖν ἐφ' ὅσων ὀφῶν και σκορπιῶν, και ἐπὶ
of the to tread on serpents and scorpions, and on
πάσαν τὴν δύναμιν τοῦ ἐχθροῦ και οὐδὲν ὑμᾶς
all the power of the enemy; and nothing you
οὐ μὴ ἀδικήσῃ. 20 Πλὴν ἐν τούτῳ μὴ χαίρετε,
not not you may hurt. But in this not rejoice,
ὅτι τα πνεύματα ὑμῖν ὑποτασσεται· χαίρετε δὲ,
that the spirits to you are subject; rejoice you but,
ὅτι τα ὀνόματα ὑμῶν ἐγγραφήν ἐν τοῖς οὐρανοῖς.
that the names of you are written in the heavens.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλίστατο τῷ πνεύματι
In this the hour exulted the spirit
ὁ Ἰησοῦς, και εἶπεν· Ἐξομολογούμενοι σοι, πατερ,
the Jesus, and said; I praise thee, O father,
κυριε τοῦ οὐρανοῦ και τῆς γῆς, ὅτι ἀπεκρύψας
O lord of the heaven and the earth, that thou hast hid
ταῦτα ἀπὸ σοφῶν και συνετών, και ἀπεκαλύψας
these things from wise men and discerning men, and thou hast revealed
αὐτὰ νηπιόις· ναι, ὁ πατήρ, ὅτι οὕτως ἐγενετο
them to babes; yea, the father, for even so it was
εὐδοκία ἐμπροσθεν σου. 22 Πάντα μοι παρεδόθη
good in presence of thee. All to me are given
ὑπο τοῦ πατρὸς μου· και οὐδεὶς γινώσκει, τις
by the father of me; and no one knows, who
ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ· και τις ἐστὶν ὁ
is the son if not the father; and who is the
πατήρ, εἰ μὴ ὁ υἱὸς, και ὅς εἰς βουλήται ὁ
father, if not the son, and to whom may be willing the
υἱὸς ἀποκαλύψαι. 23 Καὶ στραφεὶς πρὸς τοὺς
son to reveal. And turning to the
μαθητάς, κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοί,
disciples, privately he said; Blessed the eyes,
οἱ βλέποντες, ἃ βλέπετε. 24 Λέγω γὰρ ὑμῖν,
those seeing, what you see. I say for to you,
ὅτι πολλοὶ προφῆται και βασιλεῖς ἠθέλησαν
that many prophets and kings- desired
ἰδεῖν, ἃ ὑμεῖς βλέπετε, και οὐκ εἶδον· και
to see, what you see, and not saw: and
ἀκούσαι, ἃ ἀκούετε, και οὐκ ἤκουσαν.
to hear, what you hear, and not heard.

REJECTS you, rejects Me;
and he who REJECTS Me,
rejects HIM who SENT ME."

17 And the *SEVENTY
returned with Joy, saying,
"Lord, even the DEMONS
are subject to us by thy
NAME."

18 And he said to them,
"I saw the ADVERSARY
falling from HEAVEN like
Lightning."

19 Behold. *I have given
you AUTHORITY TO TREAD
on Serpents and Scorpions,
and on All *THAT POWER
which is of the ENEMY,
and nothing shall by any
means injure You;

20 but rejoice not in this.
That the SPIRITS are
subject to you; but rejoice
that *your NAMES *have
been enrolled in the HEA-
VENS."

21 In That HOUR *he
exulted in the HOLY SPIRIT,
and said, "I adore thee, O
Father, Lord of HEAVEN
and EARTH, Because, hav-
ing concealed these things
from the Wise and Intel-
ligent, thou hast revealed
them to Babes; yea, FA-
THER; For thus it was
well-pleasing in thy sight."

22 † All things are im-
parted to me by my FA-
THER; and no one knows
who the SON is, except the
FATHER; and who the FA-
THER is, except the SON,
and he to whom the SON
may be disposed to reveal
him."

23 And turning to his
DISCIPLES, he said pri-
vately, † "Happy are
THOSE EYES which see
what you see;

24 For I tell you, † That
Many Prophets and Kings-
desired to see the things
which you see, and saw
them not; and to hear the
things which you *hear,
and heard them not."

* VATICAN MANUSCRIPT.—17. SEVENTY-TWO.
in the HOLY SPIRIT, and.

18. I have given.

24. hear of me, and.

19. he exulted

† 20. Phil. iv. 3; Heb. xii. 23; Rom. xiii. 5; xxi. 27.
xviii. 18; John iii. 35; v. 37; xvii. 2.

† 21. Matt. xi. 27.
† 23. Mat. xiii. 16.

† 22. Matt.
† 24. 1 P. 4: 14.

25 Καὶ ἰδὼν, νομικός τις ἀνέστη, ἐκπειράζων
 And he, a lawyer certain stood up, tempting
 αὐτόν, καὶ λέγων· Διδασκαλέ, τί ποιήσας ζήσῃ
 him, and saying: O teacher, what shall I do
 αἰώνιος κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτόν·
 age-lasting I may inherit? He and said to him:
 Ἐν τῇ νόμῳ τὴ γράφεται· πῶς ἀναγινώσκεις;
 In the law what has been written? how readest thou?
 27 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κύριον
 He and answering said: "Thou shalt love Lord
 τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ
 the God of thee out of whole of the heart of thee, and out of
 ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος
 whole of the soul of thee, and out of whole of the strength
 σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν
 thee, and out of whole of the mind of thee: and the
 πλησίον σου ὡς σεαυτὸν." 28 Εἶπε δὲ αὐτῷ·
 neighbor of thee as thyself." He said and to him:
 Ὁρθῶς ἀπεκρίθης· τούτῳ ποιεῖ, καὶ ζήσῃ. 29 Ὁ
 Rightly thou hast answered: this do, and thou shalt live. He
 δὲ θέλων δικαιῶσαι ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν·
 but choosing to justify himself, said to the Jesus:
 Καί τις ἐστὶ μου πλησίον; 30 Ὑπολάβων * [δὲ] ὁ
 And who is of me a neighbor? Replying and the
 Ἰησοῦς εἶπεν· Ἄνθρωπος τις κατεβαίνειν ἀπο
 Jesus said: A man certain was going down from
 Ἱερουσαλὴμ εἰς Ἱεριχὴν, καὶ ληστοὶς περιετέθεν·
 Jerusalem to Jericho, and robbers fell among:
 οἱ καὶ ἐκδυσάπτεσθαι αὐτόν καὶ πληγὰς ἐπιθέντες,
 who both stripping him and blows having inflicted,
 ἐκτράβον, ἀφέντες ἡμιθνήν τυγχάνοντα. 31 Κατὰ
 they departed, leaving half-dead being.
 συγκύρην δὲ ἱερεὺς τις κατεβαίνειν ἐν τῇ ὁδῷ
 chance and a priest certain was going down in the way
 ἐκείνῃ, καὶ ἰδὼν αὐτόν, ἀντιπαρήλθεν. 32 Ὁμοίως
 that, and seeing him, passed along. In like manner
 δὲ καὶ Λευίτης, * [γενομένος] κατὰ τὸν τόπον,
 and also a Levite, [having come] near the place,
 εἰδὼς καὶ ἰδὼν, ἀντιπαρήλθεν. 33 Σαμαρεῖτης δὲ
 evening and seeing, passed along. A Samaritanian but
 τις ὁδόν, ἦλθε κατ' αὐτόν, καὶ ἰδὼν αὐτόν,
 certain traveling, came near him, and seeing him,
 ἐπελεγχρίσθη. 34 Καὶ προσελθὼν κατέδησε
 he was moved with pity. And having approached he bound
 τὰ τραύματα αὐτοῦ, ἐπίχεον ἐλαίου καὶ οἶνον·
 the wounds of him, pouring on oil and wine:
 ἐπιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν
 having put and him on the own beast led
 αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτόν.
 him to an inn, and he took care of him.
 35 Καὶ ἐν τῇ αὐρίῳ * [ἐξελθὼν,] ἐκβάλλον
 And on the next day [having come out,] having taken out
 δύο θηρία εἰσέκοι τῷ πανδοχεῖ, καὶ εἶπεν
 two beasts he gave to the innkeeper, and said
 * [αὐτῷ] Ἐπεμελήθητι αὐτοῦ· καὶ ὁ, τί αὐ
 [to him] Take care of him: and whatever

25 And, behold, a certain
 Lawyer, stood up to try
 him, saying, "Teacher,
 what shall I do to inherit
 aionian Life?"
 26 And he said to him,
 "What is written in the
 LAW? How dost thou
 read?"
 27 And he answering,
 said, "Thou shalt love
 " Jehovah thy God with
 " All thy heart, and with
 " All thy soul, and with
 " All thy strength, and
 " with All thy mind, and
 " thy neighbor as thy-
 self."
 28 And he said to him,
 "Thou hast answered cor-
 rectly: do this, and thou
 shalt live."
 29 But he, wishing to
 justify himself, said to Je-
 sus, "Who is My Neighbor?"
 30 Jesus replying, said,
 "A certain Man was going
 down from Jerusalem to
 Jericho, and fell among
 Robbers, who both having
 stripped him, and inflicted
 blows, they departed, leav-
 ing him half dead.
 31 And by Chance a cer-
 tain Priest was going down
 that road, and seeing him,
 he passed along.
 32 And in like manner
 also a Levite, coming near
 the place, and seeing,
 passed along.
 33 But a certain Samaritanian traveling, came
 near him, and seeing him,
 he was moved with pity;
 34 and approaching, he
 bound up his wounds,
 pouring on Oil and Wine;
 and having placed him on
 his own Beast, brought
 him to an Inn, and took
 care of him.
 35 And on the next
 day, having taken out Two
 Denarii, he gave them to
 the Innkeeper, and said,
 'Take care of him, and

* VATICAN MANUSCRIPT.—30. And—omit. 32. having come—omit. 33. having come out—omit.
 25. Matt. xix. 16; Mark 10. 17. 27. Deut. vi. 5. 27. Lev. xix. 18. 28. Lev. xix. 18; Mark ix. 27; Luke xx. 11; xii. 31; Rom. x. 2. 29. Luke xiv. 12. 33. Luke iv. 2.

προσδανῆσαι, ἐγὼ, ἐν τῷ ἐπανέρχεσθαι με, ^{it is my way to say more, I, in the return me,}
 ἀποδώσω σοι. ²⁵ Τίς * [οὗν] τούτων τῶν τριῶν
 I will pay to thee. Which [then] of them of the three
 πλησίον δοκεῖ σοι γέγονε αὐτοῦ ἐμπεσόντος
 a neighbor seems to thee to have been to the having fallen
 εἰς τοὺς λῃστας; ²⁶ Ὁ δὲ εἶπεν· Ὁ ποιήσας το
 among the robbers; He and said; He having shown the
 ελεος μετ' αὐτοῦ. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς·
 pity towards him. Said and to him the Jesus;
 Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

Go, and thou do in like manner.
²⁵ * [Ἐγένετο] δὲ ἐν τῷ πορεύεσθαι αὐτοῦ,
 [It happened] and in the to go them,

* [καὶ] αὐτὸς εἰσῆλθεν εἰς κώμην τινα· γυνὴ δὲ
 [and] he entered into a village certain; a woman and
 τὴς ὀνόματι Μάρθα, ὤπιδεξάτο αὐτόν * [εἰς τὸν
 certain to a name, Martha, received him [into the
 οἶκόν αὐτῆς]. ²⁷ Καὶ τῆδε ἡ ἀδελφὴ καλουμένη
 house of herself.] ²⁷ And to her was a sister having been called
 Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας
 Mary, who also having sat at the feet

τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. ²⁸ Ἡ δὲ
 of the Jesus, heard the word of him. The but
 Μάρθα περισπῶτο περὶ πολλὴν διακονίαν·
 Martha was-over-buried about much serving;

ἐπιστάσα δὲ εἶπε· Κυριε, οὐ μέλει σοι, ὅτι ἡ
 having come near and said; O Lord, not concerns thee, that the
 ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν; εἶπε
 sister of mine alone me has left to serve? say
 οὐν αὐτῇ, ἵνα μοι συναντιλαβηταί. ⁴¹ Ἀποκρι-
 tion to her, that to me she may give aid.

εἰς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα,
 ing and said to her the Jesus; Martha, Martha,
 μεριμνᾷς καὶ τυρβαῖς περὶ πολλὰ· ⁴² ἓνος δὲ
 thou art anxious and troubled about many things; of one but
 ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα
 is need. Mary and the good part

ἐξελεξάτο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.
 has chosen, which not shall be taken away from her.

ΚΕΦ. ια'. 11.

¹ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τῷ τόπῳ τινὶ
 And it happened in the to be him in a place certain
 προσευχομένου, ὡς ἐπαύσατο, εἶπε τις τῶν
 praying, when he ceased, said one of the
 μαθητῶν αὐτοῦ πρὸς αὐτόν· Κυριε, διδάξον ἡμᾶς
 disciples of him to him; O Lord, teach us
 προσευχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκε τοὺς
 to pray, as even John taught the
 μαθητὰς αὐτοῦ. ² Εἶπε δὲ αὐτοῖς· Ὅταν προσ-
 disciples of himself. He said and to them; When you
 εὐχῆσθε, λεγέτε· Πατὴρ, ἁγιασθῆτω τὸ ὄνομα
 say; O Father, be hallowed be thy name
 σου· ἐλθέτω σου ἡ βασιλεία· ³ τὸν ἄρτον ἡμῶν
 of thee; let come of thee the kingdom; the bread of us
 τὸν ἐπιούσιον δίδου ἡμῖν το καὶ ἡμέραν· ⁴ Καὶ
 the necessary give thou to us the every day; and

whatever thou mayest ex-
 pend more, &c, at thy re-
 turn, will pay thee.

²⁵ Now which of These
 THREE, thinkest thou, was
 Neighbor to HIM who fell
 among the ROBBERS?

²⁷ And HE said, "HE
 who MANIFESTED PITY
 towards him." And JESUS
 said to him, "Go, and do
 thou in like MANNER."

²⁸ Now as they WENT
 on, HE entered a certain
 Village; and a certain Wo-
 man, named; Martha, en-
 tertained him.

²⁹ And SHE had a Sister
 called Mary, who also, sit-
 ting at * the FEET of the
 LORD, heard his WORDS.

⁴⁰ But MARTHA was
 perplexed with Much Ser-
 ving; and coming near, she
 said, "Master, dost thou
 not care That my SISTER
 has left Me to serve alone?
 Tell her, then, to COME
 me."

⁴¹ And * the LORD
 answering, said to her,
 "Martha, Martha, thou
 art anxious, and troublest
 thyself about many things;

⁴² but * of few things,
 or of one, is there Need;
 and Mary has chosen the
 GOOD Part, which shall
 not be taken away from
 her."

CHAPTER XI.

¹ And it occurred, as he
 was PRAYING in a certain
 Place, when he ceased, one
 of his DISCIPLES said to
 him, "Master, teach us to
 pray, even as John taught
 his DISCIPLES."

² And he said to them,
 "When you pray say; O
 Father, Reverend be thy
 NAME! let Thy KINGDOM
 come;

³ Give us DAY BY DAY
 OUR NECESSARY FOOD;

* VATICAN MANUSCRIPT.—26. then—omit. 28. It happened—omit. 29. and
 —omit. 30. into her house—omit. 30. the PRAY of the Lord. 41. the Lord
 answereth G. 42. cf few things, or of one, is there Need; and. 42. the Lord
 12. John. xi. 1; xii. 2, 3. 129. Luke viii. 23; Acts xiii. 8. 12. Matt. vi. 8.

αφεῖς ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ
 forgive us the sins of us, even for ourselves
 ὀφειμένον παντὶ ὀφειλόντι ἡμῖν· καὶ μὴ εἰσενεγ-
 forgive all owing us, and not thou mayest
 κρῖ ἡμᾶς εἰς πειρασμὸν. ⁵ Καὶ εἶπε πρὸς αὐτοὺς·
 lead us into temptation. And he said to them;
 Τίς ἐξ ὑμῶν ἔχει φίλον, καὶ πορεύσεται πρὸς
 Which of you shall have a friend, and shall go to
 αὐτὸν μεσονυκτίου, καὶ εἰπῇ αὐτῷ· Φίλε,
 him at midnight, and say to him; O friend,
 χρεῖσέν μοι τρεῖς ἄρτοι· ⁶ ἑπειδὴ φίλος μου
 need to me three loaves, because a friend of me
 παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ
 has come from a way to me, and not I have what
 παραθεῖναι αὐτῷ· ⁷ κακεῖνος ἐσῶθεν ἀποκριθεὶς
 I shall not for him; And he from within answering
 εἶπῃ· Μὴ μοι κόπους παρεχεῖ· ἤδη ἡ θύρα
 trouble me; Do not trouble do thou cease; already the door
 κλεισται, καὶ τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν
 has been shut, and the children of me with me in the
 κοιτὴν εἰσιν· οὐ δύναμαι ἀναστὰς δοῦναι σοί.
 bed am; not I am able having arisen to give to thee.
⁸ Ἀ-γὼ ὅμην, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς,
 I say to you, if and not will give to him having arisen,
 διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γὰρ τὴν ἀναίδειαν
 because the to be of him a friend, through indeed the importunity
 αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήσει. ⁹ Κα-
 of him arising he will give to him as many as he wants. And
 γὼ ὅμην λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
 to you say; Ask you, and it shall be given to you;
 ζῆτε, καὶ ἐρῶσεται· κρούετε, καὶ ἀνοίγησε-
 seek you, and you shall find; knock you, and it shall be
 ται ὑμῖν. ¹⁰ Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ
 opened to you. All for the asking receives; and
 ὁ ζῆτων ἐρῶσκει· καὶ τῷ κρούοντι ἀνοίγησεται.
 the seeking finds; and to the knocking it shall be opened.
¹¹ Τίνα δὲ ὅμων τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον,
 Which now of you the father shall ask the son bread,
 μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ αὔτι
 not a stone will give to him or also a fish, not in place of
 ἰχθύος ὅφιν ἐπιδώσει αὐτῷ; ¹² ἢ καὶ ἑαυ αἰτήσῃ
 a fish a serpent will give to him; or also if he may ask
 ὄφιν, μὴ ἐπιδώσει αὐτῷ σκορπίον; ¹³ Εἰ οὖν
 an egg, not will give to him a scorpion? If then
 ὕμεις, ποτὶς οὖν ὑπαρχόντες, οἴδατε δοῦναι
 you, and being, know you gifts
 ἀγαθὰ δοῦναι τοῖς τέκνοις ὅμων, πόσῃ μᾶλλον
 good to give to the children of you, how much more
 ὁ πατήρ, ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς
 the father, that of heaven, will give a spirit holy to those
 αἰτούντων αὐτόν;
 asking him?

4 and forgive us our
 sins; for we ourselves
 also forgive every one who
 is indebted to us; and
 abandon us not to Trial.”
 5 And he said to them,
 “Which of you shall have
 a Friend, and shall go to
 him at Midnight, and say
 to him, ‘Friend, lend me
 Three Loaves;
 6 for a Friend of mine
 has come to me out of his
 Road, and I have nothing
 to place before him?’
 7 And he answering
 from within should say,
 ‘Do not trouble me; the
 door is now closed, and
 my children are with me
 in bed; I cannot rise to
 give thee.’
 8 I tell you, † Though
 he will not rise and give
 him because he is his
 Friend, yet because of his
 importunity indeed, he
 will rise and give him, as
 many as he needs.
 9 † And I say to you,
 Ask, and it will be given
 you; seek, and you will
 find; knock, and it will be
 opened to you.
 10 For every one who
 asks, receives; and he
 who seeks, finds; and to
 him who knocks, the
 door * is opened.
 11 † And What FATHER
 among you, who, if his
 son request Bread, will
 give him a Stone? or if he
 ask for a Fish, will instead
 of a Fish give him a Ser-
 pent?
 12 or also, if he should
 ask an Egg, will give him
 a Scorpion?
 13 If you, then, being
 Evil, know how to impart
 good Gifts to your chil-
 dren, how much more
 will the FATHER, THAT OF
 HEAVEN, give holy Spirit
 to THOSE who ASK him?”
 14 † And he was casting
 out * a dumb Demon. And

* TAVICAN ΜΑΓΗCΕΒΙΤ.—10. is opened. 11. If a son ask a Fish of any one of you
 what a serpent, will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will
 he give him a Scorpion? 14. dumb Demon. And it.
 † Luke xviii. 1. † B. Matt. vii. 7; xxi. 22; Mark xi. 24; John xv. 7; James i. 6;
 1. 22. † 11. Matt. vii. 8. † 14. Matt. ix. 32; xii. 22.

κωφον· εγενετο δε του δαιμονιου εξελθοντος,
dumb: it came to pass and of the demon having come out,
ελαλησεν δ κωφος· και εθαυμασαν οι οχλοι.
spoke the dumb: and wondered the crowd.

15 Τις δε εξ αυτων ειπον· Εν Βεελζεβουλ,
Some but of them said: By Beelzebub,

αρχοντι των δαιμονιων, εκβαλλει τα δαιμονια·
a ruler of the demons, he cast out the demons:

16 ετεροι δε πειραζοντες, σημειον παρ' αυτου
others but tempting, a sign from him

εζητουν εξ ουρανου. 17 Αυτος δε ειδως αυτων
sought from heaven. He but knowing of them

τα διανοηματα, ειπεν αυτοις· Πασα βασιλεια,
the thoughts, said to them: Every kingdom,

εφ' εαυτην διαμερισθαισιν, ερημουνται, και
against herself having been divided, is brought to desolation, and

οικος επι οικον τιπτεται. 18 Ει δε και ο σατανας
house upon house falls. If and also the adversary

εφ' εαυτον διμερισθη, πως σταθυσεται η
against himself has been divided, how shall stand the

βασιλεια αυτου; οτι λεγετε, εν Βεελζεβουλ
kingdom of him? for you say, by Beelzebub

εκβαλλειν με τα δαιμονια. 19 Ει δε εγω εν
to cast out me the demons. If but I

Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι
Beelzebub cast out the demons, the sons

μου εν τινι εκβαλλουσι; Δια τουτο κριται
of you by whom do they cast out? Through this judges

υμων αυτοι εσονται. 20 Ει δε εν δακτυλω θεου
of you they shall be. If but by a finger of God

εκβαλλω τα δαιμονια, αρα εφθασεν εφ' υμας
I cast out the demons, then has suddenly come upon you

η βασιλεια του θεου. 21 Οταν ο ισχυρος καθω
the royal majesty of the God. When the strong one having

πλισμενος φυλασση την εαυτου αυλην, εν
been armed should he guard the of himself a palace, in

ειρηνη εστι τα υπαρχοντα αυτου 22 Εαν δε ο
peace are the possessions of him; as soon as but the

ισχυροτερος αυτου επικλινω νικηση αυτον,
stronger of him having entered should overcome him,

την πανοπλιαν αυτου αιρει, εφ' η επεποιθει,
the arms of him takes away, in which he had confided,

και τα σκυλα αυτου διαδιδωσιν. 23 Ο μη εν
and the spoils of him distributed. He not being

μετ' εμου, κατ' εμου εστι· και ο μη συναγων
with me, against me is; and he not gathering

μετ' εμου, σκορπιζει. 24 Οταν το ακαθαρτον
with me, scatters. When the unclean

πνευμα εξελθη απο του ανθρωπου, διερχεται
spirit may come out from the man, passes

δι' ανυδρων τοπων, ζητουν ανακαινισιν· και
through dry places, seeking a resting place; and not

μη ευρισκον, λεγει· Τροπαρψω εις τον οικον
not finding one, then it says: I will return into the house

μου, οθεν εξηλθον. 25 Και ελθον ευρισκει
of me, whence I came out. And having come it finds

εσπαρωμενον και κεκοσμημενον. 26 Τότε πορευε
having been swept and having been adorned. Then it goes

it came to pass, when the demon had departed, the dumb man spoke, and the crowds wondered

15 But some of them said, "He expels demons through Beelzebub, the prince of the demons."

16 And others, trying him, sought of him a sign from Heaven.

17 But he knowing their thoughts, said to them, "Every kingdom being divided against itself is desolated; and a house falls against a house."

18 And if the adversary also is divided against himself, how shall his kingdom stand? Because you say that I expel demons through Beelzebub

19 Besides, if I through Beelzebub expel demons, by whom do your sons cast them out? Therefore, they will be your judges.

20 But if by a finger of God I cast out the demons, then God's royal majesty has unexpectedly come to you.

21 When the stronger one armed guards his Palace, his possessions are in safety;

22 but whenever one stronger than he, having entered should overcome him, he takes away the arms in which he confided, and distributes his spoils.

23 He who is not with me, is against me; and he who gathers not with me, scatters.

24 When the unclean Spirit is gone out of the man, it roves through parched deserts, seeking a place of rest; and not finding one, then it says, "I will return to my house, from which I came out."

25 And coming, it finds it empty, swept, and furnished.

26 Then it goes, and

* VATICAN MSS.—15. the PRINCE. 22. stronger. 25. empty swept, and furnished

† 20. See Note on Matt. xii. 28.

† 10. Matt. xvi. 1.

† 21. Matt. xii. 29; Mark iii. 27.

† 17. Matt. xii. 28; Mark iii. 26; John ii. 23.

† 24. Matt. xii. 43.

† 20. Exod. viii.

ταῖς καὶ παραλαμβάνει ἑπτα ἑτέρα πνεύματα
and takes with seven other spirits
πονηρότερα ἑαυτὸν, καὶ εἰσελθόντα κατοικεῖ
more evil of itself, and they having entered dwell
ἐκεῖ· καὶ γίνεται τὰ ἑσχάτα τοῦ ἀνθρώπου
there, and becomes the last of the man
ἐκείνου χειρότερα τῶν πρώτων. Ὁ ἐγένετο δὲ ἐν
that worse of the first. It happened and in
τῷ λέγειν αὐτὸν ταῦτα, ἐπάρσα τις γυνή
to the to speak him these things, having lifted certain women
φύσιν ἐκ τοῦ οὐλοῦ, εἶπεν αὐτῷ· Μακάρια ἡ
a voice out of the crowd, said to him; Blessed the
κοιλία ἡ βαστάσασα σε, καὶ μαστοὶ οὐδ' ἐθ-
womb that having carried thee, and breasts thou
λάσας. Ὁ αὐτὸς δὲ εἶπε· Μανουγε μακάριοι
hast suckled. He but said, Ye rather blessed
οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ, καὶ φυλάσ-
sime hearing the word of the God, and observ-
σαντες.

Ἦ Τῶν δὲ οὐλοῦν ἐπαθροίζομενων, ἤρξατο
The and crowds gathering together, he began
λεγεῖν· Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ· σημεῖον
to say. The generation this evil is, a sign
ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ
it seeks, and a sign not shall be given to her, except
τὸ σημεῖον Ἰωάν. Καθὼς γὰρ ἐγενετο Ἰωάν
the sign of John. Even as for because John
σημεῖον τοῖς Νινευταῖς, οὕτως ἔσται καὶ ὁ
a sign to the Ninevites, so will be also the
σῖος τοῦ ἀνθρώπου τῇ γενεᾷ ταυτῇ. Ὁ βασιλ-
one of the man to the generation this. A queen
ἰσσα Νότου ἐγενήθησεται ἐν τῇ κρίσει μετὰ τῶν
of south will be raised in the judgment with the
ἀνδρῶν τῆς γενεᾶς ταυτῆς, καὶ κατακρίνει
one of the generation this, and will condemn
αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
them, because she came from the ends of the earth
ἀκousai τὴν σοφίαν Σολομῶνος· καὶ ἰδὼν, πλείον
to hear the wisdom of Solomon; and lo, a greater
Σολομῶνος ἔδει. Ὁ Ἄνδρες Νινευι ἀναστήσονται
a Solomon here. Men of Nineveh will stand up
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταυτῆς, καὶ
in the judgment with the generation this, and
κατακρίνουν αὐτὴν· ὅτι μετενόησαν εἰς τὸ
will condemn her, because they reformed at the
πνεῦμα Ἰωάν· καὶ ἰδὼν, πλείον Ἰωάν ἔδει.
preaching of John; and lo, a greater of John here.

Ὁ οὐδεὶς δὲ λύχνος ἄψας, εἰς κρυπτὴν
No one and a lamp having lighted, into a secret place
τίθειν, οὐδὲ ὑπο τοῦ μωδίου, ἀλλ' ἐπὶ τῇ
puts, neither under the corn-measure, but on the
λυχνίᾳ, ἵνα οἱ εἰσπορευόμενοι το φεγγὺς βλέ-
lamp-stand, that those entering the light may

takes with it Seven Other
Spirits more wicked than
itself, and entering, they
abide there; and the LAST
state of that MAN becomes
worse than the FIRST."

27 And it occurred, while
he was speaking these
things, a Certain Woman
from the crowd, raising
her Voice, said to him,
"Happy is THAT WOMAN
which BORN thee, and
those Breasts which thou
hast suckled!"

28 But he said, "Yea,
rather, happy THOSE who
HEAR the WORD of GOD,
and keep it!"

29 And the crowds
gathering about him, he
began to say, "THIS GEN-
eration is a wicked Gen-
eration. It demands a
Sign; but no Sign will be
given it, except the SIGN
of Jonah."

30 For as JONAH be-
came a Sign to the NINE-
VITES, thus also will the
SON of MAN be to this
GENERATION.

31 The Queen of the
South will rise up at the
JUDGMENT with the MEN
of this GENERATION, and
cause them to be con-
demned; Because she came
from the EXTREMITIES of
the LAND to hear the WIS-
DOM of Solomon; and be-
hold, one greater than
Solomon is here.

32 The Ninevites will
stand up in the JUDGMENT
with this GENERATION,
and cause it to be con-
demned; Because they
reformed at the WARNING
of Jonah; and behold, one
greater than Jonah is here.

33 No one having lighted a
LAMP, places it in a
Secret place, neither under
the CORN-MEASURE, but
on the LAMP-STAND; that
THOSE ENTERING may see
the LIGHT.

* VARIANTS MANUSCRIPT.—29. This generation is a wicked Generation. 20. Jonah.

: 27 Luke i. 28, 29. : 28. Matt. vii. 21; Luke xiii. 21; James i. 25. : 30. Jonah
i. 17, ii. 10. : 31. i. Kings x. 1. : 32. Jonah iii. 5. : 33. Matt. v. 13, Mark
iv. 21; Luke viii. 16.

πᾶσι. 34 Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ
 οφθαλμος· ὅταν * [οὖν] ὁ οφθαλμος σου ἀπλούς
 ᾖ, καὶ ὅλον τὸ σῶμα σου φωτεῖνον ἐστὶν·
 ἐὰν δὲ ποτηριος ᾖ, καὶ τὸ σῶμα σου σκοτεινόν.
 35 Σκοπεῖ οὖν, μὴ τὸ φῶς το ἐν σοὶ σκοτος ἐστίν.
 36 Εἰ οὖν τὸ σῶμα σου ὅλον φωτεῖνον, μὴ ἔχον
 τι μέρος σκοτεινόν, ἐστὶ φωτεῖνον ὅλον, ὥς
 ὅταν ὁ λυχνος τῇ ἀστραπῇ φωτίῃ σε.

37 Ἐν δὲ τῇ λαλήσει, ἤρωτα αὐτὸν Φαρισαῖος
 * [τίς] ὅπως ἀριστήσῃ παρ' αὐτοῦ. Εἰσελθὼν
 δὲ ἀνεκέσεν. 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμα-
 σεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστοῦ.

39 Εἶπε δὲ ὁ κύριος πρὸς αὐτὰν· Νῦν ὑμεῖς οἱ
 Φαρισαῖοι το ἐξῶθεν τοῦ ποτηρίου καὶ τοῦ πινα-
 κος καθαρίζετε· τὸ δὲ ἐσῶθεν ὑμῶν γέμει
 ἄρπαγης καὶ ποτηρίας. 40 Ἀφρονες, οὐχ ὁ
 ποιήσας το ἐξῶθεν, καὶ τὸ ἐσῶθεν ἐποίησε·

41 Πλὴν τὰ ἐνὸντα ἵστε ἐλεημοσύνην· καὶ
 ἰδοὺ, πάντα καθάρᾳ ὑμῖν ἐστίν. 42 Ἀλλ' ὅναι
 ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ

τὸ πένθος, καὶ τὸ πένθος, καὶ τὸ πένθος
 καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ
 θεοῦ. Ταῦτα εἰδεῖ ποιῆσαι, κακεῖνα μὴ
 ἀφιεῖναι.

43 Ὅναι ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε

34 The LAMP of the
 body is thine EYE; when
 thine EYE is clear, the
 Whole BODY also is enlight-
 ened; but when it is dark,
 thy BODY also is darkened.

35 Take heed therefore,
 that THAT LIGHT which is
 in thee be not Darkness.

36 If, therefore, thy
 whole BODY be enlight-
 ened, having no Part dark,
 the Whole will be enlight-
 ened, as when the LAMP by
 its BRIGHTNESS enlightens
 thee.

37 And while he was
 speaking a Pharisee in-
 vited him to dine with him;
 and he went in, and re-
 clined.

38 And the PHARISEE
 noticing it, was offended that
 he did not first wash
 before the dinner.

39 And the LORD said
 to him, "Now ye PHARI-
 SEES cleanse the OUTSIDE
 of the CUP and PLATTIN;
 but your INSIDE is full of
 Extortion and Wickedness.

40 Senseless men! did
 not HE who MADE the
 OUTSIDE make the INSIDE
 also?

41 But give in ALMS
 the THINGS WITHIN, and
 behold, all things are pure
 to you.

42 But Woe to you,
 PHARISEES! Because ye
 tithe of MINT, and RUE,
 and Every Pot-herb, but
 disregard JUSTICE and the
 LOVE of GOD; these things
 ye ought to practice, and
 not to omit those.

43 Woe to you, PHARI-
 SEES! Because you love

* VATICAN MANUSCRIPT.—34. thine EYE.

34. therefore—omit.

37 certain—omit.

† 37. Perhaps, rather, "to breakfast with him," as *ariston*, signifies a morning meal. The Jews made but two meals in the day; their *ariston*, may be called their *breakfast* or *third dinner*, because it was *both*, and was but a slight meal. Their chief meal was their *dinner* or *supper*, after the heat of the day was over, and the same was the principal meal among the Greeks and Romans. Josephus, in his life, says, sec. 54, that the legal hour of the *ariston* on the Sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same—*Præce*.
 † 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark vii. 3, 4, it is evident, that both were practiced, as well as various other ablutions.

† 34. Matt. vi. 22. † 35. Mark vii. 2. † 36. Matt. xxiii. 23. † 37. Times
 1. 15. † 41. Isa. lviii. 7; Dan. iv. 27; Luke xii. 32. † 42. Matt. xxiii. 23. † 43.

την πρωτοκαθεδριαν εν ταις συναγωγαῖς, και
the seat in the synagogues, and
τους ασπασμους εν ταις αγοραις. 41 Ουαι υμιν,
the salutations in the markets. Woe to you,

οτι εστε ως τα μνημεια τα αδηλα, και οι
as you are like the tombs these unseen, and the
ανθρωποι, οι περιπατουντες επανω, ουκ οιδασιν.
men, these walking over, not know.

42 Αποκριθεις δε τις των νομικων λεγει αυτω·
Answering and one of the lawyers says to him,

Διδασκαλε, ταυτα λεγων και ημας θβριζεις.
O teacher, these things saying also us thou reproachest.

43 Ο δε ειπε· Και υμιν τοις νομικοις ουαι, οτι
He and said, Also to you the lawyers woe, for

φορτιζετε τους ανθρωπους φορτια δυσβαστακτα,
you load the men burdens oppressive,

και αυτοι επι των δακτυλων υμων ου προσ-
and yourselves with one of the fingers of you not you
ψαυετε τοις φορτιοις.
touch the burdens.

44 Ουαι υμιν, οτι οικοδομειτε τα μνημεια των
Woe to you, for you build the tombs of the

προφητων, οι δε πατερες υμων απεκτειναν
prophets, the and fathers of you killed

αυτους. 45 Αρα μαρτυρειτε και συναυδοκειτε
them. Therefore you testify and you consent

τοις εργοις των πατερων υμων· οτι αυτοι μεν
to the works of the fathers of you, for they indeed

επικτειναν αυτους, υμεις δε οικοδομειτε * [αυ-
killed them, you and build [of

των τα μνημεια.] 46 Δια τουτου και η σοφια
them the tombs.] Because of this and the wisdom

του θεου ειπεν· Αποστειλω εις αυτους προφητας
of the God said, I will send to them prophets

και αποστολους, και εξ αυτων αποκτενουσι
and apostles, and out of these they will kill

και εκδιωκουσιν· 47 Ινα εκζητηθω το αιμα παν-
and persecute, so that may be required the blood of

των των προφητων, το εκχυτομενον απο κατα-
all of the prophets, that being shed from a lay-

βολης κοσμου, απο της γενεας ταυτης· 48 Απο
ing down of a world, from the generation this, from

του αιματος Αβελ ους του αιματος Ζαχαριου,
the blood of Abel to the blood of Zechariah,

του απολομενου μεταξυ του θυσιαστηριου και
that having perished between the altar and

του οικου. Ναι λεγω υμιν, εκζητηθησεται απο
the house. Ye I say to you, it will be required from

της γενεας ταυτης.
the generation this.

49 Ουαι υμιν τοις νομικοις, οτι ηρατε την
Woe to you the lawyers, for you took away the

κλειδα της γνωσης· αυτοι ουκ εισηλθετε, και
key of the knowledge, yourselves not you entered, and

τους εισερχομενους εκωλυσατε. 50 Λεγοντες δε
these entering you hindered. Saying and

the CHIEF SEAT in the
SYNAGOGUES, and SALU-
TATIONS in the PUBLIC
PLACES.

44 † Woe to you! Be-
cause you are like those
CONCEALED TOMBS, which
MEN WALKING OVER, know
not."

45 Then one of the LAW-
YERS, answering, says to
him, "Teacher, in saying
these things thou reproach-
est Us also."

46 And HE said, "Woe
to you, LAWYERS! † For
you impose oppressive Bur-
dens on MEN, and yet, you
yourselves touch not the
BURDENS with one of your
FINGERS.

47 † Woe to you! For
you build the SEPULCHERS
of the PROPHETS, and your
FATHERS killed them.

48 Thus you testify that
you approve the ACTS of
your FATHERS; For they,
indeed, killed them, and
you build.

49 And because of this,
the WISDOM of GOD said,
† 'I will send them Pro-
phets and Apostles, and
some of them they will kill
and persecute;'

50 so that the BLOOD of
All the PROPHETS being
shed from the Formation of
the World, may be required
of this GENERATION;

51 from the * Blood of
Abel to the * Blood of THAT
Zechariah, † who will perish
between the ALTAR and
the HOUSE. Yes, I tell
you, it will be required of
this GENERATION.

52 † Woe to you, LAW-
YERS! Because you have
taken away the KEY of
KNOWLEDGE; you entered
not yourselves, and THOSE
APPROACHING, you hin-
dered."

* VATICAN MANUSCRIPT—43. Their tombs—omit.

51. Blood.

51. Blood.

† 52. See Note on Matt. xxiii. 28.

‡ 44. Matt. xxiii. 27. † 45. Matt. xxiii. 4.

‡ 47. Matt. xxiii. 29.

‡ 49. Matt.

xxiii. 34. † 52. Matt. xxiii. 12.

αὐτοὺς ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς
of him these things to them, began the scribes
καὶ οἱ Φαρισαῖοι δεινῶς ἐνεχεῖν, καὶ ἀποστέ-
and the Pharisees greatly to be incensed, and to make
ματίζειν αὐτὸν περὶ πλείουσιν· ⁵⁴ ἐνεθρευνόντες
speak off-hand him about many things; trying to enurp
αὐτὸν, * [ζητούντες] θηρεύσαι τι ἐκ τοῦ
him, [seeking] to catch something out of the
στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.
mouth of him, that they might accuse him.

ΚΕΦ. ΙΒ'. 12. ¹ Ἐν οἷς ἐπισυναχθείσων τῶν
in those having assembled of the
μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλή-
myriads of the crowd, so as to tread upon one
λοις, ἤρξατο λέγειν πρὸς τοὺς μαθητάς αὐτοῦ·
others, began to say to the disciples of himself.
Πρῶτον προσέχετε ἑαυτοῖς ἀπο τῆς (υμῶν) τῶν
first take heed to yourselves of the leaven of the
Φαρισαίων, ἥτις ἐστὶν ὑποκρισις. ² Οὐδὲν δε-
Pharisees, which is hypocrisy. Nothing and
πικρακαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσε-
having been covered in, which not shall be uncovered:
ται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ³ Ἀνθ' ⁴
and secret, which not shall be known. On which
ὥν ὅσα ἐν τῇ σκοτίᾳ εἰπате, ἐν τῷ φωτί
accuse what in the dark you speak, in the light
ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν
shall be heard: and what to the ear you spoke in
τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.
the closets, shall be published on the house-tops.

⁴ Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε
I say and to you the friends of me: Not you be afraid
ἀπο τῶν ἀποκτείνοντων τὸ σῶμα, καὶ μετὰ ταῦτα
of those killing the body, and after these
μὴ ἔχοντων περισσώτερον τι ποιῆσαι. ⁵ Τίνα
not having more anything to have done. I will
δείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβηθῆτε τὸν
point out and to you, whom you should fear: you should fear the
μετὰ τὸ ἀποκτείνειν, ἐξουσίαν ἔχοντα ἐμβαλεῖν
after the to have killed, authority having to cast
εἰς τὴν γέενναν· καὶ λέγω ὑμῖν, τούτου φοβη-
into the Gehenna; you I say to you, this fear
θῆτε. ⁶ Οὐχὶ πέντε στρουθία πωλεῖται ἀσάριον
you. Not five sparrows are sold a farthing
δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἐστὶν ἐπιλελησμένον
two? and one out of them not is being forgotten
ἐνώπιον τοῦ θεοῦ. ⁷ Ἀλλὰ καὶ αἱ τρίχες τῆς
in presence of the God. But also the hairs of the
κεφαλῆς ὑμῶν πάσαι ἠριθμῆνται. Μὴ * [οὐν]
head of you all have been numbered. Not [therefore]
φοβείσθε· πολλὰν στρουθίων διαφέρετε. ⁸ Λέγω
fear you: many sparrows you are better. I say
δὲ ὑμῖν· Πας ὃς ἀνὸς ἀπολογισθῇ ἐν ἐμοὶ ἐμπρο-
and to you: All whoever may confide to me in pres-
θεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
ence of the men, also the son of the man

⁵³ And * having gone out thence, the scribes and PHARISEES began to be extremely angry, and to press him to speak unguardedly on many things.
⁵⁴ trying to enurp him and to catch something from his mouth, that they might accuse him.

CHAPTER XII.

¹ At that time, the CROWD having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, * ¹ Guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy.

² † And there is nothing concealed, which will not be discovered; and all which will not be made known.

³ Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to be KEPT IN CLOSETS, will be proclaimed on the HOUSE-TOPS.

⁴ † But I say to you, MY FRIENDS, BE NOT AFRAID of THOSE who KILL the BODY, and after this can do no more.

⁵ But I will show you whom you should fear. Fear HIM, who, after being killed, HAS Authority to cast into GEHENNA; yea, I tell you, Fear HIM.

⁶ Are not FIVE Sparrows sold for two † A FARTHING? and yet not one of them is forgotten before God.

⁷ But even the HAIRS of your HEAD have all been numbered. Fear not; yea, you are of more value than MANY Sparrows.

⁸ † And I say to you, Whoever may acknowledge me before MAN, the son of

* VATICAN MANUSCRIPT.—53. having gone out thence, the scribes. 54. etc. etc. omit.

† 6. An s. scrien was about one cent and five mills in value, or three farthings sterling.

‡ 54. Mark xii. 13.

‡ 1. Matt. xvi. 6; Mark viii. 15.

iv. 23; Luke vi. 17.

‡ 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8.

Mark viii. 38; 2 Tim. ii. 12; 1 John ii. 23.

‡ 5. Matt. x. 26; Mark

‡ 8. Matt. x. 26

ὁμολογήσει ἐν αὐτῇ ἐμπροσθεν τῶν ἀγγέλων
will confess in him in presence of the messengers

τοῦ θεοῦ. ⁹ Ὁ δὲ ἀρνησάμενος με ἐναντίον τῶν
of the God. He but having denied me in presence of the
ἀνθρώπων, ἀπαρνηθήσεται ἐναντίον τῶν ἀγγε-
lons, will be denied in presence of the messen-
λων τοῦ θεοῦ. ¹⁰ Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν
sons of the God. And all who shall speak a word against the

υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῷ θε-
o-o of the man. It will be forgiven to him; to the but
εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφε-
against the holy spirit having spoken evil not will
θήσεται. ¹¹ Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ
be forgiven. When and they may say: you to

ταῖς συναγωγαῖς καὶ ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις,
the synagogues and the rulers and the authorities,
μὴ μεριμνᾶτε, πῶς ἢ τι ἀπολογησῶθε, ἢ τι
not be you anxious, how or what you may answer, or what
εἰπῆτε. ¹² τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν
you may say. the for holy spirit will teach you in
αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.
thus the hour, what it is proper to say.

¹³ Εἰπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδά-
Said and one to him out of the crowd; O tea-

καλε, εἰπε τῷ ἀδελφῷ μου μερισσᾶσθαι μετ'
cher, speak to the brother of me to divide with
ἐμοῦ τὴν κληρονομίαν. ¹⁴ Ὁ δὲ εἶπεν αὐτῷ·
me the inheritance. He and said to him

Ἀδελφε, τίς με κατέστησε δικάστην ἢ μερισ-
O man, who me appointed a judge or a divi-
την ἐφ' ὑμᾶς; ¹⁵ Εἶπε δὲ πρὸς αὐτούς· Ὅρατε
due over you? He said and to them; See you

καὶ φυλάσσετε αὐτοὺς τῆς πλεονεξίας· ὅτι οὐκ ἐν
and beware you of the covetousness; because not in
τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν
the to abound any one the life of him is out of the
ὑπαρχόντων αὐτοῦ.
possessions of him.

¹⁶ Εἶπε δὲ παραβολὴν πρὸς αὐτούς, λέγων·
He spoke and a parable to them, saying;

Ἀνθρώπου τινος πλουσίου ευφορήσεν ἡ χώρα.
A man certain rich yielded plentifully the farm.

¹⁷ Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω;
And he reasoned in himself, saying; What shall I do?
ὅτι οὐκ ἔχω, πού συναξω τοὺς καρπούς μου.
because not I have, where I will gather the fruits of me.

¹⁸ Καὶ εἶπε· Τοῦτο ποιήσω· καθελὼ μου τὰς
And he said; This will do; I will pull down of me the
ἀποθήκας, καὶ μείζους οἰκοδομήσω· καὶ συναξω
barns, and greater I will build; and I will collect
ἐκεῖ πάντα τὰ γυνήματα μου, καὶ τὰ ἀγαθὰ μου·
there all the products of me, and the fruits of me;

¹⁹ καὶ εἰπὼ τῇ ψυχῇ μου· Ψυχῇ, ἔχεις πολλά
and I will say to the soul of me; Soul, thou hast many

MAN will also acknowledge him in the presence of the ANGELS of GOD.

⁹ But he who has RE-
NOUNCED me before MEN,
will be renounced in the
presence of the ANGELS of
GOD.

¹⁰ † And every one who
may speak a Word against
the SON of MAN, it will be
forgiven him; but HE who
BLASPHEMES against the
HOLY Spirit shall not be
forgiven.

¹¹ † And when they may
bring you to the SYNA-
GOGUES, and the RULERS,
and the MAGISTRATES, be
not anxious how you may
defend yourselves, or what
you may say;

¹² For the HOLY Spirit
will instruct you, in that
HOUR, what it is proper to
say.

¹³ Then one out of the
CROWD said to him, "O
Teacher, speak to my
BROTHER to divide the IN-
HERITANCE with me."

¹⁴ But HE replied to
him, † "Man, who ap-
pointed Me a Judge or
Arbiter over you?"

¹⁵ And he said to them,
† "See, and beware of All
Covetousness; for one's
LIFE is not in the ABUN-
DANCE of his POSSES-
SIONS."

¹⁶ And he spoke a Par-
able to them, saying, "The
FARM of a certain rich Man
produced abundantly;

¹⁷ and he reasoned with-
in himself, saying, 'What
shall I do? For I have no
place where to deposit my
FRUITS.'

¹⁸ And he said, 'I will
do this; I will pull down
My STOREHOUSES, and
build Greater; and there
I will bring together All
my WHEAT and my GOOD
things;

¹⁹ and I will say to MY-
SELF, 'LIFE! thou hast an

* VATICAN MANUSCRIPT.—12. All Covetousness. 12. WHEN and.
11. Matt. xiii. 35; Mark iii. 28; 1 John v. 16. 11. Matt. x. 19; Mark xiii. 11;
Luke xii. 16. 12. Exod. ii. 14. 12. 1 Tim. vi. 7—19.

αγαθα κειμενα εις ετη πολλα· αναπανου, good things being laid up for years many; rest thou, φάγε, πνε, ευφραϊνου. 20 Ειπε δε αυτη ο θεος· eat, drink, be glad. Said but to him the God;

Λόρον, ταυτη τη νυκτι της ψυχης σου απαι· O ananias, this the night the life of thee they τουσιν απο σου· α δε ητοιματας, τιτι require from thee; what and thou hast prepared, for whom εσται; 21 Ουτως ο θησαυριζων εαυτη, και μη shall be? Thus he laying up treasure for himself, and not εις θεον πλουτων. 22 Ειπε δε προς τους μαθητας for God being rich. He said and to the disciples αυτων· Δια τουτο υμιν λεγω, μη μεριμνατε of himself; Through this to you I say, not be you anxious τη ψυχη υμων, τι φαγητε· μηδε τη σωματι, for the life of you, what you may eat, nor for the body, τι ενδυσηθε. 23 Η ψυχη πλειον εστι της what you may put on. The his greater it is of the τροφης· και το σωμα του ενδυματος. 24 Κατα· food, and the body of the clothing. Ob-

νοησατε τους κορακας, οτι ου σπειρουσιν, ουδε serve you the ravens, that not they sow, nor θειρουνσιν· οις ουκ εστι ταμειον, ουδε αποθη- reap, for whom not is a store-house, nor abate; κη· και ο θεος τρεφει αυτους. Ποση μαλλον and the God feeds them. How much more υμεις διαφερετε των πατεινων; 25 Τις δε εξ υμων you are valuable of the birds? Which and of you μεριμων δυναται προσθειναι επι την ηλικιαν being anxious loable to add to the age αυτου πηχυν ενα; 26 Ει ουκ οντε ελαχιστον of himself span one? If then not even least δυνασθε, τι περι των λοιπων μεριμνατε; you are able, why about the remaining ones are you anxious? 27 Κατανοησατε τα κρινα, πως αυξανει· ου Observe you the lilies, how it grows: not κοπιη, ουδε νηθει. Λεγω δε υμιν, ουδε Σολο- it labors, nor it spins. I say but to you, not even Solo- μων εν παση τη δοξη αυτου περιβαλετο ως εν mon in all the glory of himself vasclothed like one τωτων. 28 Ει δε τον χορτον εν τη αγρη, of these. If and the grass in the field, σημερον οντα και αυριον εις κλιβανον βαλλο- to-day existing and to-morrow into an oven is being μινον, ο θεος ουτως αμφιεννυσι, ποση μαλλον eat, the God so clothes, how much more υμας, ολιγοπιστοι; 29 Και υμεις μη ζητετε, you, O you of weak faith? And you not seek,

Abundance of Good things laid up for many Years. I rest, eat, drink, and enjoy thyself.

20 But God said to him. Foolish man! This NIGHT they will demand thy LIFE from thee; and who then will possess what thou hast provided?

21 Thus is HE who AMASSES TREASURES for himself, and is not rich with respect to God.

22 And he said to the DISCIPLES, "For this reason I charge you. Be not anxious about your LIFE, what you shall eat, nor for the BODY, what you shall put on.

23 For the LIFE is of more value than food, and the BODY than RAIMENT.

24 Observe the RAVENS; For they neither sow nor reap; have no Storehouse nor Granary; but God feeds them. How much more valuable are ye than the BIRDS!

25 And which of you, by being anxious, can prolong his LIFE one Moment?

26 If, then, you are not able to do the least, why are you anxious about the REST?

27 Observe the LILIES: How do they grow? They neither labor nor spin; and yet I say to you, that not even Solomon in all his SPLENDOR, was arrayed like one of these.

28 If, then, God so decorates the GRASS of the FIELD, (which flourisheth To-day, and To-morrow will be cast into a Furnace,) how much more you, O ye distrustful!

29 And seek ye not what you shall eat, and

* VATICAN MANUSCRIPT.—27. the DISCIPLES. 28. For the LIFE. 29. and.

28. the LIFE.

22. your soul.

+ 26. Literally, to add a cubit or span to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the measure of my days? Thou hast made my days *hand-breadths*?" To add a cubit to one's stature would be an extraordinary accession of height.

1 19. Eccl. xi. 9; 1 Cor. xv. 27; James v. 5. 2 20 Job xx. 29; xxvii. 8; Psa. lvi. 7; James iv. 14. 3 20 Psa. xliix. 6; Jer. xvii. 11. 4 21 Matt. vi. 25; ver. 23;

τι φαγετε ἢ τι πιητε· καὶ μὴ μεταωρεῖσθε.

20 Ταῦτα γὰρ πάντα τὰ ἐθνη τοῦ κόσμου ἐπιζη-

τει· ὁμῶν δὲ ὁ πατὴρ οἶδεν, ὅτι χρῆζετε τούτων.

21 Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ

ταῦτα * [πάντα] προστεθήσεται ὑμῖν.

22 Μὴ φοβῶν, τὸ μικρὸν ποιμνιον· ὅτι εὐδο-

κῆσεν ὁ πατὴρ ὁμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

23 Πωλήσατε τὰ ὑπαρχόντα ὑμῶν, καὶ δότε

ἐλεημοσύνην. Πρῆψατε ἑαυτοῖς βάλαντια μὴ

πταίσουmena, θησαυρον ἀνεκλείπτου ἐν τοῖς

σπλάχνοις, ὅπου κλεψῆς οὐκ ἐγγίξει, οὐδὲ σπῆ-

διαφθίρει. 24 Ὅπου γὰρ ἐστὶν ὁ θησαυρος

ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐστί.

25 Ἐτάσας ὑμῶν αἱ ὀσφύες περιεζωσμεναι,

καὶ οἱ λυχνὶ καίοντες· 26 καὶ ὑμεῖς ὅμοιοι

ἀνθρώποις προσέχουμένοις τὸν κυρίον ἑαυτῶν,

ὥστε ἀπαλῶναι ἐκ τῶν γαμῶν ἵνα ἐλθόντος

καὶ κροσσάτοιο, εὐθὺς ὀνοϊσθῶσιν αὐτόν.

27 Μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ

κύριος εὑρήσκει γρηγορούντας· ἀμὴν λέγω ὑμῖν,

ὅτι περιζωσεται, καὶ ἀνακλίσει αὐτούς, καὶ

παρελθὼν διακολλησεί αὐτοῖς. 28 Καὶ ἐὰν ἐλ-

θῇ ἐν τῇ δευτέρᾳ * [φυλακῇ], καὶ ἐν τῇ τρίτῃ

φυλακῇ * [ἐλθῇ], καὶ εὐρηθῶν μακάριοι εἰσιν

οἱ δούλοι ἐκεῖνοι. 29 Τοῦτο δὲ γινώσκετε, ὅτι,

εἰ ᾗτις ὁ οἰκοδεσπότης, ποῖα ᾗρα ὁ κλεπτὴς

ᾤκηται, γρηγορήσας αὐν, καὶ οὐκ αὐν ἀφῆκε

διωχθῆναι τὸν οἶκον αὐτοῦ. 30 Καὶ ὑμεῖς * [οὖν]

ἡμεῖς γὰρ τὸν οἶκον αὐτοῦ. 31. all—omit. 32. they.

28. Watch—omit. 29. may come—omit. 30. therefore—omit.

31. Matt. vi. 25. 32. Matt. xi. 25, 26. 33. Matt. vi. 20; Luke xvi. 9; 1

Cor. i. 12. 34. Eph. vi. 16; 1 Pet. i. 13. 35. Matt. xxv. 1, etc. 37. Matt.

xiii. 34. 38. Matt. xxiv. 43; 1 Thess. v. 2; Rev. iii. 3; xv. 13. 39. Mark xiii.

34. Luke xii. 34.

what you shall drink; and be not in restless suspense.

30 For all these things do the NATIONS of the WORLD seek; and Your FATHER knows That you need them.

31 † But seek * his KINGDOM; and these shall be superadded to you.

32 Fear not, LITTLE Flock; † For it has pleased your FATHER to give you the KINGDOM.

33 Sell your POSSESSIONS, and give Alms; † make for yourselves PURSES which grow not old, an unfailling Treasure in the HEAVENS, where no Thief approaches, nor Moth destroys.

34 For where your TREASURE is, there your HEART will also be.

35 † Stand with Your LOINS girded, and † and LAMPS burning;

36 and be ye like Men waiting for their MASTER, when he will return from the WEDDING FEASTS; that when he comes and knocks, they may instantly open to him.

37 † Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are * they!

39 † Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his house.

40 † Be ye also pre-

γινεσθε ετοιμοι· ὅτι, ἢ ὥρα οὐ δοκίτε, ὁ
 be prepared, because, in the hour not you time, the
 υἱὸς τοῦ ἀνθρώπου ἐρχεται. ⁴¹ Εἶπε δὲ ⁴² [αὐτῷ]
 son of the man comes, Said and [to him],
 ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολήν·
 the Peter, O lord, to us the parable
 ταύτην λέγεις, ἢ καὶ πρὸς πάντας.

⁴³ Εἶπε δὲ ὁ κύριος· Τίς ἀρα ἐστὶν ὁ πιστός
 Said and the Lord; Who then is the faithful
 οἰκονομὸς καὶ φρονιμὸς, ὃν καταστήσει ὁ κύριος
 steward and wise, whom will appoint the lord
 ἐπὶ τῆς οὐρακείας αὐτοῦ τοῦ διδοῦαι ἐν καιρῷ
 over the domestics of himself the to give in season
 τοῦ σιτομετρίου; ⁴⁴ Μακάριος ὁ δούλος ἐκεῖνος,
 the measure of food? Blessed the slave that,
 ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρῃσιν ποιοῦντα οὕτως
 whom coming the lord of him will find doing thus.

⁴⁵ Ἀληθὲς λέγω ὑμῖν, ὅτι ἐπὶ παντί τοις ὑπαρ-
 Truly I say to you, that over all to the be-
 χουσιν αὐτὸν καταστήσει αὐτόν. ⁴⁶ Ἐὰν δὲ
 longing of himself he will appoint him. If but
 εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ·
 should say the slave that in the heart of himself:

Χρονίζει ὁ κύριος μου ἐρχέσθαι· καὶ ἀρξήται·
 Delays the lord of me to come, and shall begin
 τυπτεῖν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν
 to strike the servants and the maidens, to eat
 τε καὶ πίνειν καὶ μεθύσκεσθαι. ⁴⁷ ἤξει ὁ κύριος
 and also to drink and to be drunken, will come the lord
 τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἢ οὐ προσδοκᾷ,
 the slave that in a day, to which not he looks,
 καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει· καὶ διχοτομήσει
 and in an hour which not he knows, and shall cut asunder
 αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπιστῶν
 him, and the part of him with the unbelievers
 ῥησεί. ⁴⁸ Ἐκεῖνος δὲ ὁ δούλος ὁ γινούς το
 will please. That and the slave who having known the
 θελημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοίμασας,
 will of the lord of himself, and not having prepared,

μὴδὲ ποιήσας πρὸς τὸ θελημα αὐτοῦ, δαρήσε-
 neither having done according to the will of him, shall be beaten
 ται πολλὰς. ⁴⁹ ὁ δὲ μὴ γινούς, ποιήσας δε-
 ten many; he but not having known, having done and

αἷα πληγῶν δαρήσεται ὀλίγας. Πάντι δὲ ὅ
 deserving of stripes shall be beaten few. To all and to whom
 ἐδοθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ·
 is given much, much will be required from him;
 καὶ ὅς παρεθεντο πολὺ, περισσότερον αἰτη-
 and to whom they have entrusted much, more they
 σουσιν αὐτόν.

⁵⁰ Πῦρ ἤλθου βαλεῖν εἰς τὴν γῆν· καὶ τι
 Fire I came to throw into the earth, and what
 θέλω, εἰ ἤδη ἀνηφθῇ. ⁵¹ Βαπτισμα δὲ ἔχω
 do I wish, if already it were kindled. A dipping and I have

παρεῖ; Ἐν ἑκείνῳ ὥρᾳ οὐ δοκίτε, ὁ
 think not, the son of man comes."

⁴¹ Then PETER said
 "Master, dost thou speak
 this PARABLE to us, or
 even to all?"

⁴² And the LORD said,
 "Who then is the FAITHFUL, the WISE STEW-
 ARD, whom the LORD will
 appoint over his DOMES-
 TICS, to DISPENSE the
 proper allowance of food
 in its season."

⁴³ Happy that SERVANT,
 whom his MASTER, at his
 arrival, shall find thus em-
 ployed!

⁴⁴ I tell you truly,
 That he will appoint him
 over ALL his PROPERTIES.

⁴⁵ But if that SERVANT
 should say in his HEART,

"My MASTER delays to
 come," and shall begin
 to beat the SERVANTS and
 the MAIDENS, and to eat
 and drink and be drunk;

⁴⁶ the MASTER of that
 SERVANT will come in a
 day when he does not
 expect him, and at an
 hour of which he is un-
 aware, and will cut him
 off, and will appoint his
 PORTION with the UNBELIEVERS.

⁴⁷ And that SER-
 VANT, who knew the WILL
 of his MASTER, and was
 not prepared, nor did ac-
 cording to his WILL, he
 shall be beaten with many
 stripes;

⁴⁸ But HE who knows
 not, and did things worthy
 of stripes, shall be beaten
 with few. And from any
 one to whom much is given,
 much will be required;
 and from him with whom
 much has been deposited,
 they will exact the more.

⁴⁹ I came to throw FIRE
 on the LAND; and what
 do I wish,—if it were
 already kindled?

⁵⁰ But I have an Im-

* VATICAN MANUSCRIPT.—41. to him—omit. 42. the FAITHFUL steward, the wise.
 43. Matt. xxiv. 45; xv. 31. 44. Matt. xxiv. 47. 45. Num. xv. 30; Matt.
 xxiv. 51. 47. Deut. xxv. 3; James iv. 17. 48. Lev. v. 17; 1 Tim. i. 12.

βαπτισθῆναι· και πως συνεχομαι, εως ου
to be dipped; and how I am pressed, untill

τελεισθῃ. ⁵¹ Δοκειτε, οτι ειρηνην παρεγενομην
may be finished. Do you think, that peace I came

δουναι εν τη γη: Ουχι, λεγω υμιν, αλλ' η
to give in the earth? No, I say to you, but rather,

διαμερισμον. ⁵² Εσονται γαρ απο του νυν
division. Shall be for from the now

πεντε εν οικω ενι διαμερισμενοι, τρεις επι
five in house one having been divided, three against

δυο, και δυο επι τρεις. ⁵³ Διαμερισθησεται
two, and two against three. Will be divided

πατηρ εν υιω, και υιος επι πατρι· μητηρ επι
a father against a son, and a son against a father: a mother against

θυγατρι, και θυγατρι επι μητρι· πενθερα
a daughter, and a daughter against a mother: a mother-in-law

επι την νυμφην αυτης, και νυμφη επι
against the a daughter-in-law of herself, and a daughter-in-law against

την πενθεραν αυτης.
the mother-in-law of herself.

⁵⁴ Ελεγε δε και τοις οχλοις· 'Οταν ιδητε την
He said and also to the crowds: When you see the

νεφελην ανατελλουσαν απο δυσμων, ευθειως
cloud rising from west, immediately

λεγετε· Ομβρος ερχεται· και γινεται ουτω.
you say: A shower cometh; and it happens so.

⁵⁵ Και οταν βοτον πνεοντα, λεγετε· 'Οτι καυ-
And when South wind is blowing, you say: That burning

συν εσται· και γινεται. ⁵⁶ Υποκριται, το
heat shall be; and it happens. Hypocrites, the

προσωπον της γης και του ουρανου οιδετε
face of the earth and of the heaven you know

δεικναι· τον δε καιρον τουτον πως ου
to discern: the but season this how not

δικοιμαζετε; ⁵⁷ Τι δε και απ' εαυτων ου κρινετε
do you discern? Why and even of yourselves not judge you

το δικαιον; ⁵⁸ Πι γαρ υπαγεις μετα του αντι-
the right? When for thou goest with the oppo-

δικου σου εν αρχοντα, εν τη οδω δος εργασιαν
nunt of thee to a ruler, in the way give thou labor

απλλαχθαι απ' αυτου· μηποτε κατασυρη σε
to be set free from him: lest he may drag thee

προς τον κριτην, και ο κριτης σε παραδω τη
to the judge, and the judge thee may deliver to the

πρακτορι, και ο πρακτωρ σε βαλη εις φυλα-
officer, and the officer thee may cast into prison.

την. ⁵⁹ Λεγω σοι, ου μη εξελθης εκειθεν,
I say to thee, not neither mayest come out thence,

εως οδ' και το εσχατον λεπτον αποδως.
till even the last lepton thou hast paid.

mention † to undergo; and how am I pressed, till it may be consummated?

⁵¹ † Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.

⁵² For from this TIME, five in * One House will be divided; three against two, and two against three;—

⁵³ † A Father against a Son, and a Son against a Father; a Mother against * the DAUGHTER, and a Daughter against * the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

⁵⁴ And he said also to the CROWDS, † "When you see † * a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

⁵⁵ And when † the South wind is blowing, you say, 'There will be scorching heat;' and it occurs.

⁵⁶ O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you * cannot discern this TIME?

⁵⁷ And why do you not, even of yourselves, judge what is RIGHT?

⁵⁸ † When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

⁵⁹ I tell thee, thou wilt by no means be released, till thou hast paid even the LAST † Lepton!"

* Vatican Manuscript.—51. One House. 52. the daughter. 53. the mother. M. a Cloud. M. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Le. Luyzn tells us, there blew when he was at Nazareth, a south-east wind, which coming from the desert beyond Jordan, caused a great heat; and that it continued some days.—Harmer. † 59. Lepton, in value about two mites, or half a farthing.

: 52. Mark x. 28. † 51. Matt. x. 34. † 53. Micah vii. 6. † 54. Matt. xvi. 8
: 55. Prov. xiv. 8; Matt. v. 25.

ΚΕΦ. γ'. 18.

Ἐπαρσαν δε times εν αυτη τῷ καιρῷ, ἀπαγ-
 Were present and some in to him the season, re-
 γελλοντες αυτη περι των Γαλιλαίων, ὧν το
 porting to him concerning the Galileans, of whom the
 αἷμα Πιλάτος ἐμίξε μετα των θυσιῶν αυτων.
 blood Pilate mingled with the sacrifices of them.
 1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αυτοῖς· Δοκεῖτε,
 And answering the Jews said to them; Suppose you,
 ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρα παντας
 that the Galileans these sinners above all
 τους Γαλιλαίους ἐγενοντο, ὅτι τοιαῦτα πεπονθα-
 the Galileans were, because such things they have
 σιν; 2 Οὐχι, λεγω ὑμῖν· ἀλλ' εἰ μὴ μετανοήτε,
 suffered? No, I say to you; but except you reform,
 παντες ὅσωντος ἀπολεισθε. 3 Ἡ ἐκεῖνοι οἱ
 all in like manner you will perish. Or those the
 δεκα καὶ οκτώ, ἐφ' οὓς ἐπέσεν ὁ πύργος εν τῷ
 ten and eight, on whom fell the tower in the
 Σιλωάμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι
 Siloam, and killed them, suppose you, that
 οὗτοι οφείλονται ἐγενοντο παρα παντας ἀνθρώ-
 they offenders were above all men
 πους τους κατοικοῦντας εν Ἱερουσαλὴμ; 4 Οὐχι,
 those dwelling in Jerusalem? No,
 λεγω ὑμῖν· ἀλλ' εἰ μὴ μετανοήτε, παντες
 I say to you; but except you reform, all
 ὁμοίως ἀπολεισθε. 5 Ἐλεγε δε ταυτην την
 in like manner you will perish. He spoke and this the
 παραβολήν· Συκὴν εἶχε τις εν τῷ ἀμπελῶνι·
 parable; A fig-tree had one in the vineyard
 αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν
 of himself having been planted; and came seeking fruit
 εν αὐτῇ, καὶ οὐκ εὗρεν. 7 Εἶπε δε πρὸς τον
 on her, and not found. He said and to the
 ἀμπελουργόν· Ἰδοὺ, τρία ἐτη ἐρχομαι ζητῶν
 vine-dresser; Lo, three years I came seeking
 καρπὸν εν τῇ συκῇ, ταυτῇ, καὶ οὐκ εὗρισκω·
 fruit on the fig-tree this, and not to find;
 ἐκκοψον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;
 cut down her; why and the earth it renders useless?
 8 Ὁ δε ἀποκριθεὶς λέγει αὐτῷ· Κυριε, ἀφε
 He and answering says to him; O Lord, leave
 αὐτήν καὶ τούτο το ἐτος, ἕως ὅτου σκαψῶ περι
 her also this the year, till I may dig about
 αὐτήν, καὶ βαλῶ κοπρία· 9 Καν μὲν ποιῇσθ
 her, and I may put dung; and if indeed it may bear
 καρπὸν· εἰ δε μὴ, εἰς το μέλλον ἐκκοψέις
 fruit; if and not, in the future thou mayest cut down
 αὐτήν. 10 Ἦν δε διδασκῶν εν μιᾷ των συνα-
 'er. He was and teaching in one of the syna-

CHAPTER XIII.

1 And some were present at That PERIOD, informing him concerning the GALILEANS, † Whose BLOOD Pilate mingled with their SACRIFICES.
 2 And * he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALILEY, Because they suffered Such things?
 3 I tell you, No; but, unless you reform, you will all in like manner be destroyed.
 4 Or, Those EIGHTEEN, on whom †the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All THOSE MEN who DWELL in Jerusalem?
 5 I tell you, No; but, unless you reform, you will all in like manner be destroyed."
 6 And he spoke This PARABLE; † "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.
 7 And he said to the VINE-DRESSER, 'Behold, I have come Three Years seeking Fruit on this VINE-TREE, and find none; cut it down, why should it render the GROUND unproductive?'
 8 And HE answering, said to him, 'Sir, Leave it This YEAR also, till I dig about it, and manure it;
 9 and * perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down.'
 10 And he was teaching

* VATICAN MANUSCRIPT.—2. he answering.
 † not, thou mayest.

9. AFTER THAT it may bear Fruit; but

† 1. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them, as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices."
 † 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 25.

γαγῶν ἐν τοῖς σαββάσι. ¹¹ Καὶ ἰδοὺ, γυνὴ ἡν
 γαγῶν ἐν τοῖς σαββάσι. And lo, a woman was
 πνεῦμα ἐχούσα ἀσθενείας ἐτὴ δέκα καὶ ὀκτὼ
 πνεῦμα ἐχούσα ἀσθενείας ἐτὴ δέκα καὶ ὀκτὼ
 καὶ ἦν συγκυπτουσα, καὶ μὴ δυναμένη ἀνακύψαι
 and was being bent double, and not being able to raise up
 εἰς τὸ πάντελες. ¹² Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς,
 for all time. Seeing and hē the Jesus,
 προσεφώνησεν, καὶ εἶπεν αὐτῇ· Γυναί, ἀπολε-
 he called to, and said to her, O woman, thou hast
 λυσαί τις ἀσθενείας σου. ¹³ Καὶ ἐπέθηκεν
 been loosed of the infirmity of thee. And he placed
 αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνέρθωθ, ¹⁴
 to her the hands, and immediately she stood erect,
 καὶ ἐδοξάζε τὸν θεόν. ¹⁵ Ἀποκριθεὶς δὲ ὁ ἀρχι-
 and glorified the God. Answering and the syn-
 συναγωγῶν, ἀγανακτῶν, ὅτι τῷ σαββάτῳ ἐθερά-
 gogue-ruler, being angry, because in the sabbath healed
 πνεῦσεν ὁ Ἰησοῦς, εἶπεν τῷ ὄχλῳ· Ἐξ ἡμέραι
 the Jesus, he said to the crowd, Six days
 εἰσιν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταῦταις οὖν
 are, in which it is proper to work; in these therefore
 ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ
 coming be you healed, and not in the day of the
 σαββάτου. ¹⁶ Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ
 sabbath. Answered therefore to him the lord, and
 εἶπεν· Ὑποκριτα, ἕκαστος ὑμῶν τῷ σαββάτῳ
 said, O hypocrites, each one of you in the sabbath
 οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς
 not loose the ox or himself or the ass from the
 φάτνης, καὶ ἀπαγαγὼν ποτίσει; ¹⁷ Ταύτην δὲ,
 stall, and having led he drinks? This and,
 θυγατέρα Ἀβραάμ οὐσαν ἣν ἐδήσεν ὁ σατανας
 a daughter of Abraham being, whom bound the adversary
 ἑξὲς δέκα καὶ ὀκτὼ ἐτὴ, οὐκ εἶδε λύθῃναι ἀπὸ
 so ten and eight years, not ought to be loosed from
 τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;
 the bond this in the day of the sabbath?
¹⁸ Καὶ ταῦτα λεγόντος αὐτοῦ, κατήσχυοντο
 And these things saying of him, were ashamed
 πάντες οἱ ἀντικείμενοι αὐτῇ· καὶ πᾶς ὁ ὄχλος
 all the opposers to him; and all the crowd
 ὡχαιρέν ἐν πᾶσι τοῖς ἐνδοξοῖς τοῖς γινόμενοις
 rejoiced for all the glorious things those being done
 ἐν αὐτῇ
 by her.

¹⁹ Εἶπεν δὲ· Τινὶ ὁμοία εἰσιν ἡ βασιλεία τοῦ
 He said and; To what like is the kingdom of the
 θεοῦ· καὶ τινὶ ὁμοιωσάτω αὐτὴν; ²⁰ Ὅμοια ἐστὶ
 God, and to what shall I compare her, Like it is
 σίκαλην σιναίως, ὃν λαβὼν ἄνθρωπος ἐβάλεν
 a grain of mustard, which having taken a man he cast
 εἰς κήπον δαυτοῦ· καὶ ἠνέχθη, καὶ ἐγένετο εἰς
 into a garden of himself; and it grew, and became into
 δένδρον· ²¹ [μεγά,] καὶ τὰ πτεῖρα τοῦ οὐρανοῦ
 a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES on the sabbath.

¹¹ And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

¹³ And Jesus seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

¹³ † And he placed his HANDS on her; and immediately she stood erect, and praised God.

¹⁴ And the SYNAGOGUE-RULER, being angry, Because JESUS had healed on the sabbath, answering, said to the CROWD, † There are Six Days in which you ought to labor, in these, therefore, come and be cured; † and not on the sabbath."

¹⁵ * But the LORD answered him, and said, "Hypocrites! † does not every one of you, on the sabbath, loose his ox or his ASS from the STALL, and lead him to DRINK?"

¹⁶ And was it not proper, that this woman, † being a Daughter of Abraham, whom the ADVERSARY has bound, behold, Eighteen Years, to be released from this BOND on the sabbath?"

¹⁷ And on his saying this, All his OPPOSERS were ashamed; and All the CROWD rejoiced at All those GLORIOUS WORKS which were PERFORMED by him.

¹⁸ And he said, † "What is the KINGDOM of God like? and to what shall I compare it?"

¹⁹ It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

* VATICAN MANUSCRIPT. - 18. But the Lord answered him, and said. 19. great-must.
 † 12. Mark xvi. 18; Acts ix. 17. † 14. Exod. xii. 9. † 14. Matt. xii. 10; Mark
 xii. 9; Luke vi. 7; xiv. 8. † 15. Luke xv. 8. † 16. Luke xix. 9. † 18. Mark
 xiii. 31; Mark ix. 30.

κατεσκηνωσεν εν τοις κλαδοις αυτου. ²⁰ Και ^{lodged in the branches of it.} And ^{again he said:} ΤΙΝΙ ΘΜΟΙΩΣΩ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ^{kingdom of the} θεου; ²¹ Ὁμοια ἐστὶ ζυμῆς, ἣν λαβούσα γυνὴ ^{of God?} ^{Like it is to leaven, which having taken a woman} ἀνεκρυσεν εἰς ἀλευρου σάτα τρία, ἕως οὗ ἐζυ- ^{raised into of meal measures three, till was} μωθη ὅλον. ²² Καὶ διεπορευέτο κατὰ πόλεις ^{leavened whole.} And ^{he passed throughout cities} καὶ κώμας, διδασκὼν, καὶ πορείαν ποιοῦμενος ^{and towns, teaching, and went on making} εἰς Ἱερουσαλὴμ. ²³ Εἶπε δὲ τις αὐτῷ· Κυριε, ^{for Jerusalem.} Said and one to him: O Lord, ^{are few those being saved:} εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς· ^{He and said to them:} ²⁴ Ἀγωνίζεσθε εἰσελθεῖν δια τῆς στενῆς θυρας· ^{Agonize you to enter through the strait door:} ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, ^{for many, I say to you, will seek to enter,} καὶ οὐκ ἰσχύσουσιν. ²⁵ Ἀφ' οὗ ἀν ἐγερθῇ ὁ ^{and not will be able.} From when may be raised the ^{οἰκοδεσποτης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ} ^{householder, and may have shut the door, and} ἀρξήσθε εἰς ἑστάναι, καὶ κρουεῖν τὴν θύραν, ^{you may begin without to stand, and to knock the door,} λέγοντες· Κυριε, * [κυριε,] ἀνοίξον ἡμῖν· καὶ ^{saying: O Lord, [O Lord,] open thou to us: and} ἀποκριθεὶς ερεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς, ποθεν ^{answering he will say to you: Not I know you, whence} ἐστε. ²⁶ Τότε ἀρξέσθε λέγειν· Εφαγόμεν ἐν- ^{you are.} Then you will begin to say: We ate in pro- ^{πιον σου καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.} ^{sence of thee and in the wide places of our habitation.} ²⁷ Καὶ ερεῖ· Λέγω ὑμῖν, οὐκ οἶδα * [ὑμᾶς,] ^{And he will say: I say to you, not I know [you,]} ποθεν ἐστε· ἀποστῆτε ἀπ' ἐμοῦ πάντες οἱ ^{whence you are: depart you from me all the} ἐργαταὶ τῆς ἀδικίας. ²⁸ Ἐκεῖ ἐστὶ ὁ κλαυθμὸς ^{workers of the wrong.} There will be the weeping and ^{καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ᾤψῃσθε Ἀβραὰμ} ^{and the gnashing of the teeth, when you may see Abraham} καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ^{and Isaac and Jacob and all the prophets} ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμεῖς δὲ ἐκβαλομένοι ^{in the kingdom of the God, you and being cast} ἐξω. ²⁹ Καὶ ἔξουσιν ἀπὸ ἀνατολῆς καὶ δυσμῶν, ^{outside.} And they will come from east and west, ^{καὶ ἀπὸ βορρᾶ καὶ νοτοῦ· καὶ ἀνακλιθήσονται} ^{and from North and South: and will recline} ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ³⁰ Καὶ ἰδοὺ, εἰσιν ^{in the kingdom of the God.} And lo, they are

built their nests in its BRANCHES."

²⁰ And again he said, "To what shall I compare the KINGDOM of God?"

²¹ It resembles Leaven, which a Woman taking, mingled in three + Measures of Meal, till the whole fermented."

²² † And he passed through Cities and Villages, teaching, and traveling towards Jerusalem.

²³ And some one said to him, "Master, are those few who are BEING saved?" And he said to them,

²⁴ † "Earnestly endeavor to enter through the NARROW Door; For many, I tell you, will seek to enter in, and will not be able."

²⁵ When the HOUSEHOLDER shall rise and close the door, and you shall begin to stand without, and to knock at the door, saying, † "Master, open to us;" and he shall answer and say to you, 'I do not recognize you; whence are you?'

²⁶ you will them begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our OPEN SQUARES.'

²⁷ † But he will say to you, 'I do not know from whence you are. Depart from me, all you WORKERS of Wickedness.'

²⁸ There will be the WEEPING and the GNASING of TEETH, † when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM of God, and you cast out.

²⁹ And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of God.

³⁰ † And behold, they

* VATICAN MANUSCRIPT.—25. Lord—omit.

27. you—omit.

† 21. See Note on Matt. xiii. 33.

† 22. Matt. ix. 25; Mark vi. 6.

† 27. Matt. vii. 23; xiv. 61. Mark x. 21.

† 24. Matt. vii. 12. † 25. Matt. vii. 11.

† 29. Luke i. 28. † 30. Matt. xii. 28, 29. 12.

εσχατοι, οἱ εσονται πρωτοι· και εἰσι πρωτοι, οἱ
last, who shall be first, and they are first, who
 εσονται εσχατοι. ³¹ Εν αὐτῇ τῇ ἡμέρᾳ προσήλ-
will be last. In this the day approached
 θον τινες Φαρισαῖοι, λεγοντες αὐτῷ· Εξελθε,
certain of Pharisees, saying to him; Come out,
 και πορευου εντευθεν· ὅτι Ἡρωδης θελει σε
on I go thou hence; for Herod wishes thee
 α τρεφειναι. ³² Καὶ εἶπεν αυτοις· Πορευθεντες
to and. And he said to them; Having gone
 εἰπατε τῇ αλώττει ταυτῇ· Ἰδοὺ, ἐκβαλλω δαι-
say you to the fox this; Lo, I cast out de-
 μονια και ιασεις επιτελω σημερον και αυριον,
mon and cures perform to-day and to-morrow,
 και τῇ τριτῇ τελειοῦμαι. ³³ Πλην δεῖ με
and in the third I shall have ended, But it behoves me
 σημερον και αυριον και τῇ ἐρχομῇ πορευεσθαι·
to-day and to-morrow and in the coming to go;
 ὅτι οὐκ ἐνδεχεται προφητῇν ἀπολεσθαι ἔξω
for not it is possible a prophet to perish out
 Ἱερουσαλὴμ. ³⁴ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ
of Jerusalem. Jerusalem, Jerusalem, the
 ἀποκτείνουσα τοὺς προφῆτας, και λιθοβόουσα
hitting the prophets, and stoning
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, πόσας ἠθε-
lous having been sent to her, how often I de-
 λητα ἐπισυναγαῖ τα τέκνα σου, ὃν τρόπον
to gather the children of thee, what manner
 ορνίς τῆν ἑαυτῆς νοστίαν ὕπο ταις πτερύγαις;
and the of herself brood under the wings?
 καὶ οὐκ ᾔδελησάτε. ³⁵ Ἰδοὺ, ἀφίεται ὁ μὴν ὃ
and not you were willing. Lo, is left to you the
 οἶκος ὑμῶν. Λέγω δε ὑμῖν, ὅτι οὐ μὴ με ἰδῆτε,
house of you. I say and to you, that not not may you may see,
 ἕως ³⁶ [αὐ ἤξῃ ὅτε] εἰπῇτε· Εὐλογημένος ὁ
is [may come when] you may say, Having been blessed he
 ἐρχόμενος ἐν ὀνόματι κυρίου.
coming in name of Lord.

ΚΕΦ. ΙΣ'. 14.

¹ Καὶ ἐγένετο ἐν τῷ ελθεῖν αὐτοῦ εἰς οἶκον
And it happened in the to come him into a house
 τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββατῶ
of one of the rulers of the Pharisees in a sabbath
 φαγεῖν ἄρτον, και αὐτοὶ ἦσαν παρατηροῦμενοι
to eat . . . and they were watching
 αὐτοῦ. ² Καὶ ἰδοὺ, ἀνθρώπος τις ἦν ὑδρωπικός
him. And lo, a man certain was dropsical
 ἐμπροσθεν αὐτοῦ. ³ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
in presence of him. And answering the Jesus
 εἶπε πρὸς τοὺς δομικούς και Φαρισαίους, λέγων·
said to the lawyers and Pharisees, saying;
 Εἰ ἐξεστὶ τῷ σαββατῷ θεραπευεῖν; Οἱ δὲ
if it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

³¹ On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

³² And he said to them, "Go, and tell that fox, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished."

³³ But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

³⁴ † O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

³⁵ Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, † 'Blessed be HE who COMES in the Name of Jehovah!'

CHAPTER XIV.

¹ And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

² And behold, there was a certain dropsical Person in his presence.

³ And JESUS answering, spake to the LAWYERS and Pharisees, saying, † "Is it lawful to cure on the SAB-BATH * Day, or not?"

⁴ But THEY were silent.

* VATICAN MANUSCRIPT.—82. Day. not? But.

35. may come, when—omit.

8. Day, or

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Farrar. † 35. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lightfoot.

† 34. Matt. xxiii. 37.

† 35. Ps. cxviii. 26.

† 3. Matt. xii. 16.

ἤσυχασαν. ^{And having taken hold he cured him,} ^{and dismissed him.} ^{And answering to them} ^{he said:} ^{Of any one of you an ass or an ox into a pit shall} ^{fall, and not immediately will draw out him in the} ^{day of the sabbath?} ^{And not they were able to} ^{reply} ^{to these things.} ^{He spoke and to those having been invited a parable,} ^{observing how the first reclining places they were choosing out,} ^{saying to them;} ^{When thou mayest be invited by} ^{any one to marriage-feast, not then mayest recline in the} ^{first} ^{τοκλίσιαν· μήποτε ἐντιμότερος σου ἢ κεκλη-} ^{reclining place; lest a more honorable of them may be having} ^{μενος ὅπ' αὐτοῦ·} ^{καὶ ἐλθὼν ὁ σε καὶ αὐτὸν} ^{been invited by him; and coming he thee and him} ^{καλεσας, εἰπὶ σοὶ· Δὸς τούτῳ τόπον· καὶ} ^{having invited, shallice to thee: Give thou to this a place; and} ^{τότε ἀρξῇ μετ' αἰσχύνῃς τὸν ἐσχάτον} ^{then thou shouldest begin with shame the farthest} ^{τόπον κατεχειν·} ^{Ἄλλ' ὅταν κληθῇς,} ^{place to occupy; But when thou mayest be invited,} ^{πορευθεὶς ἀναπέσαι εἰς τὸν ἐσχάτον τόπον, ἵνα} ^{having gone recline thou in the farthest place, that} ^{ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἰπῇ σοὶ· Φίλε,} ^{when may come he having invited thee, may say to thee; O friend,} ^{προσαναβῇθι ἄνωτερον. Τότε ἔσται σοὶ δοξᾷ} ^{go thou up to a higher place. Then will be to thee glory} ^{ἐνώπιον τῶν συνακαθήμενων σοι.} ^{Ὅτι πᾶς} ^{in presence of those reclining with thee. For every one} ^{ὁ ὕψων ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπει-} ^{the exalting himself, shall be humbled; and the hum-} ^{νων ἑαυτὸν ὑψωθήσεται.} ^{Ἐλεγε δὲ καὶ τῇ} ^{bling himself shall be exalted. He said and also to the} ^{κεκληκῶτι αὐτοῦ· Ὅταν ποιεῖς ἀριστον ἢ} ^{(one) having invited him: When thou mayest make a dinner or} ^{δειπνον, μὴ φωνεῖ τοὺς φίλους σου, μὴδὲ τοὺς} ^{a supper, not call the friends of thee, nor the} ^{ἀδελφούς σου, μὴδὲ τοὺς συγγενεὶς σου, μὴδὲ} ^{brethren of thee, nor the relations of thee, nor} ^{γεῖτονας πλουσίους· μήποτε καὶ αὐτοὶ σε} ^{neighbors rich lest also they thee}

And taking hold of him, he cured, and dismissed him.

5 And he said to them, "If a Son or an Ox of any of you shall fall into a Pit, will he not immediately draw him out on the sabbath day?"

6 And they could not reply to this.

7 And he spoke a Parable to those who had been invited, observing how they were choosing out the chief places; saying to them,

8 "When thou art invited by any one to a Marriage-feast, do not recline in the [†]CHIEF PLACE; lest one more honorable than thou may have been invited by him;

9 and he who invited Thee and Him, should come and say to thee, 'Give this man a Place;' and thou with shame thou shouldst begin to occupy the LOWEST Place.

10 But when thou art invited, go and recline in the LOWEST Place; that when he who invited thee comes, he may say to thee, 'Friend, go up to a higher place;' then thou wilt have honor in the presence of [†]ALL THOSE RECLINING with thee.

11 [†]FOR EVERY ONE who exalts himself will be humbled, and he who humbles himself will be exalted."

12 And he said also to him who had invited him, "When thou makest a Dinner or a Supper, call not thy FRIENDS, nor thy BROTHERS, nor thy RELATIVES, nor rich NEIGHBORS; lest they also should

* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox. 10. All those. 11. not rich.

6. him—omit.

† 8. Rather, to lie down first: to place themselves first on the couches, whereon the Jews were used to lay at their meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. Josephus telling us how craftily Herod treated Hyrcanus, says, that he deceived him by "calling him father, and making him take his place first at feasts."—PAGAN.

† 9. Exod. xxiii. 5: Deut. xxi. 6: Luke xiii. 15.

† 10. Prov. xxv. 6, 7.

† 11. Job

xviii. 20: Ps. xlviii. 27; Prov. xlii. 23; Matt. xxiii. 12; Luke xviii. 11; James iv. 6; 1 Pet.

ἀντικαλῶνται, καὶ γένηται σοὶ ἀνταποδομα.
should invite again, and be made to thee a recompense.

13 Ἀλλ' ὅταν ποιῇς δοχὴν, καλεῖ πτωχοὺς,
But when thou mayest make a feast, invite poor ones,
ἀναπηροὺς, χωλοὺς, τυφλοὺς· 14 καὶ μακάριος
maimed ones, lame ones, blind ones: and blessed

ἐστί, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοί·
thou wilt be, because not they have to recompense to thee:
ἀνταποδοθήσεται γὰρ σοὶ ἐν τῇ ἀναστάσει τῶν
it will be recompensed for to thee in the resurrection of the

δικαίων. 15 Ἀκούσας δὲ τῶν συνανακείμενων
just. Hearing and one of those reclining

ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον
these, said to him: Blessed, who shall eat bread

ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ·
in the kingdom of the God. He said and to him:

Ἄνθρωπος τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε
A man certain made a supper great, and invited

πολλοὺς. 17 Καὶ ἀπεστείλε τον δούλον αὐτοῦ
many. And he sent the slave of himself

τῇ ᾠρᾷ τοῦ δεῖπνου εἶπεν τοῖς κεκλημένοις·
to the house of the supper to say to those having been invited

Ἐρχεσθε, ὅτι ἤδη ἔτοιμα ἐστὶ * [πάντα.] 18 Καὶ
Come ye, for now ready is [all.] And

ᾤρξαντο ἀπὸ μίας παραινεσθαι πάντες. Ὁ
they began from one to excuse themselves all. The

πρῶτος εἶπεν αὐτῷ· Ἄγρον ἡγόρασα, καὶ ἔχω
first said to him: A field I bought, and I have

ἀναγκὴν ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε,
need to go out and to see him: I beseech thee,

ἔχε με παρηγμημένον. 19 Καὶ ἕτερος εἶπε· Ζευγὴ
have me having been excused. And another said: Yoke

βουῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμασάς
of oxen I bought five, and I go to try

αὐτά· ἐρωτῶ σε, ἔχε με παρηγμημένον. 20 Καὶ
them: I beseech thee, have me having been excused. And

ἕτερος εἶπε· Γυναικα ἐγγίμα, καὶ διὰ τοῦτο οὐ
another said: A wife I married, and because of this not

δυναμὴν εἶναι. 21 Καὶ παραγενομένος ὁ δούλος
I am able to come. And having come the slave

ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε
that reported to the lord of himself these. Then

οργισθεὶς ὁ οἰκοδεσποτὴς εἶπε τῷ δούλῳ αὐτοῦ·
being angry the householder said to the slave of himself:

Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ὁδοὺς τῆς
Go out quickly into the wide places and streets of the

πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπηροὺς καὶ
city, and the poor ones and maimed ones and

χρῶλους καὶ τυφλοὺς ἐσαγαγε ὧδε. 22 Καὶ εἶπεν
lame ones and blind ones bring in hither. And said

invite: Thee again,* and a
Recompense be made thee.

13 But when thou mak-
est a Feast, invite the Poor,
the Crippled, the Lame,
the Blind;

14 and thou wilt be hap-
py; Because they have no
means to repay thee, there-
fore thou shalt be repaid
at the RESURRECTION of
the RIGHTEOUS."

15 And one of THOSE
RECLINING with him,
hearing this, said to him,
† "Happy he who shall eat
† Bread in the KINGDOM
of God."

16 † And HE said to him,
"A certain Man made a
great SUPPER, and invited
many.

17 And † he sent his
SERVANT, at the HOUR of
the SUPPER, to say to
THOSE who had been IN-
VITED, 'Come, for it is
now ready.'

18 And they all began,
with one accord, to excuse
themselves. The FIRST
said to him, 'I have bought
a Field, and I must go out
and see it; I beseech thee
to have Me excused.'

19 And another said, 'I
have bought five Yoke of
Oxen, and I am going to
try them; I entreat thee
to have Me excused.'

20 And another said, 'I
have married a Wife, and,
therefore, I cannot come.'

21 And that SERVANT
having returned, related all
to his MASTER. Then the
HOUSEHOLDER, being an-
gry, said to his SERVANT,

'Go out quickly into the
OPEN SQUARES and Streets
of the CITY, and bring in
hither † the POOR, and
Crippled, and * Blind, and
Lame.'

22 And the SERVANT

* VATICAN MANUSCRIPT.—17. All—omit.

21. Blind and Lame.

† 13. Instead of *εἰς* *αὐτὸν*, bread, some one hundred MSS., with some Versions and Fathers, read *εἰς* *αὐτὸν*, a dinner. This is probably the best reading, as they were now at dinner.—*Clarke*,
"The traces remain of indiscriminate invitations to Oriental entertainments at this
time." See Matt. xxii. 9; Prov. ix. 21. Dr. Pococke speaks of the admission of the poor to the
table of the great. "The Arabs never set by any thing that is brought to table, but call in
the poor and the poor, and finish every thing." An Arab prince will often dine in
the street before his door, and call to all that pass, even beggars, who come and sit down.

† 14. Rev. xix. 9.

† 16. Matt. xxii. 2.

† 17. Prov. ix. 2 &c.

αγαθα κείμενα εἰς ἑτη πολλὰ ἀναπαύου, ^{rest thou,}
good things being laid up for years many;
φαγε, πνε, ευφραίνου. ^{eat, drink, and enjoy thyself.} ²⁰ Εἶπε δὲ αὐτῷ ὁ θεός·
Said but to him the God;
Λῶρον, ταύτην τὴν νύκτα τὴν ψυχὴν σου ἀπαι-
O sawest, this the night the life of thee they
τοῦσιν ἀπο σου· ἃ δὲ ἡτοιματας, ^{require from thee; what and thou hast prepared, for whom} ^{τινι}
εἶσαι; ^{shall be?} ²¹ Οὕτως δὲ θησαυρίζων ἑαυτῷ, καὶ μὴ
Thus he laying up treasure for himself, and not
εἰς θεὸν πλουτῶν. ^{for God being rich.} ²² Εἶπε δὲ πρὸς τοὺς μαθητάς
for God being rich. He said and to the disciples
αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε
of himself; Through this to you I say, not be ye anxious
τῇ ψυχῇ ὑμῶν, τι φαγῆτε· μὴδὲ τῷ σώματι,
for the life of you, what you may eat, nor for the body,
τι ἐνδύσασθε. ^{what you may put on.} ²³ Ἡ ψυχὴ πλεον ἐστὶ τῆς
The life greater is of the
τροφῆς· καὶ τὸ σῶμα τοῦ ἐνδύματος. ^{food, and the body of the clothing.} ²⁴ Κατα-
νοήσατε τοὺς κοράκας, ὅτι οὐ σκεπρῶσιν, οὐδὲ
serve you the ravens, that not they sew, nor
θερίζουσιν· οἷς οὐκ ἐστὶ ταμίαι, οὐδὲ ἀποθή-
reap, for whom not is a store-house, nor barn;
κῇ· καὶ ὁ θεὸς τρέφει αὐτοὺς. ^{and the God feeds them.} ²⁵ Ποσῶ μαλλον
How much more
ὑμεῖς διαφέρετε τῶν πετεινῶν; ^{you are valuable of the birds?} ²⁶ Τίς δὲ ἐξ ὑμῶν
Which and of you
μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν
being anxious is able to add to the age
αὐτοῦ πηχυν ἕνα; ^{of himself span one?} ²⁷ Εἰ οὖν οὐτε ελαχίστον
If then not even least
δυνασθε, ^{you are able,} ²⁸ τί περὶ λοιπῶν μεριμνᾶτε;
why about the remaining ones are you anxious?
²⁹ Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ
Observe you the lilies, how it grows; not
κοτιᾷ, οὐδὲ νηθεῖ. ^{it labors, nor it weaves.} ³⁰ Λέγω δὲ ὑμῖν, οὐδὲ Σολο-
I say but to you, not even Solo-
μων ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβαλετο ὡς ἐν
mon in all the glory of himself was clothed like one
τούτων. ^{of these.} ³¹ Εἰ δὲ τὸν χορτὸν ἐν τῇ ἀγρῷ,
If and the grass in the field,
σημῆρον οὐτὰ καὶ αὐριοῦ εἰς κλίβανον βαλλο-
to-day existing and to-morrow into an oven is being
μενον, ὁ θεὸς οὕτως ἀμφιεννύει, ποσῶ μαλλον
cast, the God so clothed, how much more you, O ye
ὑμᾶς, ολιγοπιστοί; ^{ye of weak faith?} ³² Καὶ ὑμεῖς μὴ ζητεῖτε,
And you not seek,

Abundance of Good things
laid up for many Years.
I rest, eat, drink, and enjoy
thyself!

²⁰ But GOD said to him.
"Foolish man! This NIGHT
they will demand thy
LIFE from thee; and who
then will possess what thou
hast provided?"

²¹ Thus is HE who
AMASSES TREASURES for
himself, and is not rich
with respect to God."

²² And he said to the
DISCIPLES, "For this reason
I charge you, Be not
anxious about your LIFE,
what you shall eat, nor for
the BODY, what you shall
put on.

²³ For the LIFE is of
more value than food, and
the BODY than RAIMENT."

²⁴ Observe the RAVENS.
For they neither sow nor
reap; have no Storehouse
nor Granary; but GOD
feeds them. How much
more valuable are ye
than the BIRDS!

²⁵ And which of you, by
being anxious, can pro-
long his LIFE one Moment?

²⁶ If, then, you are not
able to do the least, why
are you anxious about the
REST?

²⁷ Observe the LILIES!
How do they grow? They
neither labor nor spin; and
yet I say to you, that not
even Solomon in ALL his
SPLENDOR, was arrayed
like one of these.

²⁸ If, then, GOD so dec-
orates the GRASS of the
FIELD, (which flourishes
To-day, and To-morrow will
be cast into a Furnace,
how much more you, O ye
distrustful!

²⁹ And seek ye not
what you shall eat, and

* VATICAN MANUSCRIPT.—21. the DISCIPLES.
22. For the LIFE. 29. and.

23. the LIFE.

22. your rest

+ τα. Literally, to add a cubit or span to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know: how measure of my days? Thou hast made my days hand-breadths?" To add a cubit to one's stature would be an extraordinary accession of height.

1 19. Eccl. xi. 9; 1 Cor. xv. 31; James v. 8.
James iv. 14. 1 20. Ps. xxxix. 6; Jer. xvii. 11.
1 Tim. vi. 18, 19; James ii. 5.

1 26. Job xx. 22; xxvii. 8; Ps. lxx. 7.
1 31. Matt. vi. 29; ver. 33.

τι φαγῆτε ἢ τι πιῆτε· καὶ μὴ μετεωρίζεσθε.
what you may eat or what you may drink; and not be you in anxiety.

21 Ταῦτα γὰρ πάντα τὰ ἐθὴ τοῦ κόσμου ἐπιζη-
These for all the nations of the world seek;

τεῖ· ὁμῶν δὲ ὁ πατὴρ οἶδεν, ὅτι χρῆζετε τούτων.
of you and the father knows, that you have need of these.

22 Πλὴν (ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ
But seek you the kingdom of the God, and
 ταῦτα * [πάντα] προστεθήσεται ὑμῖν.
these shall be superadded to you.

23 Μὴ φοβού, τὸ μικρὸν ποιμνίον· ὅτι εὐδο-
Not fear, the little flock; for it has
 κῆσεν ὁ πατὴρ ὁμῶν δοῦναι ὑμῖν τὴν βασιλείαν.
pleased the father, of you to give to you the kingdom.

24 Πωλήσατε τὰ ὑπαρχόντα ὑμῶν, καὶ δοτε
Sell you the possessions of you, and give you
 ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς βαλάντια μὴ
alms. Make for yourself bags, not

παλαίουμενα, θησαυροὺς ἀνεκλείπτων ἐν τοῖς
growing old, a treasure exhorted in the
 οὐρανοῖς, ὅπου κλεπτὴς οὐκ ἐγγίζει, οὐδὲ σῆς
heavens, where a thief not approaches, nor moth

διαφθείρει. 25 Ὅπου γὰρ ἐστὶν ὁ θησαυρός
where for is the treasure
 ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐστί.
of you, there also the heart of you will be.

26 Ἔστωσαν ὑμῶν αἱ σφύρες περιεζωσμέναι,
Let be of you the loins having been girded,
 καὶ οἱ λυχνεὶ καίοντες· 27 καὶ ὑμεῖς ὅμοιοι
and the lamps burning; and you like
 ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν,
to men looking for the lord of themselves,

ὥστε ἀναλῶσι ἐκ τῶν γαμῶν· ἵνα ἐλθόντος
even he will return from the marriage feasts; that having come
 αὐτοῦ προσαντῶν, εὐθὺς ανοίξουσιν αὐτῷ.
and having knocked, immediately it may be opened to him.

28 Μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ
Blessed the slaves those, whom having come the
 κύριος εἰρήσει· γρηγορούντας· ἀμὴν λέγω ὑμῖν,
lord shall find watching; indeed I say to you,
 ὅτι περιζώσεται, καὶ ἀνακλίσει αὐτοὺς, καὶ
that he will gird himself, and will make to recline them, and
 παρελθὼν διακονήσει αὐτοῖς. 29 Καὶ εἰς ἐλ-
going forth he will minister to them. And if he may

θῆ ἐν τῇ δευτέρᾳ * [φυλακῇ,] καὶ ἐν τῇ τρίτῃ
come to the second [watch,] or in the third
 φυλακῇ * [ἐλθῶν,] καὶ ἐγρηγόρῃ· μακάριοι εἰσιν
and [may come,] and may find them; blessed are

οἱ δούλοι ἐκεῖνοι. 30 Τοῦτο δὲ γινώσκετε, ὅτι,
the slaves those. Take and know you, that,
 ὃ πρὶν ὁ οἰκοδεσποτὴς, ποῖα ὥρα ὁ κλεπτὴς
what before the householder, in what hour the thief

ἔρχεται, ἐγρηγόρησαν αὐ, καὶ οὐκ ἀνέφηκε
comes, he would watch, and not would allow
 διαρρηγναι τὸν οἶκον αὐτοῦ. 40 Καὶ ὑμεῖς * [οὖν]
may through the house of himself. And you [therefore,

what you shall drink; and be not in needless suspense.

30 For all these things do the NATIONS of the WORLD seek; and Your FATHER knows That you need them.

31 ; But seek * his KINGDOM; and these shall be superadded to you.

32 Fear not, LITTLE Flock; ; For it has pleased your FATHER to give you the KINGDOM.

33 Sell your possessions, and give Alms; ; make for yourselves Purses which grow not old, an unfailling Treasure in the HEAVENS, where no Thief approaches, nor Moth de- stroys.

34 For where your TREASURE is, there your HEART will also be.

35 ; Stand with Your LOINS girded, and ; and LAMPS burning;

36 and be you like Men waiting for their MASTER, when he will return from the WEDDING FEASTS; that when he comes and knocks, they may instantly open to him.

37 ; Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are * they!

39 ; Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his HOUSE.

40 ; Be you also pre-

* VATICAN MANUSCRIPT.—31. his KINGDOM; and these.

31. all—omit.

32. they.

22. Watch—omit.

33. may come—omit.

40. therefore—omit.

31. Matt. vi. 33.

32. Matt. xi. 35, 36.

33. Matt. vi. 30; Luke xvi. 9; 1

Tim. i. 12.

34. Eph. vi. 14; 1 Pet. i. 13.

35. Matt. xvi. 1 etc.

36. Matt.

37. 66.

38. Matt. xxiv. 43; 1 Thess. v. 2; Rev. iii. 3; xvi. 15.

39. Mark xiii.

40. Luke xii. 34.

γινεσθε ετοιμοι· ὅτι, ὃ ὥρα οὐ δοκίτε, ὃ
be prepared; because, in the hour not you think, the
υἱὸς τοῦ ἀνθρώπου ἐρχεται. ⁴¹ Εἰπε δὲ ⁴² [αὐτῷ]

ὁ Πέτρος· Κυριε, ὡς ἡμᾶς τὴν παραβολήν·
the Peter, O lord, to us the parable
ταύτην λέγεις, ἢ καὶ πρὸς πάντας,

⁴² Εἰπε δὲ ὁ κυριος· Τίς ἀρα ἐστὶν ὁ πιστος
Said and the Lord, Who then is the faithful
οἰκονομος καὶ φρονιμος, ὃν καταστήσει ὁ κυριος
steward and wise, whom will appoint the lord
ἐκ τῆς οὐρανείας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ
over the dominion of himself the to give in season
τὸ σιτομετριον; ⁴³ Μακάριος ὁ δούλος ἐκεῖνος,

ὃν ἐλθὼν ὁ κυριος αὐτοῦ ἐβρῆσει ποιοῦντα οὕτως
whom coming the lord of him will find doing thus.

⁴⁴ Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρ-
Truly I say to you, that over all to the be-
χοῦσιν αὐτὸν καταστήσει αὐτὸν. ⁴⁵ Ἐὰν δὲ
lording of himself he will appoint him.

εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ·
should say the slave that in the heart of himself:
Χρονίζει ὁ κυριος μου ἐρχεσθαι· καὶ ἀρξήται·

ἔλθειν τὸν παῖδα καὶ τὰς παιδίσκας, εὐθὺς
to strike the servants and the maidens, to eat
τε καὶ πίνειν καὶ μεθύσκεσθαι· ⁴⁶ ἢ εἰ ὁ κυριος
and also to drink and to be drunken; will come the lord

τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ,
the slave that in a day, to which not he looks,

καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει
and in an hour which not he knows; and shall cut asunder
αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπιστῶν
him, and the part of him with the unbelievers

θήσει. ⁴⁷ Ἐκεῖνος δὲ ὁ δούλος ὁ γνούς το
will place. That and the slave who having known the
θελημα τοῦ κυρίου αὐτοῦ, καὶ μὴ ἑτοίμασας,
will of the lord of himself, and not having prepared,

μὴδὲ ποιήσας πρὸς τὸ θελημα αὐτοῦ, δαρήσε-
neither having done according to the will of him, shall be beaten
ται πολλὰς. ⁴⁸ ὁ δὲ μὴ γνούς, ποιήσας δὲ
ten many; he but not having known, having done and

ἀξία πληγῶν δαρήσεται ὀλίγας. Πάντι δὲ ὅ
deserving of stripes shall be beaten few. To all and to whom

ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ·
is given much, much will be required from him;

καὶ ὅ ὃ παρεθεντο πολὺ, περισσότερον αὐτῷ
and to whom they have entrusted much, more they

σοῦσιν αὐτὸν.
will ask him.

⁴⁹ Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί
Fire I came to throw into the earth; and what
θελω, εἰ ἤδη ἀνηφθῇ. ⁵⁰ Βαπτισμα δὲ ἐχὼ
do I wish, if already it were kindled. A dipping and I have

pared; For at an hour you think not, the son of man comes."

⁴¹ Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

⁴² And the LORD said, "Who then is the FAITHFUL, the WISE Steward, whom the LORD will appoint over his DOMESTICS, to DISPENSE the proper allowance of food in its season."

⁴³ Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

⁴⁴ I tell you truly, That he will appoint him over ALL his PROPERTY.

⁴⁵ But if that SERVANT should say in his HEART, 'My MASTER delays to come;' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk.

⁴⁶ The MASTER of that SERVANT will come in a day when he does not expect him, and at an Hour of which he is not aware; and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

⁴⁷ And THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, he shall be beaten with many stripes;

⁴⁸ But he who knew not, and did things worthy of stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

⁴⁹ I came to throw fire on the LAND; and what do I wish,—if it were already kindled?

⁵⁰ But I have an im-

* VATICAN MANUSCRIPT.—41. to him—omit.
whom. 42. portion of food in.

43. the FAITHFUL Steward, the wise.

† 43. Matt. xxiv. 45; xlv. 21.

† 44. Matt. xxiv. 47.

† 45. Num. xv. 20; Matt.

xxiv. 51. † 47. Deut. xxv. 2; James iv. 17.

† 48. Lev. v. 17; 1 Tim. i. 22.

βαπτισθῆναι· και πως συνεχομαι, έως ου
to be dipped, and how I am pressed, till it

τελεσθῃ. 51 Δοκεите, οτι ειρηνην παρεγενομην
may be finished. Do you think, that peace I come

δουσαι εν τη γη? Ουχι, λεγω υμιν, αλλ' η
to give in the earth? No, I say to you, but rather

διαμερισμον. 52 Εσονται γαρ απο του νυν
division. Shall be for from this now

πεντε εν οικῳ ἐνι διαμερισμενοι, τρεις επι
five in house one having been divided, three against

δυο, και δυο επι τρεις. 53 Διαμερισθησεται
two, and two against three. Will be divided

πατηρ εφ' υιῳ, και υιος επι πατρι· μητηρ επι
a father against a son, and a son against a father: a mother against

θυγατρι, και θυγατηρ επι μητρι· πενθερα
a daughter, and a daughter against a mother: a mother-in-law

επι την νυμφην αυτης, και νυμφη επι
against the daughter-in-law of herself, and a daughter-in-law against

την πενθεραν αυτης.
the mother-in-law of herself.

54 Ελεγε δε και τοις οχλοις· 'Οταν ιδητε την
He said and also to the crowds: When you see the

νεφελην ανατελλουσαν απο δυσμων, ευθως
cloud rising from west, immediately

λεγετε· Ομβρος ερχεται· και γινεται ουτω.
you say: A shower comes: and it happens so.

55 Και οταν Νοτον πνεοντα, λεγετε· 'Οτι καυ-
And when South wind is blowing, you say: That burning

σων εσται· και γινεται. 56 'Υποκριται, το
hot shall be: and it happens. Hypocrites, the

προσωπον της γης και του ουρανου οιδατε
face of the earth and of the heavens you know

δεκιμαζειν· τον δε καιρον τουτον πως ου
to discern: the but season this how not

δεκιμαζετε; 57 Τι δε και αφ' εαυτων ου κρινετε
do you discern? Why and even of yourselves not judge you

το δικαιον; 58 'Ως γαρ υπαγεις μετα του αντι-
the right? When for thou goest with the oppo-

δικου σου εν· αρχοντα, εν τη οδῳ δος εργασιαν
nent of thee to a ruler, in the way give thou labor

επ' αλληλῃσιν αυ' αυτον· μηποτε κατασυρη σε
to be set free from him: lest he may drag thee

προς τον κριτην, και ο κριτης σε παραδῃ τῷ
to the judge, and the judge thee may deliver to the

πρακτορι, και ο πρακτωρ σε βαλη εις φυλα-
officer, and the officer thee may cast into prison.

αην. 59 Λεγω σοι, ου μη εξελθης εκειθεν,
I say to thee, not wilt thou mayest come out thence,

εως ου· 'και το εσχατον λεπτον αποδῃς.
till even the last lepton thou hast paid.

mission } to undergo; and
how am I pressed, till it
may be consummated?

51 † Do you imagine
That I am come to give
Peace in the LAND? I'll
you, No; but rather Divi-
sion.

52 For from this TIME,
five in * One House will
be divided; three against
two, and two against
three:—

53 † a Father against a
Son, and a Son against a
Father; a Mother against
* the DAUGHTER, and a
Daughter against * the
MOTHER; a Mother-in-law
against her DAUGHTER-IN-
LAW, and a Daughter-in-
law against her MOTHER-
IN-LAW."

54 And he said also to
the CROWDS, † "When you
see † a Cloud rising from
the West, you immediately
say, 'A Shower is coming,'
and so it happens.

55 And when † the South
wind is blowing, you say,
'There will be scorching
heat;' and it occurs.

56 O Hypocritical you
know how to scan the FACE
of the EARTH and of the
SKY; but how is it, you
cannot discern this TIME?

57 And why do you not,
even of yourselves, judge
what is RIGHT?

58 † When thou goest
with thy LEGAL OPPONENT
to a Magistrate, on the
ROAD labor to be released
from him, lest he drag thee
thence to the JUDGE, and the
JUDGE deliver Thee to the
OFFICER, and the OFFICER
cast Thee into Prison.

59 I tell thee, thou wilt
by no means be released,
till thou hast paid even
the LAST † Lepton!"

* VATICAN MANUSCRIPT. — 52. One House.

53. the DAUGHTER.

53. the MOTHER.

54. a Cloud.

55. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst
the easterly winds are usually dry. † 55. I.e. Bruyn tells us, there blew when he was
at Kenna, a south-east wind, which coming from the desert beyond Jordan, caused a great
heat, and that it continued some days.—Harnett. † 56. Lepton, in value about two
mils, or half a farthing.

† 58. Mark x. 28.

† 51. Matt. x. 34.

† 53. Micah vii. 6.

† 54. Matt. xvi. 2

† 56. Prov. xxv. 8; Matt. v. 26.

ΚΕΦ. ιγ'. 13.

Ἐπαρσαν δὲ τινες ἐν αὐτῇ τῇ καιρῷ, ἀπα-
Were present and some in to him the season,
 γελλόντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν το
porting to him concerning the Galileans, of whom the
 αἷμα Πιλάτος ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν.
blood Pilate mingled with the sacrifices of them.
 2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε,
And answering the Jews said to them; Suppose you,
 ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρα πάντας
that the Galileans these sinners sinners above all
 τοὺς Γαλιλαίους ἐγενοντο, ὅτι τοιαῦτα πεποιθα-
the Galileans were, because such things they have
 σιν; 3 Οὐχὶ, λέγω ὑμῖν· ἀλλ' εἰ μὴ μετανοήτε,
suffered? No, I say to you; but except you reform,
 πάντες ὥσπερ αὐτοὺς ἀπολείσθε. 4 Ἡ ἐκεῖνοι οἱ
all in like manner you will perish. Or those the
 δεκά καὶ ὀκτὼ, ἐφ' οὓς ἐπέσεν ὁ πύργος ἐν τῇ
ten and eight, on whom fell the tower in the
 Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι
Siloam, and killed them, suppose you, that
 οὗτοι ὀφείλονται ἐγενοντο παρα πάντας ἀνθρώ-
they offenders were above all men
 πους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; 5 Οὐχὶ,
those dwelling in Jerusalem? No, I
 λέγω ὑμῖν· ἀλλ' εἰ μὴ μετανοήτε, πάντες
I say to you; but except you reform, all
 ὁμοίως ἀπολείσθε. 6 Ἐλεγε δὲ ταύτην τὴν
in like manner you will perish. He spoke and this the
 παραβολὴν· Συκὴν εἶχε τις ἐν τῇ ἀμπελῶνι
parable; A fig-tree had one in the vineyard
 αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν
of himself having been planted; and came seeking fruit
 ἐν αὐτῇ, καὶ οὐκ εὗρεν. 7 Εἶπε δὲ πρὸς τὸν
on her, and not found. He said and to the
 ἀμπελουργόν· Ἰδού, τρία ἐτὴ ἐρχομαι ζητῶν
vine-dresser; Lo, three years came seeking
 καρπὸν ἐν τῇ συκῇ, ταύτῃ, καὶ οὐκ εὗρισκω·
fruit on the fig-tree this, and not to find;
 ἐκκόψω αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;
cut down her; why and the earth it renders useless?
 8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἀφε
He and answering says to him; O lord, leave
 αὐτήν καὶ τούτο τὸ ἐτος, ἕως ὅτου σκαψῶ περὶ
her also this the year, till I may dig about
 αὐτήν, καὶ βάλω κοπρία· 9 καὶ μὲν ποιῇ
her, and I may put dung; and if indeed it may bear
 καρπὸν· εἰ δὲ μὴ, εἰς τὸ μέλλον ἐκκόψεις
fruit: if not, in the future thou mayest cut down
 αὐτήν. 10 Ἦν δὲ διδασκῶν ἐν μιᾷ τῶν συνα-
or. He was and teaching in one of the syna-

CHAPTER XIII.

1 And some were present at that PERIOD, informing him concerning the GALILEANS, † Whose blood Pilate mingled with their SACRIFICES.

2 And * he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALILEE, Because they suffered Such things?"

3 I tell you, No; but, unless you reform, you will all in like manner be destroyed.

4 Or, Those EIGHTEEN, on whom † the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All those MEN who dwell in Jerusalem?

5 I tell you, No; but, unless you reform, you will all in like manner be destroyed."

6 And he spoke This PARABLE; ‡ "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.

7 And he said to the VINE-DRESSER, "Behold, I have come Three Years seeking Fruit on this FIG-TREE, and find none; cut it down, why should it render the GROUND unproductive?"

8 And HE answering, said to him, "Sir, leave it This YEAR also, till I dig about it, and manure it;

9 and * perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down."

10 And he was teaching

* VATICAN MANUSCRIPT.—2. he answering. If not, thou mayest.

8. AFTER THAT it may bear Fruit; but

† 1. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them, as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices."

‡ 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 26.

1 & Isa. v. 2; Matt. xxi. 19.

γωνεν εν τοις σαββασι. ¹¹ Και ιδου, γυνη ην πνευμα εχουσα ασθενειας ετη δεκα και οκτω, και ην συγκυπτουσα, και μη δυναμενη ανακνιφαι εις το παντελες. ¹² Ιδων δε αυτην ο Ιησους, βοησεν παντες, και ειπεν αυτη· Γυναί, απολε λυσαι της ασθενειας σου. ¹³ Και επεθηκεν αυτην τας χειρας· και παραχρημα ανωρθωθη, και εδοξαζε τον θεον. ¹⁴ Αποκριθεις δε ο αρχισυναγωγος, αγανακτων, οτι τη σαββατη θεραπευσεν ο Ιησους, ελεγε τω οχλω· 'Εξ ημεραι εισιν, εν αις δει εργαζεσθαι· εν ταυταις ουν ερχομενοι θεραπενεσθε, και μη τη ημερα του σαββατου. ¹⁵ Απεκριθη ουν αυτω ο κυριος, και ειπεν· 'Υποκριται, εκαστος υμων τω σαββατω ου λυει τον βουρ αυτου η τον ονον απο της φατνης, και απαγαγων ποτιζει; ¹⁶ Ταυτην δε, ουλαττερα Αβρααμ ουσαν ην εδυσεν ο σατανas, δεκα και οκτω ετη, ουκ εδει λυθηναι απο της δεσμης ταυτης τη ημερα του σαββατου; ¹⁷ Και ταυτα λεγοντος αυτου, κατασχυνοντο παρεις οι αντικειμενοι αυτω· και πας ο οχλος εχειρεν επι πασι· τοις ενδοξοις τοις γινομενοις by αυτου.

¹⁸ Ελεγε δε· Τινη ομοια εισιν η βασιλεια του θεου· και τινη ομοιωσω αυτην; ¹⁹ Ομοια εστι αυτην σιναπεως, ον λαβων ανθρωπος εβαλεν εις σπονδον αυτου· και ηυξησε, και εγενετο εις δοναρον· [μεγα,] και τα πετεινα του ουρανου αειρον [great,] and the birds of the heaven

in one of the SYNAGOGUES on the SABBATH.

¹¹ And behold, there was a Woman who had a Spirit of Infirmary for eighteen Years, and was bent down, and was not able to raise herself up at all.

¹² And JESUS seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

¹³ † And he placed his hands on her; and immediately she stood erect, and praised God.

¹⁴ And the SYNAGOGUE-RULER, being angry, because JESUS had healed on the SABBATH, answering, said to the crowd, † "There are Six Days in which you ought to labor, in these, therefore, come and be cured, † and not on the SABBATH."

¹⁵ * But the LORD answered him, and said, "Hypocrites! † does not every one of you, on the SABBATH, loose his OX or his ASS from the STALL, and lead him to DRINK?"

¹⁶ And was it not proper, that this woman, [being a Daughter of Abraham, whom the ADVERSARY has bound, behold, eighteen Years, to be released from this BOND on the SABBATH?]

¹⁷ And on his saying this, All his OPPOSERS were ashamed; and All the CROWD rejoiced at All those GLORIOUS WORKS which were PERFORMED by him.

¹⁸ And he said, † "What is the KINGDOM of God like? and to what shall I compare it?"

¹⁹ It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 13. great—small.
: 13. Mark xvi. 15; Acts ix. 17. † 14. Exod. xx. 9. † 14. Matt. xii. 10; Mark
ix. 2; Luke vi. 7; xiv. 3. † 15. Luke xv. 5. † 16. Luke xix. 9. † 18. Matt.
xiii. 31; Mark iv. 30.

κατεσκήνωσεν ἐν τοῖς κλαδοῖς αὐτοῦ. ²⁰ Καὶ
 lodged in the branches of it. And
 παλὴν εἶπε· Τινὶ ὁμοιωσά τὴν βασιλείαν τοῦ
 again he said: To what shall I compare the kingdom of the
 θεοῦ; ²¹ Ὁμοία ἐστὶ ζυμῇ, ἣν λαβούσα γυνὴ
 of God? Like it is to leaven, which having taken a woman
 ἐνεκρύψεν εἰς ἀλευροῦ σάτα τρία, ἕως οὗ ἐζυ-
 mixed into of meal measures three, till was
 μωθῇ ὅλον. ²² Καὶ διεπορευέτο κατὰ πόλεις
 leavened whole. And he passed throughout cities
 καὶ κώμας, διδασκὼν, καὶ πορείαν ποιοῦμενος
 and towns, teaching, and went on making
 εἰς Ἱερουσαλὴμ. ²³ Εἶπε δὲ τις αὐτῷ· Κυρίε,
 for Jerusalem. Said and one to him: O Lord,
 εἰ ολίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτοὺς·
 are few those being saved: He and said to them:
²⁴ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας·
 Agonize you to enter through the strait door:
 ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν,
 for many, I say to you, will seek to enter,
 καὶ οὐκ ἰσχύσουσιν. ²⁵ Ἀφ' οὗ ἂν ἐγερθῇ ὁ
 and not will be able. From when may be raised the
 οἰκοδεσποτῆς, καὶ ἀποκλείσῃ τὴν θύραν, καὶ
 householder, and may have shut the door, and
 ἀρξήσθε εἰς ἵσταναι, καὶ κρούειν τὴν θύραν,
 you may begin without to stand, and to knock the door,
 λέγοντες· Κυρίε, * [κυρίε,] ἀνοίξον ἡμῖν· καὶ
 saying: O Lord, [O Lord,] open thou to us: and
 ἀποκριθεὶς εἰρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς, ποθεν
 answering he will say to you: Not I know you, whence
 ἐστε. ²⁶ Τότε ἀρξέσθε λέγειν· Εἴφαγον ἐν-
 you are. Then you will begin to say: We ate in pro-
 πιον σου καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας,
 sence of thee and in the wide places of us thou hast taught,
²⁷ Καὶ εἰρεῖ· Λέγω ὑμῖν, οὐκ οἶδα * [ὑμᾶς,]
 And he will say: I say to you, not I know [you,]
 ποθεν ἐστε· ἀποστήτε ἀπ' ἐμοῦ πάντες οἱ
 whence you are: depart you from me all the
 ἐργαταὶ τῆς ἀδικίας. ²⁸ Ἐκεῖ ἐστὶ ὁ κλαυθμὸς
 workers of the wrong. There will be the weeping
 καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀφῇσθε Ἀβραὰμ
 and the gnashing of the teeth, when you may see Abraham
 καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας
 and Isaac and Jacob and all the prophets
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλομένους
 in the kingdom of the God, you and being cast
 εἰς. ²⁹ Καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν,
 outside. And they will come from east and west,
 καὶ ἀπὸ βορρᾶ καὶ νοτοῦ· καὶ ἀνακλιθήσονται
 and from North and South: and will recline
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ³⁰ Καὶ ἰδοὺ, εἰσὶν
 in the kingdom of the God. And lo, they are

built their nests in its BRANCHES."

²⁰ And again he said, "To what shall I compare the KINGDOM of God?"

²¹ It resembles Leaven, which a Woman taking, mingled in three Measures of Meal, till the whole fermented."

²² And he passed through Cities and Villages, teaching, and travelling towards Jerusalem.

²³ And some one said to him, "Master, are there few who are BEING saved?" And he said to them,

²⁴ "Earnestly endeavor to enter through the NARROW Door; For many, I tell you, will seek to enter in, and will not be able."

²⁵ When the HOUSEHOLDER shall rise and close the door, and you shall begin to stand without, and to knock at the door, saying, 'Master, open to us;' and he shall answer and say to you, 'I do not recognize you; whence are you?'

²⁶ You will then begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our OPEN SQUARES.'

²⁷ But he will say to you, 'I do not know from whence you are. Depart from me, all you WORKERS of Wickedness.'

²⁸ There will be the WEEPING and the GNASING of TEETH, when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM of God, and you cast out.

²⁹ And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of God.

³⁰ And behold, they

* VATICAN MANUSCRIPT.—25. Lord—omit.
 27. you—omit.

† 21. See Note on Matt. xiii. 33.

† 22. Matt. ix. 25; Mark vi. 6.

† 27. Matt. vii. 23; xiv. 61.
 Mark x. 31.

† 24. Matt. vii. 12.
 † 25. Matt. vii. 11.

† 26. Luke i. 46.
 † 30. Matt. xii. 28; A. A. 10.

27. speaking to you, I know not.

εσχατοι, οἱ εἰσονται πρωτοι· και εἰσι πρωτοι, οἱ
 last, who shall be first, and they are first, who
 εἰσονται εσχατοι. 31 **Εν αὐτῇ τῇ ἡμέρᾳ προσήλ-**
 will be last. In this the day approached
 θον τινες Φαρισαῖοι, λεγοντες αὐτῷ· **Ἐξελθε,**
 certain of Pharisees, saying to him; Come out,
 και πορευου εντευθεν· **ὅτι Ἡρώδης θελει σε**
 and go thence hence; for Herod wishes thee
 πικτεῖναι. 32 **Και εἰπεν αὐτοῖς· Πορευθεντες**
 to kill. And he said to them; Having gone
 εἰπατε τῷ αλωπεκι ταυτῷ· **Ἰδου, εκβαλλω δαι-**
 say ye to the fox this; Lo, I cast out de-
 μονια και ιασεις επιτελω σημερον και αυριον,
 demons and cures perform to-day and to-morrow,
 και τῇ τριτῇ τελειουμαι. 33 **Πλην δεῖ με**
 and in the third I shall have ended, But it becometh me
 σημερον και αυριον και τῇ ερχομενῃ πορευεσθαι·
 to-day and to-morrow and in the coming to go;
ὅτι οὐκ εἰσὶ δυνατοι προφηται ἀπολεσθαι ἐξω
 for not little possible a prophet to perish out
 Ἱερουσαλημ. 34 **Ἱερουσαλημ, Ἱερουσαλημ, ἡ**
 of Jerusalem. Jerusalem, Jerusalem, the
 ἀποκτείνουσα τοὺς προφητας, και λιθολύνουσα
 killing the prophets, and stoning
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, πόσας ἡθε-
 those having been sent to her, how often I de-
 λησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον
 I desired to gather the children of thee, what manner
 οὖν τις τῆς ἑαυτῆς νοστίαν ὡς τὰς πτερυγας;
 and the of herself breed under the wings;
 35 **οὐκ ἠθέλησατε. Ἰδου, ἀφίσταί ὑμῖν ὁ**
 did not ye were willing. Lo, is left to you the
 οἶκος ὑμῶν. **Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδητε,**
 the of you. I say and to you, that not not me you may see,
 36 **[ὅταν ἤξηρ ὅτε] εἰπῇτε· Εὐλογημένος ὁ**
 when [may come when] you may say; Having been blessed he
 ἔρχομενος ἐν ὀνόματι κυρίου.
 coming in name of Lord.

ΚΕΦ. 15. 14.

1 **Και ἐγένετο ἐν τῇ ελθεῖν αὐτὸν εἰς οἶκον**
 And it happened in the to come him into a house
 τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββατῇ
 of one of the rulers of the Pharisees in a sabbath
 φαγεῖν ἄρτον, και αὐτοὶ ἦσαν παρατηροῦντες
 to eat bread, and they were watching
 αὐτόν. 2 **Και ἰδου, ἀνὴρ τις ἦν ὕδρωπικος**
 him. And lo, a man certain was dropsical
 ἑμπροσθεν αὐτοῦ. 3 **Και ἀποκριθεὶς ὁ Ἰησοῦς**
 in presence of him. And answering the Jesus
 εἶπε πρὸς τοὺς νομικοὺς και Φαρισαίους, λέγων·
 said to the lawyers and Pharisees, saying;
Ἐἰ ἐξῆστι τῇ σαββατῇ θεραπευεῖν; Οἱ δὲ
 If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

31 On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

32 And he said to them, "Go, and tell that FOX, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished."

33 But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

34 † O Jerusalem, Jerusalem! DESTROYING THE PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

35 Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, † "Blessed be HE who COMES in the Name of Jehovah."

CHAPTER XIV.

1 And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

2 And behold, there was a certain dropsical Person in his presence.

3 And Jesus answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure on the SAB-BATH * Day, or not?"

4 But THEY were silent.

* VATICAN MANUSCRIPT.—35. Day.

35. may come, when—come.

8. Day, or not?

† 35. It is not certain that Jesus meant Herod here; he might have only intended to call out some one, from whom the advice of departing came, (whether from the speaker himself, or from the persons who sent him); for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce.

† 34. Matt. xxiii. 37.

† 35. Ps. cxviii. 25.

† 3. Matt. xii. 19.

ἤσυχασαν. ⁴Και ἐπιλαβόμενος ἰασάτο αὐτοῦ,
were silent. And having taken hold he cured him.
καὶ ἀπελυσεν. ⁵Καὶ ἀποκρίθεις πρὸς αὐτοὺς
and dismissed. And answering to them
εἶπε· Τίνας ὑμῶν ὁρὸς ἡ βους εἰς φρεὰν ἐμπε-
said; Of any one of you an ass or an ox into a pit shall
σεται, καὶ οὐκ εὐθὺς ἀναστρασεῖ αὐτοῦ ἐν τῇ
fall, and not immediately will draw out him in the
ἡμέρᾳ τοῦ σαββάτου; ⁶Καὶ οὐκ ἰσχύσαντες ἀπα-
day of the sabbath? And not they were able to
ποκριθῆναι * [αὐτῶ] πρὸς ταῦτα.
reply (to him) to those things.

⁷ Ἐλεγε δε προς τους κεκλημενους παραβολην,
 He spoke and to those having been invited a parable,
 επεχων πως τας πρωτοκλησιας εφελογοντο,
 observing how the first reclining places they were choosing out,
 λεγων προς αυτους· ⁸ Όταν κληθης υτο
 saying to them; When then mayest be invited by
 τινος εις γαμιους, μη κατακλιθης εις την πρω-
 any one to marriage-feasts, not thou mayest recline in the first
 τοκλησιαν· μηποτε εντιμωτερος σου η κεκλη-
 reclining place; lest a more honorable of these may be having
 μενος ὑπ' αυτου· ⁹ και ελθων ο σε και αυτον
 been invited by him; and coming he thee and him
 καλεσας, ερει σοι· Δος τουτω τοτον· και
 having invited, shall say to thee: Give thou to this a place; and
 τοτε αρεθ μετ' ¹⁰ αισχυνης τον ευχατον
 then thou shouldst begin with shame the farthest
 τον κατεχειν· ¹⁰ Αλλα όταν κληθης
 place to occupy; But when then mayest be invited,

And taking hold of him, he cured, and dismissed him.

5 And * he said to them.
 † "If a Son or an Ox of any
 of you shall fall into a pit,
 will he not immediately
 draw him out on the SAT-
 URDAY DAY?"

6 And they could not
reply to this.

7 And he spoke a Parable to THOSE who had been INVITED, observing how they were choosing out the CHIEF PLACES; saying to them,

8: "When thou art invited by any one to a Marriage-feast, do not receive in the **† CHIEF PLACE**; lest one more honorable than thou may have been invited by him:

9 and HE who INVITED
Thee and Him, should
come and say to thee, 'Give
this man a Place;' and thou
with shame thou shouldst
begin to occupy the Low-
EST Place.

10 ; But when thou art invited, go and recline in the LOWEST Place ; that when HE who INVITES thee comes, he may say to thee, ' Friend, go up to a higher place ; ' then thou wilt have honor in the presence of * ALL THOSE RECLINING with thee.

11 : For VVFFY OSK who
EXALTS himself will be
humbled, and HE who
HUMBLES himself will be
exalted."

19 And he said also to HIM who had invited him, "When thou makest a Dinner or a Supper, call not thy FRIENDS, nor thy BROTHERS, nor thy RELATIVES,* nor rich NEIGHBORS: lest then also should

* VATICAN MANUSCRIPT—A. he said to them, If a Son or an Ox.
10. All those. 11. not rich.

10. All present
+ 8. Rather

down first.

6. himself

¶ 8. Rather, to lie down first: to place themselves first on the couches, whereon the Jews were used to lay at the meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the proprietor of the house desired him to place himself first on the couch, in what part of it he pleased. Josephus tells us how craftily Herod treated Hyrcanus, says that he deceived him by "calling him father, and making him take his place first at feasts."—*Perce.*

† 5. Exod. xxiii. 5: Deut. xxii. 4: Luke xii. 15.

† 10. Prov. xxx 8-9

xviii. Psal. xviii. 27; Prov. xix. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet.

• 11 Feb

ἐπικαλεσάσῃ, καὶ γένηται σοὶ ἀνταποδομα.
should invite again, and be made to thee a recompense.

13 Ἀλλ' ὅταν πωρὸς δοχῇ, καλεῖ πτωχοῦς,
But when thou mayest make a feast, invite poor ones,
ἀναπήρους, χωλοῦς, τυφλοῦς. 14 καὶ μακάριος
maimed ones, lame ones, blind ones: and blessed

ἐσθ', ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοί·
lucky wilt be, because not they have to recompense to thee:
ἀνταποδοθήσεται γὰρ σοὶ ἐν τῇ ἀναστάσει τῶν
it will be recompensed for to thee in the resurrection of the
δικαίων. 15 Ἀκουσας δὲ τις τῶν συνανακείμενων
just. hearing and one of those reclining

ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον
these, said to him: Blessed, who shall eat bread

ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ·
in the kingdom of the God. He and said to him:

Ἀφ' ὧν τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε
A man certain made a supper great, and invited

πολλοὺς. 17 Καὶ ἀπεστείλε τον δούλον αὐτοῦ
many. And he sent the slave of himself

τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις·
in the hour of the supper to say to those having been invited

Ἐρχέσθε, ὅτι ἤδη ἑτοιμα ἐστὶ * [πάντα.] 18 Καὶ
Come ye, for now ready is * [all.] And

ᾤρξαντο ἀπὸ μίας παραίτεισθαι πάντες. Ὁ
they began from one to excuse themselves all. The

πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἡγοράσα, καὶ ἔχω
first said to him: A field I bought, and I have

παράγειν· ἐξέλθειν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε,
and to go out and to see him: I beseech thee,

ἔχε με παρητημένον. 19 Καὶ ἕτερος εἶπε· Ζευγὴ
have me having been excused. And another said: Yoke

βουὸν ἡγοράσα πεντε, καὶ πορεύομαι δοκιμασά-
of oxen I bought five, and I go to try

αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. 20 Καὶ
them: I beseech thee, have me having been excused. And

ἕτερος εἶπε· Γυναίκα ἐγῆμα, καὶ διὰ τοῦτο οὐ
another said: A wife I married, and because of this not

δυναμὶ ἀλθεῖν. 21 Καὶ παραγενομένος ὁ δούλος
I am able to come. And having come the slave

ἐκινῶς ἀπηγγεῖλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε
then reported to the lord of himself these. Then

οργισθεὶς ὁ οἰκοδεσποτὴς εἶπε τῷ δούλῳ αὐτοῦ·
being angry the householden said to the slave of himself:

Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ὁδούς τῆς
Go out quickly into the wide places and streets of the

πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ
city, and the poor ones and maimed ones and

χωλοὺς καὶ τυφλοὺς εἰσαγάγε ὧδε. 22 Καὶ εἶπεν
lame, and blind ones bring in hither. And said

invite: Thee again,* and a
Recompense be made thee.

13 But when thou mak-
est a Feast, invite the Poor,
the Crippled, the Lame,
the Blind;

14 and thou wilt be hap-
py; Because they have no
means to repay thee, there-
fore thou shalt be repaid
at the RESURRECTION of
the RIGHTEOUS."

15 And one of THOSE
RECLINING with him,
hearing this, said to him,
"Happy he who shall eat
↑ Bread in the KINGDOM
of God."

16 † And HE said to him,
"A certain Man made a
great SUPPER, and invited
many.

17 And ‡ he sent his
SERVANT, at the HOUR of
the SUPPER, to say to
THOSE who had been IN-
VITED, 'Come, for it is
now ready.'

18 And they all began,
with one accord, to excuse
themselves. The FIRST
said to him, 'I have bought
a field, and I must go out
and see it; I beseech thee
to have Me excused.'

19 And another said, 'I
have bought five Yoke of
Oxen, and I am going to
try them; I entreat thee
to have Me excused.'

20 And another said, 'I
have married a Wife, and
therefore, I cannot come.'

21 And that SERVANT
having returned, related all
to his MASTER. Then the
HOUSEHOLDER, being an-
gry, said to his SERVANT,
Go out quickly into the
OPEN SQUARES and Streets
of the CITY, and bring in
hither † the Poor, and
Crippled, and * Blind, and
Lame.'

22 And the SERVANT

* VATICAN MANUSCRIPT.—17. All—omit.

† E. Instead of *ἀπὸ*, bread, some one hundred MSS., with some Versions and Fathers, *ἀπὸ*, a dinner. This is probably the best reading, as they were now at dinner.—Clarke.
‡ The traces remain of indiscriminate invitations to Oriental entertainments at this
time. See Matt. xxii. 9; Prov. ix. 21. Dr. Pococke speaks of the admission of the poor to the
feasts of the great. "The Arabs never set by any thing that is brought to table, but call in
the neighbors and the poor, and finish every thing." An Arab prince will often dine in
the street before his door, and call to all that pass, even beggars, who come and sit down.

‡ 15. Rev. xix. 2.

* 16. Matt. xxii. 2.

‡ 17. Prov. ix. 2 & 3.

ὁ δούλος· Κυριε, γέγονεν ὡς ἐπεταξας, καὶ
the slave. O lord, it is done as thou didst order, and
ἐτι· τοῦτο ἐστὶν. ²³ Καὶ εἶπεν ὁ κυριος πρὸς τοὺς
still room is. And said the lord to the
δούλους· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φράγμους, καὶ
slave; Go out into the ways and hedges, and
ἀναγκάστον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου.
urge to enter, that may be filled the house of me.
²⁴ Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων
I say for to you, that no one of the men those
τῶν κεκλημένων γευσεται μου τοῦ δείπνου.
the having been invited shall taste of me the supper.
²⁵ Συνεπορευοντο δὲ αὐτῷ ὄχλοι πολλοὶ· καὶ
they were going with and him crowds great; and
στραφεὶς εἶπε πρὸς αὐτοὺς· ²⁶ Εἰ τις ἐρχεται
turning he said to them; If any one comes
πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ
to me, and not hates the father of himself, and
τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ
the mother, and the wife, and the children, and
τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἐτι δε καὶ τὴν
the brothers, and the sisters, still more and even the
ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.
of himself life, not is able of me a disciple to be.
²⁷ Καὶ ὅστις οὐ βασταζει τὸν σταυρὸν αὐτοῦ,
And whoever not bears the cross of himself,
καὶ ἐρχεται ὀπίσω μου, οὐ δύναται μου εἶναι
and comes after me, not is able of me to be
μαθητὴς. ²⁸ Τίς γὰρ ἐξ ὑμῶν, θέλων πυργῶν
a disciple. Who for of you, wishing a tower
οικοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
to build, not first having sat down computes the
δαπάνην, εἰ ἔχει εἰς ἀπαρτίσμον; ²⁹ ἵνα μήποτε
cost, if he has to finish; that lest
θεντὸς αὐτοῦ θεμελίον, καὶ μὴ ἰσχυρὸς ἐκτε-
having laid of him a foundation, and not being able to
λεῖσαι, πάντες οἱ θεωροῦντες ἀρξάνται ἐμπαίζειν
finish, all those beholding should begin to deride
αὐτῷ, ³⁰ λέγοντες· Ὅτι οὗτος ὁ ἀνθρώπος ἤρξατο
him, saying; That this the man began
οικοδομεῖν, καὶ οὐκ ἰσχύσεν ἐκτελεῖσαι. ³¹ Ἡ
to build, and not was able to finish. Or
τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ
what king going to engage with another
βασιλεὶ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον
king in battle, not having sat down first

said, 'Sir, *I have done what thou didst command, and yet there is Room.'

²³ And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that * the HOUSE may be filled;'

²⁴ for I tell you, * That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

²⁵ And great CROWDS were going with him; and turning he said to them,

²⁶ * "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, ‡ and still more even * his OWN LIFE, he cannot be my DISCIPLE."

²⁷ * "Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My Disciple."

²⁸ For who of you wishing to build a Tower, does not first sit down and estimate the EXPENSE, to know whether he has the means to complete it?

²⁹ Lest having laid a Foundation, and not being able to finish, ALL who see it begin to deride him,

³⁰ saying, 'This man began to build, but was not able to finish.'

³¹ Or What King, going to encounter Another King in Battle, * will not first

* VATICAN MANUSCRIPT.—21. I have done what thou didst command. 21. the money. 20. his own life. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult.

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me," and in chap. vi. 24, uses the word *love* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *love*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xxix. 30, 31, where Leah's being *loved* is explained by Rachel's being *loved more than Leah*; see also Deut. xxi. 15—17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 230) concerning the duty of a high-priest; that he was to " estrange himself from all his relations, and be out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Pearce.

† 24. Matt. xxi. 47; xxii. 8; Acts xiii. 46. Rev. xvi. 12. ‡ 26. Rev. xii. 11. 2 Pet. i. 10, 12.

† 26. Deut. xiii. 6; xxi. iii. 9; Matt. x. 37; ‡ 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23;

βουλευεται, εἰ δυνατος εστιν εν δεκα χιλιασιν
 consult, if able he is with ten thousand
 απαντησει τῇ μετ' εικοσι χιλιαδων ερχομενη
 to meet the (one) with twenty thousand coming
 εν' αυτον. 31 Εἰ δε μῃγε, ετι αυτου πορῶ
 against him? If but not, while of him far off
 οντος, πρεσβειαν αποστειλας, ερωτα * [τα] προς
 being, an embassy having sent, he asks [the] to
 ειρηνην. 32 Οὕτως ουν was εξ υμων, δε ουκ
 peace. So then all of you, who not
 αποτασσεται πασι τοις ταυτου υπαρχουσιν, ου
 with farewell to all the of himself possessions, not
 εσονται μου εινα μαθηται. 31 Καλον το ἄλας,
 to able of me to be a disciple. Good the salt,
 εαν δε το ἄλας μαρανῃ, εν τιμι αρτυθησεται;
 if but the salt should be tasteless, by what shall it be salted?
 32 Ουτε εις γην, ουτε εις κοτريان ευθετον εστιν
 Neither for land, nor for manure at it is;
 εἰω βαλλουσιν αυτο. 3 Ο εχων οτα ακουειν,
 and they cast it. He having ears to hear,
 ακουετω.
 let him hear.

ΚΕΦ. ιε'. 16.

1 Ησαν δε εγγιζοντες αυτω παντες οι τελω-
 Were and drawing near to him all the tax-gath-
 ναι και οι αμαρτωλοι, ακουειν αυτου. 2 Και
 and the sinners, to hear him. And
 διεγρογγυζον οι φαρισαι και οι γραμματεις,
 murmured the Pharisees and the scribes,
 λεγοντες. 3 Οτι οὗτος αμαρτωλους προσδεχεται,
 saying. That this sinners receives,
 και συνεσθιει αυτοις. 4 Εἰπε δε προς αυτους
 and eats with them. He said and to them
 τῃν παραβολην ταυτην, λεγων. 4 Τις ανθρωπος
 the parable thus, saying: What man
 εἰ υμων εχων εκατον προβατα, και απολεσας
 if you having a hundred sheep, and having lost
 εν εξ αυτων, ου καταλειπει τα εννηνηκοντα εννα
 one of them, not leaves behind the ninety-nine
 εν τη ερημῳ, και πορευεται επι το απολωλος,
 in the desert, and goes after that having been lost,
 εως ευρη αυτο; 5 Καὶ εὑρων, επιτιθησιν ἐπ' αὐτον
 till he may find it? And having found, he lays on the
 ομιλουν ταυτου χαιρων. 6 και ελθων εις τον οικον
 murmuring of himself rejoicing; and coming into the house
 συγκαλει τους φιλους και τους γειτονας, λεγων
 he calls together the friends and the neighbors, saying
 αυτοις. Συγχαρητε μοι, οτι εὑρον το προβατον
 to them Rejoice with me, for I found the sheep
 μου το απολωλος. 7 Λεγω υμιν, οτι οὕτως χα-
 of me that having been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet him who comes against him with Twenty Thou- sand.

32 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

34 †SALT is good; † but if *the SALT should become insipid, how shall it recover its savor?

35 It is not fit for Land, nor for Manure; they throw it away. HE who HAS EARS to hear, let him hear."

CHAPTER XV.

1 †AND All the TRIBUT- TAKERS and the SINNERS were drawing near to hear him.

2 And *both the PHA- RISEES and SCRIBES mur- mured, saying, "This man receives Sinners, † and eats with them."

3 Then he spoke this PARABLE to them, saying,

4 †"What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY- NINE in the DESERT, and go after THAT which 's LOST, till he finds it?

5 And having found it, he lays it on his SHOUL- DERS, rejoicing.

6 And coming to the HOUSE, he calls together his FRIENDS and NEIGH- BORS, saying to them, 'Re- joice with me, For I have found THAT SHEEP of mine † which was LOST.'

7 I say to you, That

* VATICAN MANUSCRIPT.—31. the—omit.

34. also the SALT.

3. both the.

• 31. That this is possible in Palestine, is proved by what Mr. Maundrell says, in des- cribing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gibel, there is a small precipice about two men's lengths, occasioned by the continued taking away of the salt; and in this you may see how the veins of it lie. I broke a piece off it, of which the parts were exposed to the rain, sun, and air, though it had the spurs and particles of salt, yet it was perfectly lost its savor: the inner part, which was connected to the rock, retained its savor; so I found by proof."

• 1. Matt. v. 13; Mark ix. 50.

† 1. Matt. ix. 10.

† 2. Acts vi. 3; Gal ii. 13.

• 4. Matt. xviii. 12.

† 6. 1 Pet. ii. 10, 20.

εσται εν τῷ ουρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανο-
 ουντι, ἢ ἐπὶ ἐνενήκονταεννέα δικαιοῖς, οἵτινες
 οὐ χρειαζομεθα μετανοίας. ⁸ Ἡ τις γυνή,
 δραχμὰς ἐχούσα δέκα, εἰς ἀπολεσθῇ δραχμὴν
 μίαν, οὐχὶ ἀπτεῖ λυχνόν, καὶ σαροὶ τὴν οἰκίαν,
 καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὑρῇ; ⁹ Καὶ
 εὐρούσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτο-
 νας, λέγουσα· Συγχαρῆτε μοι, ὅτι εὗρον τὴν
 δραχμὴν, ἣν ἀπώλεσα. ¹⁰ Οὕτω, λέγω ὑμῖν,
 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
 ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

over one sinner reforming.

¹¹ Εἶπε δὲ· Ἄνθρωπος τις εἶχε δύο υἱούς.

¹² Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πάτερ,

δος μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ

διείλεν αὐτοῖς τὸν βίον. ¹³ Καὶ μετ' οὐ πολλὰς

ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός,

ἀπεδημῆσεν εἰς χώραν μακρὰν· καὶ ἐκεῖ

διεσκορπίσεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

¹⁴ Δαπανήσας δὲ αὐτοῦ πάντα, ἐγενετο λιμός

ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς

ἤρξατο ὑστερεῖσθαι. ¹⁵ Καὶ πορευθεὶς ἐκολληθῇ

ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμ-

ψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βοσκεῖν χοίρους.

¹⁶ Καὶ ἐπεθυμῇ γεμῖσαι τὴν κοιλίαν αὐτοῦ ἀπὸ

τῶν κερατιῶν, ὧν ἠσθίον οἱ χοῖροι· καὶ οὐδεὶς

εἶδον αὐτόν. ¹⁷ Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε·

Τὸ πρῶτον ἐγὼ εὐσταθῶς ἐξῆλθον ἐκ τοῦ

οἴκου τοῦ πατρὸς καὶ τοῦ ἀδελφοῦ, καὶ οὐδὲν

ἐποίησα ἐν τῇ ἐλπίδι ταύτῃ· καὶ ἰδοὺ ἔτι καὶ

ἐν τῇ ἐλπίδι ταύτῃ ἐκείνῃ· καὶ οὐδὲν ἐποίησα

ἐν τῇ ἐλπίδι ταύτῃ· καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ

ἐκείνῃ· καὶ οὐδὲν ἐποίησα ἐν τῇ ἐλπίδι ταύτῃ·

καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ· καὶ οὐδὲν ἐποίησα

ἐν τῇ ἐλπίδι ταύτῃ· καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ

ἐκείνῃ· καὶ οὐδὲν ἐποίησα ἐν τῇ ἐλπίδι ταύτῃ·

καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ· καὶ οὐδὲν ἐποίησα

ἐν τῇ ἐλπίδι ταύτῃ· καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ

ἐκείνῃ· καὶ οὐδὲν ἐποίησα ἐν τῇ ἐλπίδι ταύτῃ·

καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ· καὶ οὐδὲν ἐποίησα

ἐν τῇ ἐλπίδι ταύτῃ· καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ

ἐκείνῃ· καὶ οὐδὲν ἐποίησα ἐν τῇ ἐλπίδι ταύτῃ·

καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ· καὶ οὐδὲν ἐποίησα

ἐν τῇ ἐλπίδι ταύτῃ· καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ

ἐκείνῃ· καὶ οὐδὲν ἐποίησα ἐν τῇ ἐλπίδι ταύτῃ·

καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ· καὶ οὐδὲν ἐποίησα

ἐν τῇ ἐλπίδι ταύτῃ· καὶ ἰδοὺ ἐν τῇ ἐλπίδι ταύτῃ

ἐκείνῃ· καὶ οὐδὲν ἐποίησα ἐν τῇ ἐλπίδι ταύτῃ·

thus there will be more Joy in HEAVEN over One reforming Sinner, than for Ninety-nine Righteous persons who need no Reformation.

⁸ Or, what Woman, having ten + Drachmas, if she loses one of them, does not light a Lamp, and sweep the HOUSE, and search carefully, till she finds it?

⁹ And having found it, she calls together her FRIENDS and NEIGHBOURS saying, 'Rejoice with me, for I have found the DRACHMA which I have lost.'

¹⁰ Thus, I say to you, there is Joy in the Presence of the ANGELS of GOD over One reforming Sinner."

¹¹ And he said, "A certain Man had Two Sons.

¹² And the younger of them said to his FATHER, 'Father, give me the portion of the estate falling to me. And he divided his living between them.

¹³ And not Many Days after, the younger Son, having gathered all together, went abroad into a distant Country, and there wasted his substance in prodigal living.

¹⁴ And having spent all, a great Famine occurred in that COUNTRY; and he began to be in want.

¹⁵ Then he went and attached himself to one of the CITIZENS of that COUNTRY, and he sent him into his FIELDS to feed Swine.

¹⁶ And he longed to be fed with the CARDS and pods, which the swine were eating; but no one gave to him.

¹⁷ And coming to him-

* VATICAN MANUSCRIPT—12, HE divided.

16, to be fed with the.

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i. e. about 14 cents, or 7d. † 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to show us to what a very low condition he was reduced.—Parker.

‡ 7. Luke v. 32.

: 12. Mark xii. 44.

Ποσοὶ μισθοὶ τοῦ πατρὸς μου περισσεύουσιν
How many hired servants of the father of me have an abundance
ἀρτων· ἐγὼ δὲ ὡς λιμὴ ἀπολλύμαι. ¹⁸ Ἀνασ-
of bread? I and have with hunger am perishing.

γας πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρω-
I will go to the father of me, and will say
αὐτῷ· Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ
to him, O father, I sinned against the heaven and

ἐναντίον σου· ¹⁹ οὐκέτι εἰμι ἅγιος κληθῆναι υἱὸς
in presence of thee; no longer I am fit to be called a son
σου· πείησον με ὡς ἑνα τῶν μισθίων σου. ²⁰ Καὶ
of thee, make me as one of the hired servants of thee. And

ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. Ἐτι
having arisen he went to the father of himself. While

δὲ αὐτὸν μακρὰν ἀτεχούτος, εἶδεν αὐτὸν ὁ πα-
but of him at a distance being, saw him the fa-
τήρ αὐτοῦ, καὶ ἐσπλαγχνισθῆ· καὶ δραπεύων
ther of him, and was moved with pity; and running

ἐπεκένθη ἐπὶ τὸν τραχήλου αὐτοῦ, καὶ κατεφι-
he fell on the neck of him, and repeatedly

λήκεν αὐτόν. ²¹ Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ,
kissed him. Said and to him the son; O father,

ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐναντίον σου· καὶ
I sinned against the heaven and in presence of thee; and

οὐκέτι εἰμι ἅγιος κληθῆναι υἱὸς σου. ²² Εἶπε δὲ ὁ
no longer I am fit to be called a son of thee. Said but the

πατήρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενεγκάτε
father to the slaves of himself; Bring you out

τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν,
the robe the chief, and clothe you him,

καὶ ὅτε δακτυλίου εἰς τὴν χεῖρα αὐτοῦ, καὶ
and put you a signet-ring into the hand of him, and

ἰσθμητὰ εἰς τοὺς πόδας. ²³ Καὶ ἐνεγκάτε
about for the feet. And having brought

τὸν μόσχον τὸν σιτευτὸν θύσατε· καὶ φαγοντες
the calf the fattest do you sacrifice; and eating

εὐφρανθήσεσθε· ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν,
we may be joyful: for this the son of me dead was,

καὶ [ἀν]έζησε· καὶ ἀπολωλὸς ἦν, καὶ εὑρέθη.
and [again] is alive; and having been lost he was, and is found.

Καὶ ᾤκησαν εὐφραίνεσθαι. ²⁵ Ἦν δὲ ὁ υἱὸς
And they began to be merry. Was and the son

αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος
of him the elder in a field; and as he was coming

γγίσσε τῇ οἰκῇ, ἤκουσε συμφωνίας καὶ χορῶν.
near to the house, he heard a sound of music and dancers.

²⁶ Καὶ προσκαλεσάμενος ἑνα τῶν παιδῶν, ἐκυν-
And having called to one of the servants, he in-
δαυτο τι εἶπεν ταῦτα; ²⁷ Ὁ δὲ εἶπεν αὐτῷ·
told what may be these things? He and said to him:

Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἐθύσεν ὁ πατήρ
That the brother of thee is come; and has sacrificed the father

σου τὸν μόσχον τὸν σιτευτὸν. ὅτι ὕγιαίνοντα
of thee the calf the fattest, because safe

αὐτὸν ἀπέλαβεν. ²⁸ Ὁργισθῆναι δὲ, καὶ οὐκ ἐβε-
him he received. He was angry and, and not was dis-

self, he said, 'How many of my FATHER's hired ser-

vants have an abundance of Bread, and I am perishing here with Hunger!

¹⁸ I will arise and go to my FATHER, and will say to him, Father, I have sinned against HEAVEN, and before thee.

¹⁹ I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

²⁰ And he arose, and went to his FATHER. But while he was yet at some distance, his FATHER saw him, and was moved with pity; and running, he fell on his neck, and repeatedly kissed him.

²¹ And the son said to him, 'Father, I have sinned against HEAVEN, and before thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

²² But the FATHER said to his SERVANTS, 'Bring out quickly that CHIEF ROBE, and clothe him; and attach a Ring to his HAND, and Sandals to his FEET;

²³ and bring the FATTENED CALF, and kill it; and let us eat, and be joyful;

²⁴ For This my SON was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful.

²⁵ Now his OLDER SON was in the Field, and as he was coming and approached the HOUSE, he heard Music and Dancing.

²⁶ And summoning one of the SERVANTS, he asked him the reason of this.

²⁷ And HE said to him, 'Thy BROTHER is come; and thy FATHER has killed the FATTENED CALF, because he has received him in health.'

²⁸ And he was enraged,

* VATICAN MANUSCRIPT.—21. thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS. But. 22. out quickly. 24. again—omit.

* 21. Chorus, probably ought to be rendered a choir of singers. Le Clerc denies that the word means dancing at all. Symphonie, translated music, may mean the musical instruments, which accompanied the choir of singers.

λεν εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν
posed to enter. The therefore father of him going out
παρεκαλεῖ αὐτόν. 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
brought him. He and answering said to the
πατρὶ· Ἰδού, τὸς αὐτὰ ἐτὴ δουλεύω σοι, καὶ
father: Lo, so many years do I serve for thee, and
οὐδέποτε ἐντολὴν σου παρήλθον· καὶ ἐμοὶ οὐδέ-
never a command of thee I passed by: and to me never
ποτε ἐδωκας ἐρίφον, ἵνα μετὰ τῶν φίλων μου
thou gavest a kid, that with the friends of me
εὐφρανθῶ. 30 Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ κατα-
I might be joyful. When and the son of thee this, the having
φάγων σου τὸν βίον μετὰ πόρνων, ἦλθεν, ἐθν-
devoured of thee the living with harlots, came, thou hast
σας αὐτὸν τὸν μισχόν σου σιτεύον. 31 Ὁ δὲ
sacrificed for him the calf the fatted. He and
εἶπεν αὐτῷ· Τεχνών, συ πάντοτε μετ' ἐμοῦ εἶ,
said to him: O child, thou always with me art,
καὶ πάντα τὰ ἐμα σὰ ἐστίν. 32 Εὐφρανθῆναι δὲ
and all the mine things in: To be joyful but
καὶ χαρῆναι εἰδὲ, ὅτι ὁ ἀδελφός σου οὗτος
and to be glad it is proper, for the brother of thee this
νεκρός ἦν, καὶ * [αὐ] ἐζησε· καὶ ἀπολωλὼς ἦν,
dead was, and [again] is alive: and having been lost was,
καὶ εὗρεθῇ.
and is found.

ΚΕΦ. 15. 16.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητάς αὐτοῦ·
He said and also to the disciples of himself:
Ἄνθρωπος τις ἦν πλουσίος, ὃς εἶχεν οἰκονομὸν·
A man certain was rich, who had a steward;
καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
and this was accused to him as wasting the
ὕπαρχοντά αὐτοῦ. 2 Καὶ φωνήσας αὐτόν, εἶπεν
household of him. And having called him, he said
αὐτῷ· Τί τοῦτο ἀκούω περὶ σου; ἀποδοῦ τὸν
to him; What this I hear concerning thee? render the
λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησθι ἐτι
account of the stewardship of thee: not for thou wilt be able longer
οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τί
to be steward. Said and in himself the steward: What
ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονο-
shall I do, for the lord of me takes the steward-
μίαν ἀπ' ἐμοῦ; Σκαττεῖν οὐκ ἰσχύω, ἐπαιτεῖν
ship from me? To dig not I have strength, to beg
αἰσχυνομαι. 4 Εἰδὼν τι ποιήσω, ἵνα, ὅταν
I am ashamed. I know what I will do, that, when
μετασταθῶ τῆς οἰκονομίας, δεξῶνται με εἰς
I may be put out of the stewardship, they may receive me into
τοὺς οἴκους αὐτῶν. 5 Καὶ προδκαλεσάμενος
the houses of themselves. And having summoned
ἵνα ἑκάστον τῶν χρεωφειλετῶν τοῦ κυρίου
one each of the debtors of the lord
ἑαυτοῦ, εἶλεγε τῷ πρώτῳ· Ποσὸν οφείλεις τῷ
of himself, he said to the first: How much owest thou to the

and refused to enter. * And his FATHER going out, en-
treated him.

29 And HE ANSWERING
said to his FATHER, 'Be-
hold, so many years have I
served for thee, and never
disobeyed thy command:
and yet thou never gavest
Me a Kid, that I might be
joyful with my FRIENDS.'

30 But when THIS son
of thine came, who has
CONSUMED Thy living
with PROSTITUTES, thou
hast killed for him the
*FATTED Calf.'

31 And HE said to him,
'Child, thou art always
with me, and ALL that is
MINE is thine.'

32 It was proper to be
joyful and be glad; For
THIS BROTHER of thine
was dead, but is restored
to life; he was even lost, but
is found.'

CHAPTER XVI.

1 And he said also to
* the Disciples, 'There
was a certain rich Man
who had a Steward; and he
was accused to him of
wasting his possessions.'

2 And having called him,
he said to him, 'What
thin that I hear of thee?'
render an ACCOUNT of thy
STEWARDSHIP; for thou
canst be a Steward no
longer.'

3 And the STEWARD
said within himself, 'What
shall I do? For my MASTER
takes the STEWARDSHIP
away from me; I have not
strength to dig: * and I am
ashamed to beg.'

4 I know what I will do,
that when I am deprived of
the STEWARDSHIP, they
may receive me into their
own houses.'

5 And calling each one
of his MASTER'S DEBTORS,
he said to the FIRST, 'How
much dost thou owe my
MASTER?'

* VATICAN MANUSCRIPT.—29. And his FATHER.
—omit. 1. the Disciples. 3. and I am.

32. FATTED Calf.

32. again

κυριῶ μου; Ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου.

Καὶ εἶπεν αὐτῷ· Δεξάι σου τὸ γράμμα, καὶ ἄνδρ' ἔσθι· Δεξάι σου τὸ γράμμα, καὶ ἄνδρ' ἔσθι· καὶ καθύπερθε ταχέως γράψον πεντήκοντα, Ἐπεὶ τα
lord of me? He said, A hundred baths of oil. And he said to him, Receive of thee the bill, and sitting down quickly write thou fifty. Then

ἕτερος εἶπε· Σὺ δε πόσον οφείλεις; Ὁ δὲ εἶπεν· Ἐκατὸν κορὸν σίτου. * [Καὶ] λέγει αὐτῷ·
to another he said, Then say how much owest thou? He and said, A hundred cors of wheat. [And] he says to him;

Δεξάι σου τὸ γράμμα, καὶ γράψον ογδοήκοντα.
Receive of thee the bill, and write eighty.

Καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονομὸν τῆς
And praised the lord the steward the

ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ
of iniquity, because prudently he had done: for the sons of the

αἰῶρος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ
age this more prudent above the sons of the

φωτός ἐστιν τὴν γενεάν τὴν αὐτῶν ἐστίν. Ἐγὼ
light for the generation that of themselves are. And I

ὁμῶς λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ
to you say; Make you to yourselves friends out of the

μαμωνᾶ τῆς ἀδικίας· ἵνα, ὅταν ἐκλιπῇ, δεξώ-
mammon of the unjust: that, when you may fail, they may

ται ὅμως εἰς τὰς αἰωνίους σκηνάς. 10 Ὁ πιστὸς
receive you into the age-lasting tabernacle. He faithful

ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν· καὶ ὁ
in least also in much faithful is: and he

ἐν ἐλαχίστῳ ἀδίκος, καὶ ἐν πολλῷ ἀδίκος ἐστίν.
in least unjust, also in much unjust is.

11 Εἰ οὖν ἐν τῇ ἀδικίᾳ μαμωνᾶ πιστοὶ οὐκ
If therefore in the unrighteous mammon faithful not

γενήσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ
you have been, the true who to you will entrust? and

εἰ ἐν τῇ ἀλλοτρίᾳ πιστοὶ οὐκ γενήσθε, τὸ
if in the another faithful not you have been, the

ἑμμέτερον τίς ὑμῖν δώσει;
your who to you will give?

13 Οὐδεὶς οἰκετὴς δύναται δυσὶ κυρίοις δουλεύ-
No one domestic is able two lords to serve:

ει· ἢ γὰρ τὸν ἑνὰ μισήσει, καὶ τὸν ἕτερον
either for the one he will hate, and the other

ἀγαπήσει· ἢ ἑνὸς ἀνθεξεται, καὶ τοῦ ἑτέρου
he will love: or one he will cleave to, and the other

καταφρονησεί. Οὐ δύνασθε θεῷ δουλεῖν καὶ
he will slight. Not you are able God to serve and

μαμωνᾷ.

6 And he said, † A Hundred Baths of Oil.

And he said to him, 'Take back * Thy account, and sit down quickly, and write one for fifty.'

7 Then he said to another, 'And how much dost thou owe?' And he said, † A Hundred Cors of Wheat.

He says to him, 'Take back * Thy account, and write one for eighty.'

8 And the MASTER applauded the UNJUST STEWARD,

Because he had acted prudently; For the sons of this AGE are more prudent

as to THAT GENERATION which is their own, than the sons of LIGHT.

9 And I say to you, † Make for yourselves Friends with the DECEITFUL WEALTH, that, when it fails, they may receive

you into AIONIAN Mansions.

10 † He who is FAITHFUL in a little, is also faithful in much; and he who is UNJUST in a little,

is also unjust in much.

11 If, therefore, you have not been faithful in the DECEITFUL RECHES, who will confide the TRUE to you.

12 And if you have not been faithful in THAT which is ANOTHER'S, who will give you THAT which is * YOUR OWN?

13 † No Domestic can serve Two Masters; for he will either hate the ONE, and love the OTHER; or he will attend to one, and neglect the OTHER. You cannot serve God and Mammon.

* Vatican Manuscript—d. he said.
7. Thy luggage, and.

6. Thy luggage, and.
12. own own.

7. And—omit.

† 6. The *batá* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part. See *Exod. xiv. 18, 19*. It is equal to the *ephah*, i. e., to seven gallons and a half of our measure.—*Clarke*. Josephus states that it contained seventy-two *artabs*, or about thirteen and a half gallons.
† 7. The *cor* was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *batá* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about seventy-five gallons and five pints English.

† 9. John xii. 26; Eph. v. 8; 1 Thess. v. 8. † 10. Dan. iv. 37; Matt. vi. 19; xix. 21; 1 Tim. vi. 17–19. † 11. Matt. xix. 21; Luke xix. 27. † 12. Matt. vi. 24.

μαμωνά. ¹⁴ Ἦκουον δε ταυτα παντα και οι μαμωναι, φιλαργυρι υπαρχοντες και εξεμυκτηριζον αυτον. ¹⁵ Και ειπεν αυτοις: 'Υμεις εστε οι διδαιουντες εαυτους ενωπιον των ανθρωπων· ο δε θεος γινωσκει τας καρδιας υμων· οτι το εν ανθρωποις υψηλον, βδελυγμα ενωπιον του θεου.

¹⁶ Ο νομος και οι προφηται εως Ιωαννου· απο τοτε η βασιλεια του θεου ευαγγελιζεται, και πας εις αυτην βιαζεται. ¹⁷ Ευκοωτερον δε εστι τον ουρανον και την γην παρελθειν, η του νομου μιαν κεραϊαν πεσειν. ¹⁸ Πας ο απολυων την γυναικα αυτου, και γαμων ετεραν, μοιχευει· και πας ο απολελυμενην απο ανδρος γαμων, μοιχευει.

¹⁹ Ανθρωπος δε τις ην πλουσιος, και ενεδιδυσκετο πορφυραν και βυσσον, ευφραινομενος καθ' ημεραν λαμπρως. ²⁰ Πτωχος δε τις * [ην] ονοματι Λαζαρος, * [ος] εβεβλητο προς τον πυλωνα αυτου ηλκωμενος, ²¹ και επιθυμων χορτασθηναι απο των ψιχιδων των πιπτοντων απο της τραπεζης του πλουσιου· αλλα και οι κυνες ερχομενοι απελειχον τα ελκη αυτου.

²² Εγενετο δε αποθανειν τον πτωχον, και ανεχθηται αυτον ωπο των αγγελων εις τον κολ-

¹⁴ And the PHARISES, † being money-lovers, also heard all these things, and they ridiculed him.

¹⁵ And he said to them, "You are THOSE WHO JUSTIFY yourselves before MEN; but GOD knows your HEARTS; For THAT WHICH IS HIGHLY PRIZED among Men is an Abomination before * GOD.

¹⁶ † The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed, and every one presses towards it.

¹⁷ † And it is easier for HEAVEN and EARTH to pass away, than for one POINT of the LAW to fail.

¹⁸ † EVERY ONE who divorces his WIFE, and marries another, commits adultery; and * HE who MARRIES her being divorced from her HUSBAND, commits adultery.

¹⁹ † Now there was a certain rich MAN, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

²⁰ And a certain Poor man, named LAZARUS, was laid at his GATE, full of sores,

²¹ and longing to be fed with * THOSE CRUMBS which FELL from the RICH man's TABLE; but even the DOGS came and licked his sores.

²² And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

* VATICAN MANUSCRIPT.—15. the Lord. 20. who—omit.

13. HE who MARRIES.

20. was—omit.

† 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings; but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—Mr. Walla. Dr. Lightfoot and others have shown that the Jews in their Gospels have a parable much to the same purpose.—Dodrington.

† 14. Matt. xxiii. 34.

† 15. Luke x. 23.

† 16. Matt. iv. 17; xi. 12, 13; Luke

vii. 30.

† 17. Matt. v. 18.

† 18. Matt. v. 23; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11.

τοῦ Αβραάμ. Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ
 died and also the rich, and
 ἐτάφη. ²³ Καὶ ἐν τῇ ᾗδῃ ἔσθρας τοὺς ὀφθαλ-
 was buried. And in the unseen having lifted the eyes
 μους αὐτοῦ, ὕψαρχον ἐν βασανοῖς, ὅρα τοῦ
 of himself, being in torments, saw the
 Αβραάμ ἀπὸ μακροῦ, καὶ Λαζάρου ἐν τοῖς κολ-
 Abraham from a distance, and Lazarus in the bo-
 ποῖς αὐτοῦ. ²⁴ Καὶ αὐτοὶ φωνήσας εἶπε· Πάτερ
 some of him. And he crying out he said, O Father
 Αβραάμ, ἐλέησον με, καὶ πέμψον Λαζάρου, ἵνα
 Abraham, do thou pity me, and send Lazarus, that
 βαψῇ τὸ ἀκρον τοῦ δακτυλοῦ αὐτοῦ ὕδατος,
 he may dip the tip of the finger of himself of water,
 καὶ καταψύξῃ τὴν γλῶσσαν μου· ὅτι ὀδυρμαί
 and may cool the tongue of me; for I am in pain
 ἐν τῇ φλογὶ ταύτῃ. ²⁵ Εἶπε δὲ Αβραάμ· Τέκνον,
 in the same thing. He said and Abraham, O child,
 μνησθῆτι, ὅτι ἀπελάβες τὰ ἀγαθὰ σου ἐν τῇ
 remember, that thou didst receive the things good of thee in the
 ζωῇ σου, καὶ Λαζάρου ὁμοίως τὰ κακά σου
 life of thee, and Lazarus in like manner the things bad; now
 δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυράσαι. ²⁶ Καὶ
 but this is comforted, thou and art in pain. And
 εἰπάσιν ταῦτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα
 utter these things, between of us and of you a chasm
 μέγα ἐσθαρικται, ὅπως οἱ θέλοντες διαβῆναι
 great has been fixed, so that those wishing to pass over
 εὐθεὶ πρὸς ὑμᾶς, μὴ δύνανται, μηδὲ οἱ ἐκείθεν
 come to you, not is able, nor those thence
 πρὸς ἡμᾶς διακέρυσιν. ²⁷ Εἶπε δὲ· Ἐρωτᾷ σου
 to us cross over. He said then; I beseech thee
 σὲ, πάτερ, ἵνα πέμψῃς αὐτοὺς εἰς τὸν οἶκον τοῦ
 thee, O Father, that thou wouldst send him to the house of the
 πατρὸς μου· ²⁸ ἔχω γὰρ πέντε ἀδελφούς· ὅπως
 father of me; I have for five brothers; that
 διαμαρτυρηθῇ αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθῶσιν
 be may testify to them, that not also they may come
 εἰς τὸν τόπον τούτων τῆς βασανού. ²⁹ Λέγει
 into the place this of the torment. Says
 * [αὐτῷ] Αβραάμ· Ἐχούσι Μωσῆν καὶ τοὺς
 [to him] Abraham; They have Moses and the
 προφῆτας· ἀκουσάτωσαν αὐτῶν. ³⁰ Ὁ δὲ εἶπε·
 prophets; let them hear them. He said and
 Οὐχί, πάτερ, Αβραάμ· ἀλλ' εἰ τις ἀπὸ νεκρῶν
 No, O Father, Abraham; but if one from dead ones
 περὶσθῇ πρὸς αὐτοὺς, μετανοήσουσιν. ³¹ Εἶπε δὲ
 may go to them, they will reform. He said but

† MOSOM. And the RICH
 man also died, and was
 buried;
 23 and in HADES, being
 in Torments, he lifted up
 his EYES, and sees * Abra-
 ham at a distance, and
 Lazarus in † the FOLDS of
 his mantle.
 24 And crying out he
 said, 'Father Abraham,
 pity me, and send Lazarus,
 that he may dip the TIP of
 his FINGER in Water, and
 cool my TONGUE; For I
 am tortured in this FLAME.'
 25 But Abraham said,
 'Child, recollect That thou,
 during thy LIFE, † didst re-
 ceive thy GOOD things, and
 Lazarus, in like manner,
 his EVIL things; but now
 * here he is comforted, and
 thou art tormented.
 26 And besides all this,
 a great Chasm is situated
 between us and you; so
 that THOSE WISHING to
 pass over hence to you are
 unable; nor can * those
 cross over thence to us.'
 27 Then he said, 'I en-
 treat thee, then, Father, to
 send him to my FATHER'S
 HOUSE;
 28 For I have Five Bro-
 thers; that he may testify
 fully to them, lest they
 also come into this PLACE
 of MISERY.'
 29 * But Abraham says,
 † They have Moses and
 the PROPHETS; let them
 hear them.'
 30 And HE said, 'No,
 Father Abraham, but if
 one should go to them from
 the Dead, they will reform.'
 31 And he said to him,

* VULGATE MANUSCRIPT—†. Abraham. 23. here he is comforted, and. 26. † os. 23. But Abraham. 23. to him—omit.

† 21. The expression, "Abraham's bosom," alludes to the posture used by the Jews at ta-
 ble. This was reclining on couches after the manner of the Romans, the upper part of the
 body resting upon the left elbow, and the lower lying at length upon the couch. When two
 or three reclined on the same couch, some say the worthiest or most honorable person lay
 first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the
 breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper;
 and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial
 happiness. Abraham being esteemed the most honorable person, and the father of the Jew-
 ish nation, to be in his bosom signifies (in allusion to the order in which guests were placed
 at an entertainment) the highest state of felicity next to that of Abraham himself.
 † 23. Two *helps*, being plural, the idea seems to be as expressed in the text
 see Fairbairn.

: 23. Job xli. 19; Luke vi. 24. † 23. Isa. viii. 20; xxxiv. 16; John v. 28, 29; Acts xv.
 24. xvii. 31.

αὐτῶ· Εἰ Μωσῆς καὶ τῶν προφητῶν οὐκ ἀκού-
to him. If Moses and the prophets not they
ουσι, οὐδε εἰς τις ἐκ νεκρῶν ἀναστῆ, πείσ-
hear. neither if one out of dead ones should rise, will
θησονται.
they be convinced.

ΚΕΦ. ιζ'. 17.

¹ Εἶπε δὲ πρὸς τοὺς μαθητὰς· Ἀνευδέκτων
He said and to the disciples: Impossible
ἐστὶ τοῦ μὴ ελθεῖν τα σκανδαλὰ· οὐαὶ δέ, δι'
it is of the not to come the snares; woe but, through
οὐ ἐρχεται. ² Ἀντίτειλεῖ αὐτῷ, εἰ μύλος ονίκος
whom they come. It is profitable for him, if a millstone upper
περικείται περὶ τὸν τραχήλου αὐτοῦ, καὶ ἐρβί-
was hung about the neck of him, and have been
ται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλισθῇ ἓνα
thrown into the sea, than that he should ensnare one
τῶν μικρῶν τούτων. ³ Προσεχετε ἑαυτοῖς. Ἐὰν
of the little ones these. Take heed to yourselves. If
δε ἁμαρτῇ * [εἰς σε] ὁ ἀδελφός σου, ἐπιτιμήσῃ
and should sin [against thee] the brother of thee, rebuke
αὐτῷ· καὶ εἰς μετανοήσῃ, ἀφες αὐτῷ. ⁴ Καὶ
him; and if he should reform, forgive him. And
εἰς ἑπτὰκις τῆς ἡμέρας ἁμαρτῇ εἰς σε, καὶ
if seven times of the day he should sin against thee, and
ἑπτὰκις * [τῆς ἡμέρας] ἐπιστρέψῃ, λέγων·
seven times [of the day] he should turn, saying;
Μετανῶ· ἀφῃσεις αὐτῷ.
I reform; thou shalt forgive him.

⁵ Καὶ εἶπον οἱ ἀποστόλοι τῷ κυρίῳ· Προσθε-
And said the apostles to the lord; Do thou add
ἡμῖν πίστιν. ⁶ Εἶπε δὲ ὁ κύριος· Εἰ εἰχετε
to us faith. Said and the lord; If you had
πίστιν ὡς κόκκον σινάπεως, ἐλεγετέ αὐ τῇ
faith as a grain of mustard, you might say to the
συκαμίνῳ ταύτῃ· Ἐκρίζωθι, καὶ φυτευθήτι ἐν
sycamino-tree this; Be thou uprooted, and be thou planted in
τῇ θαλάσσῃ· καὶ ὁπηκούσεν αὐ ὁμῖν. ⁷ Τίς δὲ
the sea; and it would obey you. Which but
ἐξ ὁμῶν δούλων ἔχων ἀροτριῶντα ἢ βοσκῶντα,
of you a slave having ploughing or feeding cattle,
ὅς εἰσελθόντι ἐκ τοῦ ἀγροῦ εἰπῇ· Εὐθεὺς
who having come out of he said will say; Immediately
παρελθὼν ἀναπαύσαι; ⁸ Ἀλλ' οὐχὶ εἰπῇ αὐτῷ
going do thou recline? But not will say to him
Ἐτοιμασον τί δείκνῃσω, καὶ περιώσαμενος
Make ready what I may say, and having shod
διακονεῖ μοι, ἕως φαγῶ καὶ πίω· καὶ μετὰ ταῦτα
do thou serve me, till I may eat and drink; and after these
φαγῶ καὶ πίω· ⁹ Μὴ χάριν ἔχει τῷ δούλῳ
shalt eat and drink thou? Not forgr has the slave
ἐκεῖνῳ, ὅτι ἐποίησε τὰ διαταχθέντα; * [Οὐ
that, because he did the things having been commanded? [No
δοκῶ.] ¹⁰ Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα
[I think.] So also you, when you shall have done all

'If they hear not Moses and the prophets, neither will they be convinced, though one should rise from the Dead.'

CHAPTER XVII.

1 And he said to his disciples, 'It is impossible for ¹ SNAKES Not to come; but Woe to him through whom they come!

2 It would be better for him, if an upper Millstone were hanged about his neck, and he be thrown into the sea, than that he should ensnare one of these LITTLE ONES.

3 Take heed to yourselves; If thy brother sin against thee, rebuke him; and if he reform, forgive him.

4 And if seven times in a day he sin against thee, and seven times he turn to thee again, saying, 'I reform;' thou shalt forgive him."

5 And the apostles said to the Lord, - Increase our Faith."

6 And the Lord said, "If you had Faith as a Grain of Mustard, you might say to this SYCAMINE-TREE, Be thou uprooted and planted in the sea; and it would obey you."

7 But which of you having a Servant ploughing or feeding cattle, will say to him as he comes in from the field, 'Come immediately, and recline?'

8 But will he not say to him, 'make ready my supper; gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink?'

9 Does he thank that servant because he did what was commanded?

10 So also you, when you shall have done All the

* VATICAN MANUSCRIPT. - 1. his disciples.
2. against thee - omit. 4. of the day - omit;
not - omit.

1. should come; nevertheless Woe
to the servant. 2. him. I think

1 81. John xii. 10, 11.

2 1. Matt. xviii. 6, 7; Mark ix. 43; 1 Cor. x. 10.

3 2. Matt.

xviii. 12, 21.

3. Lev. xix. 17; Prov. xviii. 10; James v. 12

4. Matt. xviii. 29;

xvi. 21; Mark ix. 23; xl. 23.

τα διαταχθέντα ὑμῖν, λέγετε· Ὅτι δούλοι
the things having been commanded you, say you: That slaves
ἀχρεῖοι ἐσμεν· ὅτι ὁ ἀφειλόμεν ποιῆσαι,
unprofitable we are: because what we were bound to do,
πνεύσηκαμεν.
we have done.

11 Καὶ ἐγένετο ἐν τῇ πορεύσει αὐτὸν εἰς
And it happened in the to go him to
Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου
Jerusalem, and he passed through midst
Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου
of Samaria and Galilee. And entering

αὐτοῦ εἰς τινὰ κωμὴν, ἀπήτησαν αὐτῷ δεκά
of him into a certain village, met him ten

ἀνδρες, οἱ ἐστῆσαν πορρωθέν. 13 Καὶ
by men, who stood far off. And

αὐτοὶ ἤραν φωνὴν, λέγοντες· Ἰησοῦ ἐπιστάτα
they lifted up a voice, saying: Jesus master,

ἐλέησον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς·
pity us. And seeing he said to them:

Πορεύθεντες ἐπιδείξτε ἑαυτοὺς τοῖς ἱερεῦσι.
Going show you yourselves to the priests.

Καὶ ἐγένετο ἐν τῇ ὁδοῦ αὐτοὺς, ἐκαθαρίσθη-
And it happened in the to go them, they were cleansed.

σαν. 15 Ἐξ δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰαθῇ, ἐπέ-
One and of them, seeing that he was cured, turned

τρέψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·
back, with a voice loud glorifying the God.

16 καὶ ἐπέειπεν ἐπὶ προσώπῳ παρα τοὺς πόδας
And said on face at the feet

αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμα-
of him, giving thanks to him: and he was a Sama-
ριτῆς. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχί·
samaritan. Answering and the Jesus said: Not—

οἱ δεκά ἐκαθαρίσθησαν; οἱ δὲ ἐννοῶν· 18 Οὐχ
the ten were cleansed? the but also where? Not

εἰρήνησαν ὅπου στρέψαντες δοῦναι δοξάν τῷ θεῷ,
were found having returned to give glory to the God,

οὐ μὴ ὁ ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ·
except the foreigner this? And he said to him:

Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκε σε.
Arising go thou: [the faith of thee has saved thee.]

20 Ἐπερωτῆθεις δὲ ὅτι τῶν φαρισαίων, ποτε
Having been asked and by the Pharisees, when

ἐρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς,
comes the kingdom of the God, he answered them,

καὶ εἶπεν· Οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ
and said: Not comes the kingdom of the God

μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν· Ἴδου ὁδε,
with careful watching: nor will they say, Lo here,

ἢ· [Ἴδου] ἐκεῖ· Ἴδου γὰρ, ἡ βασιλεία τοῦ θεοῦ
or [be] there! Lo here, for, behold, the kingdom of the God

ἐστίν· ἡ βασιλεία τοῦ θεοῦ ἐστίν· ἡ βασιλεία τοῦ θεοῦ
is among you: the kingdom of the God is among you: the kingdom of the God

THINGS COMMANDED you, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'"

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood [at a distance];

13 And they lifted up their Voice, saying, "Jesus, Master, pity us."

14 And seeing them, he said to them, "Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising GOD with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Samaritan.

17 And Jesus answering, said, "Were not the TEN cleansed? but where are the NINE?"

18 Were none found. o return to give Praise to GOD, except this ALIEN?"

19 And he said to him; "Arise, go thy way; *thy FAITH has saved thee."

20 And having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, "The KINGDOM of GOD comes not with outward show;

21 nor shall they say, 'Behold here! or there!' for, behold, † GOD'S ROYAL MAJESTY is among you."

12 Lev. xlii. 48.

14 Lev. xiii. 2; xiv. 2; Math. viii. 6; Luke v. 14.

21. lo—omit.

* 21. In this verse it has been found necessary to depart from the usual signification of the kingdom of God, the kingdom of God, and render as in the text. That this rendering is admissible and correct, see Note on Matt. iii. 2. Basileia here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Winer, on this Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the king is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps those Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which Josiah was by Jehoiada the priest. See the account, 2 Chron. xxi. 1—11."

εντος ὧμων ἐστιν. ²² Εἶπε δὲ πρὸς τοὺς μαθη-

τας· Ἐλευσόντας ἡμέραι, ὅτε ἐπιθυμήσετε μίαν

τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν· καὶ

οὐκ ὀφείθε. ²³ Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, ἢ,

ἰδοὺ ἐκεῖ· μὴ ἀπελθῆτε, μὴδὲ διωξήτε. ²⁴ Πᾶσι

γὰρ ἡ ἀστράπη, ἡ ἀστραπτουσα ἐκ τῆς ὑπ'

οὐρανοῦ, εἰς τὴν ὑπ' οὐρανὸν λαμπεῖ· οὕτως

ἔσται ὁ υἱὸς τοῦ ἀνθρώπου. ²⁵ [ἐν τῇ ἡμέρᾳ αὐτοῦ.]

²⁶ Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ

ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ²⁷ Καὶ

καθὼς ἐγενετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται

καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

²⁸ Ἦσαν οἱ, ἐπίνον, ἐγαμύνον, ἐξεγαμίζοντο, ἀχρι

τῆς ἡμέρας εἰσηλθῆ Νῶε εἰς τὴν κιβωτὸν· καὶ

ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

²⁹ Ὅμοιος καὶ ὡς ἐγενετο ἐν ταῖς ἡμέραις Λωτ·

ἦσαν οἱ, ἐπίνον, ἠγοράζον, πωλοῦν, ἐφύτευον,

φθοδομοῦν· ³⁰ ἢ δὲ ἡμέρᾳ ἐξῆλθε Λωτ ἀπὸ

Σόδομων, ἐβριξε πυρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ

ἀπώλεσεν ἅπαντας· ³¹ κατὰ ταῦτα ἔσται ὁ

ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀποκαλυπτέται.

³² Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δαυματος, καὶ

τα σκεῦη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβατὼ ἀραι

αὐτὰ· καὶ ὁ ἐν τῷ ἀγρῷ, ὅμοιος μὴ ἐπιστρέ-

ψατὼ εἰς τὰ οὐκίσω. ³³ Μνημονεύετε τῆς γυναί-

κος Λωτ. ³⁴ Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ

τοῦ Λωτ. ³⁵ Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ

²² And he said to the DISCIPLES, ²³ Days will come, when you will desire to see one of the DAYS of the SON of MAN, and you will not see it.

²⁴ ²⁵ And they will say to you, ²⁶ Behold, there! or ²⁷ behold, here! follow not.

²⁸ For as THAT LIGHTNING FLASHING out of ONE part under HEAVEN, shines to the OTHER part under HEAVEN; so will the SON of MAN be.

²⁹ But first he must suffer Much, and be rejected by this GENERATION.

³⁰ And as it was in the DAYS of Noah, so will it be also in the DAYS of the SON of MAN.

³¹ They were eating, they were drinking, they were marrying, they were giving in marriage, till the DAY that Noah entered the ARK, and the DELUGE came, and destroyed them all.

³² In like manner also as it was in the DAYS of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

³³ but ³⁴ on the DAY that Lot went out from Sodom, it rained Fire and Sulphur from HEAVEN, and destroyed them all.

³⁵ Thus will it be in the DAY when the SON of MAN is revealed.

³⁶ On THAT DAY, ³⁷ let not him who shall be on the ROOF, and his FURNITURE in the HOUSE, descend to take it away; and in like manner, let not him who shall be in the ³⁸ Field turn back.

³⁹ Remember Lot's WIFE.

⁴⁰ Whoever may seek to ⁴¹ save his LIFE, will

* VATICAN MANUSCRIPT.—22. Behold! or behold here! follow not. For.

DAY—omit.

22. Matt. ix. 15.

23. Mark viii. 31; ix. 31; x. 33; Luke ix. 22.

24. Gen. xix. 16, 24.

25. Matt. x. 30; xxi. 23; Mark viii. 35; Luke ix. 26; John x. 1, 25.

31. Field.

32. Mark xlii. 23; Luke xlii. 2.

33. Gen. vii. 19.

34. Gen. vii. 19.

35. Gen. vii. 19.

36. Mark xlii. 23; Luke xlii. 2.

37. Gen. vii. 19.

38. Gen. vii. 19.

39. Gen. vii. 19.

40. Gen. vii. 19.

34. In his

35. Mark xlii. 23; Luke xlii. 2.

36. Gen. vii. 19.

37. Gen. vii. 19.

38. Gen. vii. 19.

39. Gen. vii. 19.

σωσας, απολεισει αυτην· και ος εαν απολειψω
to save, will lose her; and whoever may lose
αυτην, ζωογονησει αυτην. ³¹ Λεγω υμιν· Ταυτη
her, will preserve her. I say to you: In this
τη νυκτι εσονται δυο επι κλινης μιας· εις παρα-
the night will be two on bed one; one will
ληφθησεται, και ο ετερος αφεθησεται. ³² Δυο
be taken, and the other will be left. Two
εσονται αληθουσας επι το αυτο· η μια παραληφ-
will be grinding on the same, the one will be
θησεται, και η ιτερα αφεθησεται. ³³ Και αποκα-
taken, and the other will be left. And an-
ριζοντες λεγουσιν αυτω· Που, κυριε· ³⁴ Ο δε
saying they said to him; Where, O Lord? He and
ειπερ αυτοις· Οπου το σωμα, εκει συναχθησονται
said to them; Where the body, there will be gathered
οι αετοι.
the eagles.

ΚΕΦ. ιη. 18.

¹ Ελεγε δε και παραβολην αυτοις, προς το
I spoke and also a parable to them, in order that
δεν παντοτε προσευχσθαι, και μη εκκακειν,
ought always to pray, and not to be weary,
² λεγων· Κριτης τις ην εν τινι πολει, τον θεον
saying: A judge certain was in a certain city, the God
μη φοβουμενος, και ανθρωπον μη εστρεφουμενος.
not fearing, and man not regarding.
³ Χρηρ δε ην εν τη πολει εκεινη· και ηρχετο
A widow was in the city that; and she went
προς αυτον, λεγουσα· Εκδικησον με απο του
to him, saying; Do justice me from the
αντιδικου μου. ⁴ Και ουκ ηθελησεν επι χρονον.
opponent of me. And not he would for a time.
Μετα δε ταυτα ειπε εν εαυτω· Εικαι τον θεον
Afterwards but thus he said in himself; If even the God
ου φοβουμαι, και ανθρωπον ουκ εστρεφουμαι·
not I fear, and man not regard:
⁵ διαγε το παρεχειν μοι κωεν την χρηραν ταυτην,
through this to render to me trouble the widow this,
εκδικησω αυτην· ινα μη εις τελος ερχομενη
I will do justice her; that not to and coming
ιγωνωσθαι με. ⁶ Ειπε δε ο κυριος· Ακουσατε,
she should grieve me. Said and the lord: Hear you,
τι ο κριτης της αδικιας λεγει. ⁷ Ο δε θεος
what the judge the unjust says. The and God
ου μη ποιησει την εκδικησιν των εκλεκτων
we not will do the justice for the chosen ones
αυτου των βουντων προς αυτον ημερας και
of himself these saying to him day and
νυκτες, και μακροθυμων εν αυτοις; ⁸ Λεγω
night, and biding long towards them? I say
υμιν, ος ποιησει την εκδικησιν αυτων εν ταχει.
to you, that he will do the justice for them in an instant.
Παλιν δ υιός του ανθρωπου ελθων αρα εδρασει·
But the son of the man coming indeed will he sit
την βασιν επι της γης;
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

³⁴ I tell you, in That night there will be two on a Bed; One will be taken, and the OTHER left.

³⁵ Two will be grinding together; the ONE will be taken, and the OTHER left."

³⁶ And answering, they said to him, "Where, Lord?" And HE said to them, "Where the BODY is, there also the EAGLES will be assembled."

CHAPTER XVIII.

¹ And he also spoke a Parable to them, to show that they ought to pray continually, and not be weary;

² saying, "There was a certain Judge in a certain City, who feared not GOD, nor respected Man.

³ And there was a Widow in that City; and she went to him, saying, 'Obtain justice for me against my OPPONENT.'

⁴ And he would not for a time; but afterwards he said within himself 'Though I fear not GOD nor regard Man;

⁵ yet, because this widow importunes me, I will do her justice, lest at last her coming should weary me!'"

⁶ And the LORD said, "Hear what the UNJUST JUDGE says;

⁷ and I will not GOD do justice for those CHOSEN ONES of his, who are crying to him Day and Night, and he is compassionate towards them?

⁸ I tell you, That he will speedily do them JUSTICE. But when the SON of MAN comes, will he find this BELIEF on the LAND?"

* Vatican Manuscript.—34. a Bed.

37. also will.

34. Matt. xiv. 40, 41; 1 Thes. iv. 17.
E. L. xii. 18. Eph. vi. 12
G. 1 Pet. iii. 4, 5.

35. Matt. xiv. 34.
37. Rev. vi. 16.

31. Luke x. 8.
32. A. B. C. x.

ου μη απολαβη πολλapλασιονα εν τη καιρω
not not may receive many times more in the season
τουτω, και εν τη αιωνι τη ερχομενη (ωνη)
this, and in the age the coming life
αιωνιον.
age-lasting.

31 Παραλαβων δε τους δωδεκα, ειπε προς
Having taken and the twelve, he said to
αυτους· Ιδου, αναβανομεν εις Ιεροσολυμα, και
them: Lo, we go to Jerusalem, and
τελεισθησεται παντα τα γεγραμμενα δια των
will be finished all the having been written through the
προφητων τη νυφ του ανθρωπου. 32 Παραδοθη-
prophets in the son of the man. He will be deliv-
σεται γαρ τοις εθνισι, και εμπαιχθησεται, και
ered up for to the Gentiles, and will be derided, and
υβρισθησεται, και εμπτυσθησεται. 33 και μας-
will be shamefully treated, and will be spit on: 34 και μας-
τιγασαντες αποκτεουσιν αυτων· και τη ημερα
been scourged they will kill him: and the day
τη τριτη αναστησεται. 35 και αυτοι ουδεν τον
the third he will stand up. And they not one of
των συνηκαν· και ην το ρημα τουτο εκκρυμμε-
these understood: and was the thing this having been hid-
νον απ' αυτων, και ουκ εγινωσκον τα λεγομενα.
den from them, and not they knew the things being spoken.

36 Εγγιζοντο δε εν τη εγγισειν αυτον εις Ιεριχου,
It happened and in the to draw nigh him to Jericho,
τυφλος τις εκαθητο παρα την οδον προσαιτων.
a blind man certain sat by the way begging.

37 Ακουσας δε οχλου διατορευομενου, εκυθνατο,
Hearing and a crowd passing along, he asked,

τι ειη τουτο; 38 Απηγγειλαν δε αυτω, οτι
what may be this? They told and him, that

Ιησους ο Ναζαραιος παρερχεται. 39 και εβουησε,
Jesus the Nazarene passes by. And he shouted,

λεγων· Ιησου, υιε Δαυιδ, ελεησον με. 40 και
saying: Jesus, Son of David, pity me. And

οι προαγοντες επιτιμων αυτω, ινα σιωπησιν.
those going before rebuked him, that he might be silent.

Αυτος δε πολλω μαλλον εκραζει· Τίς Δαυιδ,
He but much more cried out: O son of David,

ελεησον με. 41 Σταθεις δε ο Ιησους εκελευσεν
pity me. Stopping and the Jesus commanded

αυτον αχθηναι προς αυτον. Εγγισαντος δε
him, to be led to himself. Having come and

αυτου, επηρωτησεν αυτον, 42 * [λεγων·] Τι σοι
of him, he asked him, [saying:] What for thee

θελεις ποιησω· Ο δε ειπε· Κυριε, ινα ανα-
thou dost desire I should do? He and said: O Lord, that I may

βλεπω. 43 και ο Ιησους ειπεν αυτω· Αναβλε-
see again. And the Jesus said to him: See thou

ψον· η πιστις σου σεσωκε σε. 44 και παραχρημα
again: the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this time, and in the coming age eternal life."

31 And taking the twelve aside, he said to them, "Behold, we go up to Jerusalem, and All the THINGS WRITTEN through the PROPHETS, will be accomplished in the son of MAN."

32 For he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him: and the THIRD DAY he will rise again."

34 But they understood none of these things; and this MATTER WAS CONCEALED from them, and they did not recognize WHAT WAS SPOKEN."

35 And it occurred as he APPROACHED Jericho, a certain blind man sat begging by the ROAD.

36 And hearing a Crowd passing along, he inquired what it meant.

37 And they told him, "Jesus the NAZARENE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And THOSE GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And JESUS STOPPED, commanded him to be led to him, and having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And he said, "Master, to restore my sight."

42 And JESUS said to him, "Receive thy sight; thy FAITH has cured thee."

43 And instantly he saw

* VATICAN MANUSCRIPT.—41. saying—omit.

† 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32. ‡ 32. Matt. xxvii. 1, Luke xix. 41; John xviii. 28; Acts ii. 23. § 33. Luke ii. 35, 36; John x. 6, 21, 22. || 34. Matt. xx. 23; Mark x. 40. ¶ 42. Luke x. 42.

ανεβλεψε, και ηκολουθει αυτω, δοξαζων τον θεον και πανς ο λαος ιδων, εδωκεν αιων τῇ θειῃ. God, and all the people seeing, gave praise to the God.

ΚΕΦ. ΙΘ'. 10.

¹ Και ειτελθων διηρχετο την 'Ιεριχων. ² Και ιδων, αυτην ονοματι καλουμενος Ζακχαιος· και αυτοις ην αρχιτελωνης, και ουτος ην πλουσιος. ³ Και εζητει ιδειν τον 'Ιησουν, τις εστι· και ουκ ηδυνάτο απο του οχλου, οτι τη ηλικια μικρος ην. ⁴ Και προδραμην εμπροσθεν, ανεβη επι συκα. ⁵ Και προδραμην εμπροσθεν, ανεβη επι συκα. ⁶ Και ως ηλθεν επι τον τοπον, αναβλεψας ο 'Ιησους· * [ειδεν αυτον, και ειπε προς αυτον· Ζακχαε, σπευσας καταβηθι· σημερον γαρ εν τη οικῃ σου δει με μειναι. ⁷ Και σπευσας κατεβη, και υπεδεξατο αυτον χαिरων. ⁸ Και ιδοντες ακαντες διεγογγυζον, λεγοντες· 'Οτι παρ' αμαρτωλων ανδρι εισηλθε καταλυσαι. ⁹ Σταθεις δε Ζακχαιος ειπε προς τον κυριον· 'Ιησους, τα ημιση των υπαρχοντων μου, κυριε, διδωμι τοις πτωχεις· και ει τινος εμε, Οικου, δίδωμι τοις πτωχεις· και ει τινος εμε, Οικου, δίδωμι τοις πτωχεις· και ει τινος εμε, Οικου, δίδωμι τοις πτωχεις. ¹⁰ Ειπε δε προς αυτον ο 'Ιησους· 'Οτι σημερον σωτηρια τη οικῃ τούτῃ εγενετο· καθοτι και αυτος υιος Αβρααμ εστιν. ¹¹ Ηλθε γαρ ο υιος του ανθρωπου (ητισσαι και σωσαι το απολωλος. ¹² Ακουσωντες δε αυτων ταυτα, προσθεις ειπε παραβολην, δια το εγγυς αυτον ειναι Ιερουσαλημ, και δοκειν αυτοις, οτι παραχρημα υμιν, και τοις αλλοις, οτι παραχρημα υμιν.

again, and followed him, glorifying God; and all the people seeing it, gave Praise to God.

CHAPTER XIX.

1 And having entered, he was passing through JERICHO; 2 and beheld, a Man named Zaccheus, (he was rich, and a Chief Tribute-taker,) 3 sought to see who Jesus was, and could not on account of the crowd, for he was of low stature. 4 And running before, he went up on a sycamore, that he might see him; for that he was about to pass by. 5 And when Jesus came to the place, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy house." 6 And he hastened down, and received him rejoicing. 7 And seeing it, they all murmured, saying, "He has gone in to lodge with a Sinful man." 8 But Zaccheus standing up, said to the Lord, "Behold, Master, the half of my possessions I give to the Poor; and if I have extorted anything from any one, I will restore fourfold." 9 And Jesus said to him, "To-day has Salvation come to this house, since he also is a Son of Abraham." 10 "For the Son of man has come to seek and to save that which was lost." 11 And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the Kingdom of God

* Various Manuscripts.—4. PROPOB. 1. My possessions I give to the Poor.

5. Jesus. 2. Jesus.

5. saw him, and—omit.

1. Luke v. 26; Acts iv. 21; xl. 13. 11. 1. 1 Sam. x. 1. 3; 2 Sam. xii. 6. 12. 11.

17. Matt. ix. 11; Luke v. 26. 19. Rom. iv. 11, 12, 13; Gal. iii. 7.

18. Ex. 1. 19. 1. 11.

μελλει ἡ βασιλεια του θεου αναφαινεσθαι.
is about the kingdom of the God to appear.

12 Εἶπεν οὖν ἄνθρωπος τις ευγενης επορευθη
He said therefore: A man certain well-born went

εις χωραν μακραν, λαβειν ἐαυτῷ βασιλειαν, και
into a country distant, to receive for himself royal dignity, and

ὑποστρεψαι. 13 Καλεσας δε δεκα δουλους ἐαν-
to return. Having called and ten slaves of him-

του, εδωκεν αυτοις δεκα μνας, και ειπε προς
self, he gave to them ten minas, and he said to

αυτους· Πραγματευσασθε ἕως ερχομαι. 14 Οἱ
them: Do you business till I come. The

δε πολιται αυτου εμισουν αυτον, και απεστειλαν
but citizens of him hated him, and sent

πρεσβειαν οπισω αυτου, λεγοντες· Ου θελομεν
an embassy after him, saying: Not we are willing

τουτον βασιλευσαι ἐφ' ἡμας. 15 Και εγενετο
this to reign over us. And it happened

εν τῇ επανελθειν αυτον λαβορτα την βασιλειαν,
in the to return him having received the royal dignity,

και ειπε φωνηθηναι αὐτῷ τους δουλους τουτους,
and he ordered to be called to himself the slaves those,

οἱς εδωκε το αργυριον ἵνα γινῃ, τις τι
to whom he gave the silver: that he might know, what each

διεπραγματευσατο. 16 Παρεγενετο δε ὁ πρῶ-
had gained by trading. Came and the first,

τος, λεγων· Κυριε, ἡ μνα σου προσετηρησατο
saying: O lord, the mina of thee has gained

δεκα μνας. 17 Και ειπεν αὐτῷ· Εὖ, αγαθὸ δουλε·
is a mina. And he said to him: Well, O good slave:

ὅτι ἐν ελαχιστῷ πιστος εγενου, ἵσθι ἐξου-
because in least faithful thou hast been, be thou autho-

σιαν εχων επανυ δεκα πολειν. 18 Και ηλθεν
rity having over ten cities. And came

ὁ δευτερος, λεγων· Κυριε, ἡ μνα σου εποησε
the second, saying: O lord, the mina of thee has made

πεντε μνας. 19 Ειπε δε και τουτῷ· Και συ
five minas. He said and also to this: Also thou

γινου επανυ πεντε πολειν. 20 Και ἑτερος
to over five cities. And another

ηλθε, λεγων· Κυριε, ἰδου ἡ μνα σου, ἣν εἶχον
came, saying: O lord, is the mina of thee, which I had

αποκειμενην ἐν σουδαριῳ. 21 Εφοβουμην γαρ
being laid up in a napkin. I feared for

σε, ὅτι ἄνθρωπος αυστηρος εἰ· αἰρεις, ὁ
thee, because a man harsh thou art; thou takest up, who

οὐκ εθηκας, και θερισεις, οὐκ εσπειρας.
not thou didst lay down, and thou reapest, what not thou didst sow.

22 Λεγει δε αὐτῷ· Εκ του στοματος σου κρινω
He says and to him: Out of the mouth of thee I will judge

was about immediately to appear.

12 Therefore he said, 'A certain Man of noble

birth went into a distant Country to procure for him- self Royalty, and to return

13 And he called Ten of his Servants, and gave them Ten + Minas, and

said to them, 'Trade till I come.'

14 But his CITIZENS hated him, and sent an

Embassy after him, saying, 'We are not willing for this man to reign over us.'

15 And it occurred, that at his RETURN, having re-

ceived the ROYALTY, he ordered those SERVANTS to be called to him, to whom

he gave the SILVER, that he might know what they had gained by trade.

16 Then the FIRST came, saying, 'Sir, thy MINA has

gained Ten Minas.'

17 And he said to him, 'Well done, good Servant! because thou hast been

faithful in a very small matter, possess authority over Ten Cities.'

18 And the SECOND came, saying, 'Sir, thy

MINA has made Five Minas.'

19 And he said also to this, 'Be thou also over Five Cities.'

20 And the THIRD came, saying, 'Sir, behold thy MINA, which I had

laid up in a Napkin; because thou art a harsh

Man; thou takest up what thou didst not lay down,

and reapest what thou didst not sow.'

22 And he said to him, 'Out of thine own MOUTH

* VATICAN MANUSCRIPT.—13. they had gained.

17. Well done.

20. the THIRD.

† 19. Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassy after him, to petition and plead against him. But however he was confirmed in the kingdom of Judæa; and when he returned, took ample vengeance of his enemies and opposers.—NEWCOMB.

† 13. The LXX use the original word *manas* for the Hebrew *maneh* from which it is evidently derived, and it appears from Ezek. xiv. 12. to have here equal to sixty shekels. Now allowing the shekel with Dr. Pridesaux, to be three *chilims*, then the mina was equal to nine pounds English.—A. CLEVER. Horne makes the same equal to £3. 2s. 6d., or fifteen dollars.

‡ 17. Matt. xxv. 21; Luke xvi. 10.

‡ 21. Matt. xxv. 24.

‡ 22. Matt. xvi. 27.

σε, πούποτε δουλεῖ πῶς, ὅτι ἐγὼ ἀνθρώπος
 thee, O ever since, then haveest, that a man
 ἀνθρώπος εἰμι, αἰρῶν δ' οὐκ ἐθήκα, καὶ θερί-
 human am, taking up what not I laid down, and reap-
 ζων δ' οὐκ ἐσείρα·²³ καὶ διατί οὐκ ἐδώκας τὸ
 ing what not I sowed, and why not thou gavest the
 ἀργύριον μου ἐπὶ τὴν τραπεζάν, καὶ ἐγὼ ἐλθὼν
 silver of me on the table, and I coming
 συντοκῶν αὐτὴν ἐπείρα αὐτό;²⁴ Καὶ τοῖς παρῶ-
 with interest might have exacted it? And to those having
 τισιν εἶπεν· Ἀράγε αὐτὸν τὴν μίνα, καὶ
 stood by he said, Take you from him the mina, and
 δότε τῷ τὰς δέκα μίνας ἔχοντι.²⁵ (Καὶ εἰπὼν
 give you to the the ten minas having. (And they said
 αὐτῷ· Κύριε, ἔχει δέκα μίνας.)²⁶ Ἀγὼ * [γὰρ]
 to him, O lord, he has ten minas.) I say * [for]
 ὅμως ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ θε-
 to you that to every one the having will be given; from but
 τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει, ἀρθησεται * [ἀπ'
 of the not having, even what he has, will be taken [from
 αὐτοῦ.]²⁷ Πλὴν τοὺς ἐχθροὺς μου ἐκείνους,
 him.] But the enemies of me those,
 τοὺς μὴ θελήσαντας με βασιλεῦσαι ἐπ' αὐτοὺς,
 the not willing me to reign over them,
 ἀγαγέτε ὧδε, καὶ κατασφάζετε ἐμπροσθεν μου.
 bring you hither, and slay in presence of me.
²⁸ Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἐμπροσθεν,
 And having said these, he went before,
 ἀναβαίνων εἰς Ἱερουσόλυμα.²⁹ Καὶ ἐγένετο ὥς
 going up to Jerusalem. And it happened as
 ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ
 he drew near to Bethphage and Bethany, to the
 ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο
 mountain that being called of olive-trees, he sent two
 τῶν μαθητῶν αὐτοῦ,³⁰ εἰπὼν· Ἵναγέτε εἰς
 of the disciples of himself, saying; Go you into
 τὴν κατεναντίον κωμὴν ἐν ᾗ εἰσπορευόμενοι
 the over-against village, in which entering
 εὑρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς
 you will find a colt having been tied, on which no one
 κάθισεν· ἀνδρώπων καθίσας· λυσάντες αὐτόν
 sat; having loosed him
 ἀγαγέτε.³¹ Καὶ εἰς τὴν ὥραν ἐρώτα· Διατί
 bring you. And if any one you may ask; Why
 λυστε; ὁὐτως ἐρωτε * [αὐτῷ·] Ὅτι ὁ κύριος
 do you loose? thus say you [to him;] That the lord
 αὐτοῦ χρειᾶν ἔχει.³² Ἀπελθόντες δὲ οἱ ἀπεσ-
 of him need has. Having gone and those having
 τάλαντοι εὗρον, καθὼς εἶπεν αὐτοῖς.³³ Λυόν-
 denarii found, as he said to them. Loos-

I will judge thee, Wicked Servant. † Didst thou know that I am a harsh Man taking up what I laid not down, and reaping what I did not sow?
 23 Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?
 24 And he said to THOSE STANDING BY, 'Take from him the MINA, and give it to HIM who has † the TEN Minas.'
 25 (And they said to him, 'Sir, he has Ten Minas.')
 26 'I say to you, † That to EVERY ONE who HAS, more shall be given; and from HIM who HAS not, even what he has shall be taken away.
 27 But * THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'
 28 And having said these things, † he went on be-fore, going up to Jerusa-lem.
 29 † And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of * the DISCIPLES,
 30 saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him.
 31 And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'
 32 And THOSE who were SENT, went away, and found it even as he had told them.

* VATICAN MANUSCRIPT.—26. For—omit. 28. from him—omit. 27. THOSE.
 28. the disciples. 31. to him—omit.
 † Perhaps it would be well to supply the word gained here—"Give it to him who has gained, for I say to you, That to every one who has gained, shall be given; and to him who has not gained, even what he has received shall be taken away."—Clarke.
 † 22. Matt. xiv. 28. † 26. Matt. xiii. 12; xiv. 29; Mark iv. 25; Luke viii. 16.
 † 28. Mark x. 22. † 30. Matt. xxi. 1; Mark xi. 1.

των δε αυτων τον πωλον, ειπε οι κυριοι αυτου
ing and of them the colt, said the lords of him
προς αυτους· Τι λυετε τον πωλον· ³⁴Οι δε ειπον·
to them; Why loose you the colt? They and said:
‘Ο κυριος αυτου χρειαν εχει. ³⁵Και ηγαγον
The lord of him need has, And they led
αυτον προς τον Ιησουν· και επιρριψαντες εαυ-
him to the Jesus: and having thrown off them-
των τα ιματια επι τον πωλον, επεβιβασαν τον
αυτον the mantles on the colt, they set on the
Ιησουν. ³⁶Πορευομενου δε αυτου, υπεστρωννυσον
Jesus, Going and of him, they spread under
τα ιματια αυτων εν τη οδω. ³⁷Εγγιζοντες δε
the mantles of them in the way. Drawing near and
αυτου ηδη πρηνος ην καταβασει του ορους των
of him saw to the descent of the mountain of the
ελαιων, ηρξαντο αυταν το πληθος των μαθητων
olive-trees, began all the multitude of the disciples
χαιροντες αιειν τον Θεον φωνη μεγαλη περι
rejoicing to praise the God with a voice loud for
πασων ων ειδον δυναμεων, ³⁸Λεγοντες· Ευλογ-
all which they saw mighty works, saying: Worthy
ημενος ο ερχομενος βασιλευς εν ονοματι κυριου·
of blessing the coming king in name of Lord:
ειρηνη εν ουρανω, και δοξα εν υψιστοις. ³⁹Και
peace in heaven, and glory in highest. And
τινες των Φαρισαιων απο του οχλου ειπον προς
some of the Pharisees from the crowd said to
αυτον· Διδασκαλε, επιτιμησον τοις μαθηταις
him: O teacher, rebuke the disciples
σου. ⁴⁰Και αποκριθεις ειπεν * [αυτοις·] Λεγω-
of thee. And answering he said [to them:] I say
υμιν, οτι εαν ουτοι σιωπησωσιν, οι λιθοι κεκ-
to you, that if these should be silent, the stones will
ραζονται.
cry out.

⁴¹Και ως ηγγισεν, ιδων την πολιν, εκλαυσεν
And as he drew near, seeing the city, he wept
επ’ αυτην, λεγων· ⁴²‘Οτι ει εγνων και συ,
over her, saying: That if thou hadst known even thou,
* [και γε] εν τη ημερα * [σου] ταυτη, τα προς
[at least] in the day [of thee] this, the things to
ειρηνην σου· νυν δε κρυβη απο οφθαλμων
peace of thee; now but it is hidden from eyes
σου. ⁴³‘Οτι ηξουσιν ημεραι επι σε, και περι-
of thee. For will come days on thee, and will sur-
βαλουσιν οι εχθροι σου χαρακα σοι, και περικυκ-
throw around the enemies of thee a rampart to thee, and will sur-
λωσουσι σε, και συνεξουσιν σε παντοθεν· ⁴⁴και
round thee, and will press thee on every side; and
εδαφισουσιν σε, και τα τεκνα σου εν σοι·
will level with the ground thee, and the children of thee in thee.
και ουκ αφησουσιν εν σοι λιθον εως λιθου· ανθ’
and not they will leave in thee a stone on a stone, because

³³ And as they were
loosing the COLT, the owners
of it said to them,
“Why do you loose the
COLT?”

³⁴ And THEY said,
“Because the MASTER
wants him.”

³⁵ And they led it to
JESUS; and having cast
their own MANTLES on
the COLT, they set JESUS
on it.

³⁶ And as he was go-
ing, they spread their GAR-
MENTS on the ROAD.

³⁷ And when he was
now approaching, at the
DESCENT of the MOUNT of
OLIVE, all the MULTI-
TUDINE of the DISCIPLES
began to rejoice, and pra-
ise God with a loud VOICE, for
all the MIRACLES which they
had seen.

³⁸ saying, “Blessed be
the COMING KING in the
Name of Jehovah! Peace
in Heaven, and Glory in
the highest heaven.”

³⁹ And some of the
PHARISEES, among the
CROWD, said to him,
“Teacher, rebuke thy DIS-
CIPLES.”

⁴⁰ But answering he
said, “I tell you, That if
these should be silent,
the STONES would imme-
diately cry out.”

⁴¹ And as he drew near,
beholding the CITY, he
wept over it.

⁴² saying, “O, that thou
hadst known, even thou,
at this DAY, the THINGS
which are for thy Peace!
But now they are hidden
from thine Eyes.

⁴³ For the Days will
come on thee, when thine
ENEMIES shall throw a
Rampart around thee, and
enclose thee and press
thee in on every side,

⁴⁴ and will lay thee
level with the ground, and
thy CHILDREN in thee;
and they will not leave a
Stone upon a Stone in thee

* VATICAN MANUSCRIPT.—34. Because the MASTER,
least—omit. 42. of thee—omit.
† 35. 2 Kings ix. 13; Matt. xxi. 7; Mark xi. 7; John xii. 18.
‡ 36. 1 Sam. cxviii. 20; Luke xiii. 35. § 40. Hab. ii. 11.

40. to them—omit. 42. of
† 35. Matt xii 3
‡ 41. John xi 33

ὅτι οὐκ ἔγνω τον καιρον της επισκοπης σου.
didst not thou knowest the season of the visitation of thee.

42 Και εισελθων εις το ιερον, ηρξατο εκβαλλειν
And entering into the temple, he began to cast out
 τους πωλουντας * [εν αυτη και αγορα(ον)τας,]
those selling [in it and buying,]

43 λεγων αυτοις· Γεγρανται· “Ο οικος μου
saying to them; It is written, “The house of me

οικος προσευχης εστιν· υμεις δε αυτον επωη-
a house of prayer is, you but it made
 σατε σπηλαιον ληστων.” 44 Και ην διδασκων
a den of robbers.” And he was teaching

το καθ’ ημεραν εν τῷ ιερῷ· οἱ δε αρχιερεῖς και
the every day in the temple: the and high-priests and
 οἱ γραμματεῖς ἐζητουν αυτον απολεισαι, και οἱ
the scribes sought him to destroy, and the
 πρωτοι του λαου. 45 Και ουχ εδρισκον το τι
chief men of the people. And not finding that what

ποιησωσιν· ὁ λαος γαρ ὅλας ἐξεκρεματο αυτου
they might do: the people for all were very attentive him
 ακουων.
hearing.

ΚΕΦ. κ'. 20.

1 Και εγενετο εν μια των ημερων εκεινων
And it happened in one of the days those

διδασκοντος αυτου τον λαον εν τῷ ιερῷ, και
was teaching of him the people in the temple, and
 επαγγελιζομενον, απεστησαν οἱ αρχιερεῖς και
proclaiming glad tidings, stood by the high-priests and

οἱ γραμματεῖς συν τοις πρεσβυτεροις, 2 και
the scribes with the elders, and

ειπον προς αυτον, λεγοντες· Εἰπε ἡμιν, εν
said to him, saying: Say to us, by

ποιᾳ εξουσιᾳ ταυτα ποιεῖς; η τις εστιν ὁ
what authorizing these things doest thou? or who is he
 δους σοι την εξουσιαν ταυτην; 3 Απεκριθεις
giving place to them the authority this? Answering

δε ειπε προς αυτους· Ερωτησω υμας κγω ενα
will ask ye them: Will ask you also I one

λογον, και ειπατε μοι· 4 Το βαπτισμα Ιωαννου
word, and say ye to me: The dipping of John

εξ ουρανου ην, η εξ ανθρωπων; 5 Οἱ δε συνε-
from heaven was, or from men? They and rea-

λογισατο προς εαυτους, λεγοντες· Ὅτι εαν
said among themselves, saying: That if

ειπαμεν· Εξ ουρανου ερει· Διατι * [ουν] ουκ
we should say, From heaven he will say; Why [then] not
 ε πιστευσατε αυτω; 6 Εαν δε ειπαμεν· Εξ
I do not believe him? If and we should say, From

ανθρωπων· πᾶς ὁ λαος καταλιθασει ἡμας·
we, and the people will stone us,

πεισμενος γαρ εστιν, Ιωαννην προφητην
being there persuaded for him, John a prophet

εἶναι. 7 Και απεκριθησαν μη ειδεναι ποθεν.
said they answered not to have known whence.

because thou didst not know the SEASON of thy VISITATION.

42 And going into the TEMPLE, he began to expel THOSE who SOLD,

43 saying to them, “It is written, † My house * shall be a House of Prayer; † but you have made it a Den of Robbers.”

47 And he was teaching in the TEMPLE EVERY DAY; and † the HIGH-PRIESTS and the SCRIBES and the CHIEFS of the PEOPLE, were seeking to destroy him.

48 And they could not find HOW to do it, for all the PEOPLE were very attentive to hear him.

CHAPTER XX.

1 † And it occurred on one of * those DAYS, as he was teaching the PEOPLE in the TEMPLE, and proclaiming glad tidings, the HIGH-PRIESTS, and the SCRIBES, with the ELDERS came upon him,

2 and said to him, saying, “Tell us, † by What Authority thou doest These things? or who is HE that EMPOWERED thee?”

3 And answering he said to them, “I also will ask you * a Question; and answer me;

4 Was the IMMERSION of John from Heaven, or from Men?”

5 And THEY reasoned among themselves, saying, “If we say, ‘From Heaven,’ he will retort, ‘Why did you not believe him?’

6 But if we say, ‘From Men,’ all the PEOPLE will stone us; † for they are persuaded that John was a Prophet.”

7 And they answered, that they did not know whence it was.

* VULGATE MANUSCRIPT — 45. in it and buying—omit.

† 46. 47. 8. a Question. 8. then—omit.

† 46. Matt. xxi. 12; Mark vi. 11. 18.

† 47. viii. 27. 1. L. Matt. xxi. 23

† 48. 20; Luke vii. 27

46. shall be a house.

† 47. Mark xi. 18. John

† 48. Matt. xvi.

10 Καὶ ἐζητήσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
 And sought the high-priests and the scribes
 ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ
 to put on him the hands in this the
 ὥρᾳ· καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ,
 hour, but they feared the people; they knew for,
 ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.
 that to them the parable this he spoke.

11 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθε-
 And having watched they sent spies,
 τούς, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι,
 feigning themselves righteous to be,
 ἵνα ἐπιλαβόνται αὐτὸν λεγόν, εἰς τὸ παρα-
 that they might lay hold of him of a word, in order to the to de-
 δοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγε-
 liver up him to the rule and to the authority of the gov-
 μοτος. 12 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·
 over. And they asked him, saying,

Διδασκαλε, οἴδαμεν, ὅτι ὀρθῶς λέγεις καὶ
 O teacher, we know, that rightly thou speakest and
 διδάσκεις, καὶ οὐ λαμβάνεις προσωπὸν, ἀλλ' ἐπ'
 thou teachest, and not thou dost accept a countenance, but in
 ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. 13 Ἐξεί-
 truth the way of the God thou teachest. Is it
 τιν ἡμῖν Καίσαρι φόρον δύναι, ἢ οὐ; 14 Κατα-
 lawful for me to Caesar tax to give, or not? Pay-

ροῦναι δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς
 seeing but of them the craftiness, he said to
 αὐτοὺς· 15 [Τί με πειράζετε;] 16 Δεῖξάτε μοι
 them. [Why me tempt you?] Show you to me

ἑνναρίον· τίνας ἔχει εἰκόνα καὶ ἐπιγραφήν·
 a denarius; of whom hath it likeness and inscription?

17 Αποκριθέντες δὲ εἶπον· Καίσαρος. 18 Ὁ δὲ εἶπεν
 Answering and they said, Of Caesar. He said and
 αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καίσαρος, Καίσαρι·
 to them: Give you back the things of Caesar, to Caesar:

καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 19 Καὶ οὐκ ἰσχύσαν
 and the things of the God, to the God. And not they were able
 ἐπιλαβεῖσθαι αὐτὸν ῥήματος ἐναντίον τοῦ λαοῦ·
 to take hold of him of a word in presence of the people:
 καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ,
 and wondering at the answer of him,
 ἐγίνησαν.
 they were silent.

20 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,
 Approaching and some of the Sadducees,

οἱ ἀντιλεγόντες ἀνάστασιν μὴ εἶναι, ἐπερωτή-
 those denying resurrection not to be, asked
 ἑαυτοὺς, 21 λέγοντες· Διδασκαλε, Μωσὴς
 him, saying, O teacher, Moses

ἔγραψεν ἡμῖν, 22 ἐὰν τις ἀδελφὸς ἀποθῇ
 wrote for us, 23 if any one a brother should die
 ἔχων γυναῖκα, καὶ οὗτος ἀπέκρως ἀποθῇ, ἵνα
 having a wife, and this childless should die, that

ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξεί-
 the brother of him the wife, and should
 κείνην σπέρμα τῷ ἀδελφῷ αὐτοῦ. 24 Ἐπτα
 her as seed to the brother of himself. 25 Ἐπτα

10 In that very HOUR:
 the HIGH-PRIESTS and
 SCRIBES sought to lay
 HANDS on him, but they
 feared the PEOPLE; for
 they knew That he had
 spoken this PARABLE con-
 cerning them.

20 ¶ And watching him,
 they sent forth Spies, feign-
 ing themselves to be right-
 eous men, that they might
 take hold of His Speech,
 in order to DELIVER him
 up to the COMMAND and
 AUTHORITY of the GOV-
 ERNOR.

21 And they asked him,
 saying, "Teacher, we
 know That thou speakest
 and teachest correctly, and
 dost not partially re-
 spect personal Appearance,
 but teachest the WAY of
 God in Truth;

22 Is it lawful for us, or
 not, to pay Tribute to Ce-
 sar?"

23 But perceiving Their
 CUNNING, he said to them,

24 "Show me a Denar-
 ius. Whose Likeness and
 Inscription has it?" And
 THEY said, "Caesar's."

25 And he said to them,
 "Render, then, the THINGS
 of Caesar, to Caesar; and the
 THINGS of God, to God."

26 And they were not
 able to take hold of *a
 word before the PEOPLE;
 and they wondered at his
 ANSWER, and were silent.

27 ¶ Then some of the
 SADDUCEES, *who say
 there is no Resurrection,
 approaching, asked him,

28 saying, "Teacher,
 ¶ Moses wrote for us, 'If
 a man's brother should die,
 having a Wife, and *he be
 without children, that his
 BROTHER should take his
 WIFE, and raise up Off-
 spring to his BROTHER.'

* THE LATE MANUSCRIPT.—21. Why tempt you me—ours.
 22. and say that there is no Resurrection. 23. he be without.
 1. Matt. xxi. 12. 1. Matt. xxi. 16, Mark xii. 14. 1. Matt. xxi. 24.
 2. Matt. xxi. 24.

οὐν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα,
now brothers were; and the first having taken a wife,
ἀπεθάνεν ἀτεκνός. ³⁰ Καὶ * [ἐλαβεν] ὁ δευτερός

* [τὴν γυναῖκα, καὶ οὗτος ἀπεθάνεν ἀτεκνός.]
[the wife, and this died childless.]

³¹ Καὶ ὁ τρίτος ἐλαβεν αὐτὴν· ὡσαύτως δὲ καὶ
And the third took her; in like manner and also

οἱ ἑπτά· οὐ κατελίπον τέκνα, καὶ ἀπεθάνον·
the seven; not they left children, and died:

³² ὁ ἑβδόμος * [δὲ πάντων] ἀπέθανε καὶ ἡ γυνή.
Last [and of all] died also the woman.

³³ Ἐν τῇ οὐν ἀναστάσει, τίνος αὐτῶν γίνεται
In the therefore resurrection, of which of them will be

γυνή; οἱ γὰρ ἑπτά ἐσχον αὐτὴν γυναῖκα. ³⁴ Καὶ
a wife? the for seven had her a wife. And

* [ἀποκριθεὶς] εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ
[answering] he said to them the Jesus: The sons

τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται·
of the age this marry and are given in marriage

³⁵ οἱ δὲ καταξιώδεις τοῦ αἰῶνος ἐκείνου
those but having been accounted worthy of the age that

τύχει, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,
to obtain, and of the resurrection that out of dead ones,

οὔτε γαμοῦσιν, οὔτε ἐγαμίσκονται· ³⁶ οὔτε γὰρ
neither marry, nor are given in marriage: not for

ἀποθάνειν ἐτι δύναται· ἰσαγγελοὶ γὰρ εἰσι,
to die more are able: like angels for they are,

καὶ υἱοὶ εἰσι τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ
and sons they are of the God, of the resurrection sons

οὗτοι. ³⁷ Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μω-
being. That but rise the dead ones, even Mo-

σῆς ἐμνήσεν ἐπὶ τῆς βату, ὡς λέγει κύριος,
ses declared at the bush, when he calls a Lord,

τὸν θεὸν Ἀβραάμ, καὶ τὸν θεὸν Ἰσαὰκ, καὶ τὸν
the God of Abraham, and the God of Isaac, and the

θεὸν Ἰακώβ. ³⁸ Θεὸς δὲ οὐκ ἐστὶ νεκρῶν, ἀλλὰ
God of Jacob. A God now not he is of dead ones, but

ζῶντων· πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ Ἀποκριθεὶς
of living ones; all for to him live. Answering

δὲ τινες τῶν γραμματέων εἶπον· Διδάσκαλε,
and some of the scribes said, O teacher,

καλῶς εἶπας. ⁴⁰ Οὐκέτι δὲ ἐπὶ σέθεν ἐπερώτα
well thou hast spoken. No longer and they presumed to ask

αὐτὸν οὐδέν.
him nothing.

⁴¹ Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λεγούσι τὸν
He said and to them; How say they the

29 Now there were sev-
en Brothers; and the
first, having taken a
Wife, died childless.

30 And the second

31 and the third took
her; and in like manner
also the seven; they died
and left no Children.

32 And last, the woman
died also.

33 At the resurrection-
tion, therefore, To what
of them does she become a
Wife; for the seven had
her for a Wife."

34 And Jesus said to
them, "The children of
this age marry, and are
given in marriage;

35 but those deemed
worthy to obtain that
age, and that resurrec-
tion from the Dead, nei-
ther marry, nor are given
in marriage;

36 for they can do no
more; because they are
like angels; and are sons
of God, being sons of the
resurrection.

37 But That the dead
rise, even Moses has de-
clared.† at the bush, when
he calls Jehovah, "the
God of Abraham, and
the God of Isaac, and
the God of Jacob."

38 Now he is not a God
of the Dead, but of the
Living; † for to him all
are alive."

39 Then some of the
scribes answering, said
"Teacher, thou hast spoken
well."

40 * And they dared not
question him any more

41 And he said to them,
† "How do they say, that

* VATICAN MANUSCRIPT.—30, took—omit.

30, the wife, and this died childless—

omit. 32, And of all—omit.

34, answering—omit.

35, God.

37, God.

37, God.

40, For after.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section in the book of Exodus, commencing at chap. iii 2, where it is recorded that the angel of Jehovah appeared to Moses "in a flame of fire out of a bush." In Mark xii 24 we read, Jesus asks, "Have you not read in the book of Moses at the bush, how God spoke to him?" evidently alluding to the place or section where it was to be found—so ERICKE says—"The dead rise, even Moses has declared at the section of! The Bush when he calls Jehovah." &c. Now Moses could only be said to declare this by recording what the angel said—see the account in Exodus. † 38 To him who regards the future resurrection of his people—though it was present—"God, who makes alive the dead and calls things not in being to be though they were." Rom. iv. 17.

† 38. 1 Cor. xv. 42, 43; Rom. viii. 23; John iii. 1, † 41. Mark xxi 5; Mark xxi 24

Ἰησοῦν υἱὸν Δαυὶδ εἶναι: ⁴² Καὶ αὐτὸς Δαυὶδ
 Assumed name of David to be? And yet himself David
 ἄγει ἐν βιβλῷ ψαλμῶν. ⁴³ Εἶπεν δὲ κύριος τῷ
 says in a book of psalms; "Said the Lord to the
 ἐξ ὀπίθου μου. ⁴⁴ Καθὼν ἐξ δεξιῶν μου ἕως ἀνθ
 LORD of me; Sit thou at right hand of me till I may place
 τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου."
 I am enemies of thee a footstool of the feet of thee."
⁴⁵ Διὰ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς
 David therefore a Lord him calls, and how a son
 αὐτοῦ εἶπεν: ⁴⁶ Ἀκουentes δὲ πάντος τοῦ λαοῦ,
 of him he is? Hearing and all of the people,
 εἰπε τοῖς μαθηταῖς αὐτοῦ. ⁴⁶ Προσεχετε ἀπο
 he said to the disciples of himself; Beware of
 τῶν γραμματέων, τῶν βασιλευντων περιπατεῖν ἐν
 the scribes, and those wishing to walk in
 στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς
 robes, and loving salutations in the
 ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,
 markets, and seat seats in the synagogues,
 καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις. ⁴⁷ οἱ κατεσ-
 and seat places in the feasts; they do-
 θένουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφασί-
 thou the houses of the widows, and for show
 μακρα προσέχονταί· οὗτοι ληφσονται περισσο-
 long they may; these will receive greater
 τερὸν κρίμα.
 judgment.

ΚΕΦ. κα'. 21.

¹ Ἀναβλεψας δὲ εἶδε τοὺς βαλλούσας τὰ δῶρα
 Looking and he saw them casting the gifts
 αὐτὸν εἰς τὸ θησαυρικὸν πλουσίων. ² Εἶδε
 of them into the treasury rich ones. He saw
 δὲ ³ [καὶ] τινὰ χηρὰν πενιχρὰν βαλλούσαν ἐκεῖ
 and [also] a certain widow poor casting there
 δύο λεπτά. ⁴ καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν, ὅτι
 two lepta; and he said; Truly I say to you, that
 ἡ χηρὰ ἢ πτωχὴ αὐτῇ πλεον πάντων ἐβάλεν.
 the widow that poor this more of all has cast.
⁵ Ἀπ' αὐτῆς γὰρ οὗτοι ἐκ τοῦ περισσεύοντος
 All for they out of the abundance
 αὐτῆς ἐβάλον εἰς τὰ δῶρα ⁶ [τοῦ θεοῦ] αὐτῇ δὲ
 of them cast into the gifts [of the God,] she but
 ἐκ τοῦ ὑστερημάτων αὐτῆς πάντα τὸν βίον,
 out of the want of herself all the living,
 ὅς ἐστιν, ἐβάλεν. ⁷ Καὶ τινες λεγόντων περὶ
 what she said, she cast. And some speaking about
 τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασι
 the temple that with stones beautiful and offerings
 ἐκδοσθήσεται, εἶπε· ⁸ Ταῦτα ἃ θεωρεῖτε, ἐλευ-
 now observed, he said; These which you behold, will
 σονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ
 come days in which not will be left a stone upon
 λίθῳ, ὃς οὐ καταλυθήσεται. ⁹ Ἐκρωτησάν δε
 a stone, which not will be thrown down. They asked and

the MESSIAH is to be a Son of David?

⁴³ For David himself says in the Book of Psalms, ⁴⁴ Jehovah said to my LORD, sit thou at my Right hand, ⁴⁵ 'till I put thine ENEMIES underneath thy FEET.'

⁴⁶ David, therefore, calls him Lord, and how then is he "His Son?"

⁴⁷ Then in the hearing of all the PEOPLE he said to *the DISCIPLES,

⁴⁸ "Beware of THOSE SCRIBES who DESIRE to walk about in long robes, and to love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

⁴⁹ Those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment."

CHAPTER XXI.

¹ And looking up, he saw the RICH CASTING their GIFTS into the TREASURY.

² And he saw a Certain poor Widow casting in there Two † Lepta.

³ And he said, "I assure you, That this POOR WIDOW cast in more than all;

⁴ for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in All the LIVING that she had.

⁵ † And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

⁶ "As for these things which you behold, the Days will come, in which † there will not be † left here a Stone upon a Stone, that will not be thrown down."

* VARIANT MANUSCRIPT.—42. For David. 42. Lord. 44. His Son. 45. His

111. 112. 2. also—omit. 6 of God—omit.

† 1. in value about four mills, or nearly half a farthing.

† 42. Ps. cx. 1; Acts ii. 34. † 43. Matt. xxiii. 1; Mark xii. 28. † 44. Luke xi. 42. † 45. Matt. xxiii. 16. † 46. Matt. xii. 41. † 47. Matt. xxiv. 1; Mark xiii. 1. † 48. Luke xii. 44.

αὐτος, λεγοντες· Διδασκαλε, ποτε οὖν ταῦτα
him, saying; O teacher, when then these

εἶται; καὶ τί το σημεῖον, ὅταν μέλλῃ ταῦτα
will be? and what the sign, when may be about these

γινεσθαι; ὁ δὲ εἶπε· Βλέπετε, μὴ πλανηθῆτε.
to be done? He but said; Look you, not you may be deceived

Πολλοὶ γὰρ ελευσονται ἐπὶ τῷ ὀνόματι μου,
Many for will come in the name of me,

λεγοντες· Ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε.
saying; That I am, and the season has approached.

Μὴ *^[οὖν] πορευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ
Not ^[therefore] go you after them. When and

ἀκουσῆτε πολέμους καὶ ἀκαταστασίας, μὴ πτο-
you may hear of wars and commotions, not you may

ηθῆτε· δεῖ γὰρ ταῦτα γενεσθαι πρῶτον· ἀλλ'
be terrified; must for these come to pass first; but

οὐκ εὐθὺς τὸ τέλος. ¹⁰ Τότε ἔλεγον αὐτοῖς·
not immediately the end. Then he said to them;

Ἐγερθήσεται ἔθνος ἐπὶ ἐθνός, καὶ βασιλεία
Will rise a nation on a nation, and a kingdom

ἐπὶ βασιλείαν· ¹¹ σεισμοὶ τε μεγάλοι κατὰ τό-
on a kingdom; earthquakes and great in many

πους, καὶ λιμοὶ, καὶ λοιμοὶ εἰσονται· φοβητέ-
pests, and famines, and pestilences will be; fearful sights

τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα εἶσιν.
also and signs from heaven great will be.

¹² Πρὸ δὲ τούτων πάντων ἐπιβαλουσιν ἐφ' ὑμᾶς
Before but this all they will lay on you

τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδίδοντες
the hands of them, and they will persecute, delivering up

εἰς συναγωγὰς καὶ φυλάκας, ἀγομένους ἐπὶ
to synagogues and prisons, dragging to

βασιλεῖς καὶ ἡγεμόνας, ἵνα κεν τὸ ὄνομα τοῦ
kings and governors, on account of the name

μου. ¹³ Ἀποβήσεται δὲ ὑμῖν εἰς μαρτυρίον.
of me. It will turn out and to you for a testimony.

¹⁴ Θεσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμε-
Settle you therefore in the hearts of you, not to pre-

λίταν ἀπολογηθῆναι. ¹⁵ Ἐγὼ γὰρ ὤψω ὑμῖν
meditate to make a defence. I for will give to you

στόμα καὶ σοφίαν, ἥ οὐ δύνησονται ἀντεστῆναι ἢ
a mouth and wisdom, which not will be able to gainsay or

ἀντιστῆναι πάντες οἱ ἀντικείμενοί ὑμῖν. ¹⁶ Παρα-
resist all the opposites to you. You will

δοθήσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν,
be delivered up and also by parents, and brothers,

καὶ συγγενῶν, καὶ φίλων· καὶ θανατωσούνσιν ἐξ
and relatives, and friends; and they will put to death of

ὑμῶν. ¹⁷ Καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων
you. And you will be being hated by all

διὰ τὸ ὄνομα μου. ¹⁸ Καὶ θρήξῃ ἐκ τῆς κεφαλῆς
through the name of me. And a hair from the head

7 And they asked him, saying, "Teacher, when

then will these things be?" and - What will be the

sign when these things are about to be accomplished?"

8 And HE said, "See that you be not deceived;

for many will come in my NAME, saying, 'I am he,

and the TIME draws near,' go not after them.

9 And when you hear of Battles and Insurrections,

be not alarmed; for these things must first occur;

but the END comes not immediately."

10 "Then he said to them, "Nation will war

against Nation, and Kingdom against Kingdom:

11 "and in various Places there will be great

Earthquakes, and Famines, and Pestilences; there will

also Fearful sights and great Signs from Heaven:

12 "But before all these things they will lay the

hands on you, and persecute you, delivering you

to Synagogues and to Prisons, dragging you before

Kings and Governors as account of my NAME.

13 And it will turn out to you for a Testimony.

14 "Settle it in your hearts, therefore, not to

premeditate on your defence;

15 for I will give you Eloquence and Wisdom;

which All your Opponents will not be able to

gainsay, or resist.

16 And you will be delivered up even by Parents,

and Brothers, and Relatives, and Friends; and

some of you they will put to death.

17 And you will be hated by all on account of my

NAME;

18 But not a Hair of your HEAD will perish.

* VATICAN MANUSCRIPT.—9. therefore—omit. and in various Places Famines, and.

† 8 Matt. xxiv. 4; Mark xiii. 5; Eph. v. 6; 2 Thess. ii. 3. † 10. Matt. xxiv. 7. † 12. Acts iv. 3; v. 16; xii. 6; xvi. 26; xxi. 22. † 14. Matt. x. 19; xiii. 11; xii. 11. † 15. Acts vi. 10.

11. there will be great Earthquakes.

† 10. Matt. xxiv. 7. † 14. Matt. x. 19; xiii. 11; xii. 11. † 15. Acts vi. 10.

ἵνα οὐ μὴ ἀποληται. ¹⁹ Ἐν τῇ ὀπωμῇ ὁμων
of you not not will perish. In the patient endurance of you
κατασθε τὰς ψυχὰς ὁμων.
preserve you the lives of you.

²⁰ Ὅταν δὲ ἰδῇτε κυκλουμένην ὁμο στρατοπε-
Where and you may see surrounded by encampments
δυντὴν Ἱερουσαλὴμ, τότε γινώτε, ὅτι ἤγγικεν
the Jerusalem, then you may know, that has come near
ἡ ἐρημωσις αὐτῆς. ²¹ Τότε οἱ ἐν τῇ Ἰουδαίᾳ,

φύγετωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐ-
let them flee to the mountains; and those in midst of
τῆς, ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώραῖς, μὴ
be let them go out; and those in the country places, not
εἰσέρχωσθωσαν εἰς αὐτήν. ²¹ Ὅτι ἡμέραι ἐκδι-
let them enter into her. For days of

κρίσεως ἔσονται ἐσθι, ταῦ πλησθῆναι πάντα τὰ
re, times there are, of the to be fulfilled all the things
γεγραμμένα. ²² Οὐαί * [δε] ταῖς ἐν γαστρὶ ἐχού-
being been written. Woe [but] to the in womb hold-

σαι καὶ ταῖς θηλάζουσαις ἐν ἐκεῖναις ταῖς ἡμέ-
-g and to the giving suck in those the days,
ραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,
will be for distress great upon the land,

καὶ ὄργη τῇ λαῷ τούτῳ. ²⁴ καὶ πεσούνται
and wrath to the people this, and they will fall

σπαταὶ μαχαίρας, καὶ αἰχμαλωτίζουσιν
by edge of a sword, and they will be led captive

εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται
into all the nations; and Jerusalem will be

τεταμμένη ὑπὸ ἐθνῶν, ἀχρι πληρωθῶσι καιροὶ
broken down by Gentiles, till may be full fled seasons

ἐθνῶν. ²⁵ Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
of Gentiles. And will be signs in sun and moon

καὶ ἀστροῖς· καὶ ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν
and stars; and on the earth anguish of nations in

ἐντροπῇ ἤχους θαλάσσης καὶ σάλου· ²⁶ ἀποψυ-
complexity of a roar of sea and of tossing; faint-

χόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας
-g men from fear and expectation

τῶν ἐπιρχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις
of the things coming on the habitable; the for powers

τῶν οὐρανῶν σαλευθήσονται. ²⁷ Καὶ τότε οὐραν-
of the heavens will be shaken. And then they will

ται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένου ἐν νεφέλῃ,
see the son of the man coming in a cloud,

μετὰ δυνάμεως καὶ δόξης πολλῆς. ²⁸ Ἀρχομένων
with power and glory great. Beginning

δὲ τούτων γίνεσθαι, ἀναψύσατε καὶ ἐγάρτα
and of these to occur, raise yourselves and lift up

τὰς κεφαλὰς ὁμων· διότι ἐγγίξει ἡ ἀπολυτρώσις
the heads of you; because draws near the deliverance

ὁμων. ²⁹ Καὶ εἶπε παραβολὴν αὐτοῖς· Ἰδετε τὴν
of you. And he spoke a parable to them; See you the

συκὴν καὶ πάντα τὰ δένδρα· ³⁰ ὅταν προβαλῶσιν
fig tree and all the trees; when they shoot forth

¹⁹ By your patient
ENDURANCE preserve your
LIVES.

²⁰ † And when you see
JERUSALEM surrounded by
Encampments, then know
That its DESOLATION has
approached.

²¹ Then let those who
are in JUDAEA, flee to the
MOUNTAINS; let those
who are in the city, depart
out; and let not those
who are in the COUNTRY
PLACES enter it.

²² For these are Days of
Vengeance, † that All the
THINGS WRITTEN may be
ACCOMPLISHED.

²³ † But alas for the
PREGNANT and NURSING
WOMEN in Those DAYS!
for there will be great Dis-
tress on the LAND, and
Wrath against this PEOPLE.

²⁴ And they will fall by
the Edge of the Sword, and
be led captive into All the
NATIONS; and Jerusalem
will be trodden down by
Gentiles, † till * the Times
of Gentiles may be accom-
plished.

²⁵ † And there will be
Signs in the Sun and Moon
and Stars; and on the
EARTH Anguish of Nations
in Perplexity; * Roarings
of the Sea and Waves;

²⁶ Men fainting from
Fear and Apprehension of
the THINGS COMING on
the HABITABLE; † for the
POWERS of the HEAVENS
will be shaken.

²⁷ And then they will
see the SON of MAN † com-
ing in a Cloud with Power
and great Glory.

²⁸ When these things are
beginning to occur, raise
yourselves, and lift up your
HEADS; for your DELIV-
ERANCE is drawing near.

²⁹ And he spoke a Par-
able to them;— Behold the
FIG-TREE, and All the
TREES.

³⁰ When they now put

* VARIANT MANUSCRIPT.—22. But—omit.
the Times shall be those of the Gentiles. And

† 28. Matt. xxiv. 15; Mark xiii. 14.

† 29. Rom. xi. 26.

† 30. Matt. xxiv. 30; Rev. i. 7.

34. when they should be fulfilled; and
25. Roarings of the Sea.

† 22. Dan. ix. 26; Zech. xi. 1.

† 23. Matt. xxiv. 29; Mark xiii. 24; 2 Pet. iii. 10, 12.

† 24. Dan.

† 24. Dan.

† 25. Matt.

ἦδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι
now, beholding, from of yourselves you know, that
ἦδη εγγύς το θερος ἐστίν. ³¹ Οὐτὼ καὶ ὑμῖς,
now near the summer is. So also you,
ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε, ὅτι
when you may see these occurring, know you, that
εγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. ³² Ἀμὲν λέγω
near is the kingdom of the God. Indeed I say
ὑμῖν, ὅτι οὐ μὴ παρελθῇ ἡ γενεὰ αὕτη, ἕως
to you, that not not may pass away the generation this, until
ἀν πάντα γενήται. ³³ Ὁ οὐρανὸς καὶ ἡ γῆ
all may be done. The heaven and the earth
παρελευσονται· οἱ δὲ λόγοι μου οὐ μὴ παρελ-
shall pass away; the but words of me not not may pass

θῶσι. ³⁴ Προσεχετε δε ἑαυτοῖς, μήποτε βαρὴ
away. Take heed but to yourselves, lest should be

θωσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μεθρ,
burden of you the hearts with surfitting, and drunkenness,
καὶ μερμυγῇ βιωτικαῖς· καὶ αἰφνιδίως ἐφ' ὑμᾶς
and surmises of life; and suddenly on you
ἐπιστῇ ἡ ἡμέρα ἐκείνη. ³⁵ Ὡς παγὶς γὰρ ἐπε-
may come the day that. As a snare for it will

λευσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ προ-
comes on all those dwelling on face
σωπον πάσης τῆς γῆς. ³⁶ Ἀγρυπνεῖτε οὖν ἐν
of all of the earth. Watch you then in

παντὶ καιρῷ, δεόμενοι, ἵνα καταξιωθῇτε ἐκ-
every season, praying, that you may be accounted worthy to
φύγειν ταῦτα πάντα τὰ μέλλοντα γινέσθαι,
escape these all the things being about to occur,
καὶ σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
and to stand in presence of the son of the man.

³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῇ ἱερῇ διδασκῶν·
He was and the days in the temple teaching;

τὰς δὲ νύκτας ἐξερχομενὸς ἡλιζέτο· εἰς τὸ
the and nights going out he lodged in the
ὄρος τὸ καλούμενον ἐλαιῶν. ³⁸ Καὶ πᾶς ὁ
mountain that being called of olive-trees. And all the

λαὸς ὠρθρίζε πρὸς αὐτὸν ἐν τῇ ἱερῇ ἀκουεῖν
people came early to him in the temple to hear
αὐτοῦ. ΚΕΦ. κβ'. 22. ¹ Ἠγγίζε δὲ ἡ ἑορτὴ
him. Draw near now the feast

τῶν ἀζύμων, ἡ λεγομένη πάσχα· ² καὶ ἐζητοῦν
of the unleavened cakes, that being called pasover; and sought
οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πῶς ἀνελεῶσιν
the high-priests and the scribes, the how they might kill
αὐτὸν· ἐφοβούντο γὰρ τὸν λαόν. ³ Εἰσηλθε δὲ
him; they feared for the people. Entered and
σαταρὰς εἰς Ἰουδαν τὸν ἐπικαλούμενον Ἰσκαριώ-
adulterary into Judas that being surnamed Iscariot
τὴν, ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δωδεκά. ⁴ Καὶ
being of the number of the twelve. And

forth, observing it, you know of yourselves that the summer already is near.

³¹ Thus, also, when you see these events occurring, know that the kingdom of God is near.

³² Indeed I say to you, This generation will not pass away, till all be accomplished.

³³ The heaven and the earth will fail; but my words cannot fail.

³⁴ But; take heed to yourselves, lest your hearts be oppressed by Gluttony, and Drunkenness, and Anxieties of life, and that day should come unexpectedly upon you.

³⁵ For it will come, like a Snare, on All those dwelling on the Face of the Whole Land.

³⁶ Be you watchful; therefore, at all times, praying that you may be regarded worthy to escape All these things being about to occur, and to stand before the son of Man."

³⁷ Now he was teaching during the days in the temple, and going out at nights in that mountain which is called the Mount of Olives.

³⁸ And All the people came early to him in the temple to hear him.

CHAPTER XXII.

¹ Now; that feast of UNLEAVENED BREAD which is called the Pasover, was drawing near.

² And the high-priests and scribes sought how they might kill him; they feared the people.

³ And the Adulterary entered into that Judas, who was called Iscariot, who was of the number of the twelve.

* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape.
3. into that Judas, called Iscariot.

† 34. Rom xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7.
xiii. 34. † 37. John viii. 1, 2; Luke xii. 20.
‡ 3. Matt. xvi. 16; Matt. xiv. 10; John xiii. 2, 27.

† 36. Matt. xxiv. 42; xiv. 34; Mark x. 34.
‡ 1. Matt. xxvi. 2. Mark x. 34.

απελθων συνελαλησε τοις αρχιερεσιν και τοις στρατηγοις, το πως αυτον παραδωκει αυτοις.

⁵ Και εχαρησαν και συνεθεντο αυτω αργυριον. And they were glad, and agreed to him silver money. ⁶ Και εξομολογησε και εζητει ευκαιριαν τον παραδουαι αυτον αυτοις ατερ οχλου.

⁷ Ηλθε δε η ημερα των αζυμων, εν η Come and the day of the unleavened cakes, in which ειδει θυσιασαι το πασχα. ⁸ και απεστειλε ιτ is necessary to sacrifice the paschal lamb; and he sent

Πετρον και Ιωαννην, ειπων. Πορευθεντες ιτοιμασατε ημιν το πασχα, ινα φαγωμεν.

⁹ Οι δε πετρου και Ιωαννην, ειπων αυτω. Που θελεις ιτοιμασωμεν; ¹⁰ Ο δε said to him; Where with thou we make ready?

¹¹ Απεν αυτοις. Ιδου, εισελθοντων υμων εις την πολιν, συναντησει υμιν ανθρωπος κεραμιον εις την πολιν, συναντησει υμιν ανθρωπος κεραμιον

υδατος βαπτασαι. ακολουθησατε αυτω εις την οικιαν, ου εισπορευεται και ερειτε τω οικιο-
house, where he enters, and say you to the house

δεσποτη της οικιας. ¹² Λεγει σοι ο διδασκαλος. master of the house: Says to thee the teacher:

Που εστι το καταλυμα, οπου το πασχα μετα των μαθητων μου φαγω. ¹³ Κακεινος υμιν δεξει: the chamber where I may eat? And he to you will show

εργασιον μεγα εστρωμενον. εκει ιτοιμασατε. as rooms seven large having been furnished: there prepare you.

¹⁴ Ακολουθησαν δε εβρον καθως ειρηκεν αυτοις. And they followed even as he had said to them:

και ιτοιμασαν το πασχα. and they prepared the pasover.

¹⁵ Και οτε εγενετο η ωρα, ανεψεν, και οι αυτους. Επειθυμια επειθυμησα τουντο το πασχα. And when came the hour, he reclined, and the apostles apostles with him.

¹⁶ Και ειπε προς αυτους. Επειθυμια επειθυμησα τουντο το πασχα. With desire I have desired this the pasover φαγειν μεθ υμων, προ του με παθειν. ¹⁷ Λεγω to eat with you, before the me to suffer. I say

γαρ υμιν, οτι [ουκετι] ου μη φαγω εξ αυτου, for, to you, that [no more] not eat I may eat of it, εις οτου πληρωθη εν τη βασιλεια του θεου. till it may be fulfilled in the kingdom of the God.

¹⁸ Και δεξαμενος ποτηριον, ευχαριστησας ειπε. and having taken a cup, having given thanks he said.

4 And he went and talked with the HIGH-PRIESTS and OFFICERS, how he might deliver him up to them.

5 And they were glad, and agreed to give him Money.

6 And he consented, and sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 ¶ Now the DAY of UNLEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

8 And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

9 And THEY said to him, "Where dost thou wish that we prepare for thee to eat the PASSOVER?"

10 And HE said to them, "Behold, as you enter the city, a Man carrying a Pitcher of Water will meet you; follow him into the house where he enters.

11 And you shall say to the MASTER of the house, 'The TEACHER says to thee, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?'

12 And he will show you a large Upper-room furnished ready; there prepare."

13 And they went, and found all even as he had said to them; and they prepared the PASSOVER.

14 ¶ And when the HOUR came, he reclined, and the APOSTLES with him.

15 And he said to them, "I have earnestly desired to eat THIS PASSOVER with you before I suffer;

16 for I say to you, I will not eat of it, till it shall be fulfilled in the KINGDOM of God."

17 And taking a Cup, having given thanks, he

* Γενεσιν Μανουσχιτ.—8. prepare for thee to eat the PASSOVER. 11. the APOSTLES with him. 12. no more—eat. 13. the same, till.

† 1 Matt. xxvi. 17; Mark xiv. 12.

‡ 14. Matt. xxvi. 20; Mark xiv. 17.

λαβετε τούτο, και διαμερισατε έαυτοις. ¹⁸ Λεγων
Take you this, and divide you among yourselves. I say
γαρ υμιν, οτι ου μη πια απο του γεννηματος
for to you, that not not I may drink of the product
της αμπελου, εως οτου η βασιλεια του θεου
of the vine, till the kingdom of the God
ελθω. ¹⁹ Και λαβων αρτον, ευχαριστησας
may come. And having taken also, having given thanks

εκλασε, και εδωκεν αυτοις, λεγων· Τούτο εστι
he broke, and gave to them, saying: This is

το σωμα μου, το υπερ υμων διδομενον· τούτο
the body of me, that is behalf of you being given: this

ποιετε εις την εμην αναμνησιν. ²⁰ Πσαντως
do you in the my remembrance. In like manner

και το ποτηριον, μετα το δειψησαι, λεγων·
also the cup, after the supper, saying:

Τούτο το ποτηριον, η καινη διαθηκη εν τη
this the cup, the new covenant in the

αιματι μου, το υπερ υμων εκχυρομενον. ²¹ Πλην
blood of me, that in behalf of you being poured out. But

ιδου, η χειρ του παραδιδωτες με μετ' εμου επι
lo, the hand of the delivering up me with mine on

της τραπεζης. ²² Και ο μιν υιος του ανθρωπου
the table. And the indeed son of the man

πορευεται κατα το ερισμενον· πλην ουαι
goes away according to that having been appointed, but woe

τη ανθρωπη εκεινη, δι' ου παραδιδεται.
to the man that, through whom he is delivered up.

²³ Και αυτοι ηρξαντο συζητειν προς εαυτους, το
And they began to inquire among themselves, the

τις αρα ειη εξ αυτων ο τούτο μελλον πρασ
which then it could be of them the this being about to
σειν.

²⁴ Εγενετο δε και φιλονεικια εν αυτοις,
There had been and also a strife among them,

το, τις αυτων δοκει ειναι μειζων. ²⁵ Ο δε
the, which of them thinks to be greater. He but

ειπεν αυτοις· ΟΙ βασιλεις των εθνων κυριευου
said to them; The kings of the nations exercise lordship

σιν αυτων· και οι εξουσιαζοντες αυτων, ευερ
over them; and those having authority of them, bene-

γεται καλουνται. ²⁶ Τμεις δε ουχ ούτως· αλλ'
factor are called. You but not so; but

ο μειζων εν υμιν, γενεσθω ως ο νεωτερος· και
the greater among you, let him become as the younger; and

ο ηγουμενος, ως ο διακωνων. ²⁷ Τις γαρ μει
the governor, as he serving. Which for greater?

ζων, ο ακακειμενος, η ο διακωνων, ουχι ο
he reclining, or he serving? not he

ακακειμενος· εγω δε ειμι εν μεσση υμων ως ο
reclining? I but am in midst of you as he

said, "Take this, and divide it among yourselves,

18 for: I say to you, I will not drink of the product of the vine, till the kingdom of God shall come."

19: And taking a loaf, and having given thanks, he broke it, and gave to them, saying, "This is that body of mine which is given for you; do this in my remembrance."

20 In like manner also the cup, after the supper, saying, "This cup is the new Covenant in my blood, that in your behalf being poured out."

21: But, behold, the hand of him who delivers me up is with mine on the table."

22: For indeed the son of man is going away, according to that which has been appointed; but woe to that man by whom he is delivered up!"

23 And they began to inquire among themselves, which of them it could be who was about to do this.

24: And there was also a Contention among them, which of them should be thought the greater."

25: And he said to them, "The kings of the nations exercise dominion over them; and those having authority over them are styled Benefactors."

26 But you must not be so; but let the greater among you become as the lesser, and the governor as he who serves."

27 For who is greater, he who reclines, or he who serves? Is not he who reclines? but I am among you as he who serves."

28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* VATICAN MANUSCRIPT.—18. from HENCKSFORTH. 21. for indeed.
25. Benefactor, Benefactor, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—Scherpe.
18. Matt. xvi. 29. Mark xiv. 25. 13. 1 Cor. xi. 24. 27. 1 Tim. iii. 9.
Mark xvi. 21, 23. Mark xiv. 18; John xii. 21, 26. 24. Mark ix. 34, Luke ix. 46.
15 Matt. xx. 25; Mark x. 42.

³⁹ Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ εἶθος εἰς
And going out he went according to the custom to
τὸ ὄρος τῶν ελαιῶν· ἠκολούθησαν δὲ αὐτῷ
the mountain of the olive-trees: followed and him
καὶ οἱ μαθηταὶ αὐτοῦ. ⁴⁰ Γενομένου δὲ ἐπὶ τοῦ
also the disciples of him. Having come and to the

τοποῦ, εἶπεν αὐτοῖς· Προσευχεσθε μὴ εἰσελθεῖν
place, he said to them: Pray you not to enter
εἰς πειρασμόν. ⁴¹ Καὶ αὐτὸς ἀνεσπασθὲν ἀπ'
into temptation. And he was withdrawn from
αὐτῶν ὥστε λίθου βολὴν, καὶ θεὸς γὰρ γινέσθαι
them about of a stone throw, and having placed the hands

προσηύχετο, λέγων· ⁴² Πάτερ, εἰ βούλει παρα-
he prayed, saying: O father, if thou art willing to take
γεῖν μοι τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλην μὴ
away the cup this from me: but not

το θέλημα μου, ἀλλὰ τὸ σὸν γινέσθω. ⁴³ [Ἰδὼν
the will of me, but the thing he done. (Appared
δὲ αὐτῷ ἀγγέλους ἀπ' οὐρανοῦ, ἐνίσχυον αὐτόν.
and to him angels from heaven, strengthening him.

⁴⁴ Καὶ γινόμενος ἐν ἀγωνίᾳ, ἐκτενεστέρον
And being in agony, very earnestly
προσηύχετο. Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὥστε
he prayed. Was and the sweat of him like

θρομβοὶ αἱμάτων καταβαίνοντες ἐπὶ τὴν γῆν.]
clots of blood falling down to the ground.]
⁴⁵ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς
And having stood up from the prayer, coming to
τοὺς μαθητάς, εὗρεν αὐτοὺς κοιμῶντας ἀπὸ
the disciples, he found them sleeping from

τῆς λυπῆς· καὶ εἶπεν αὐτοῖς· ⁴⁶ Τί καθεύδετε;
the grief: and he said to them: Why sleep you?
ἀναστάντες προσευχεσθε, ἵνα μὴ εἰσελθῆτε εἰς
having stood up pray you, that not you may enter into

πειρασμόν.
temptation.
⁴⁷ Ἐτι * [δὲ] αὐτοῦ λαλοῦντες, ἰδοὺ ὄχλος,
While [and] of him speaking, lo a crowd,
καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προσηύ-
and he being called Judas, one of the twelve, went

χετο αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ φιλεῖν
before them, and drew near to the Jesus to kiss
αὐτόν. ⁴⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα,
him. The but Jesus said to him, Judas,
φιληματὶ τὸν υἱὸν τοῦ ἀνθρώπου παραδίδεις;
with a kiss the son of the man betrayest thou?

⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτοῦ τὸ ἐσόμενον, εἶπον
Seeing and those about him the was going to be, said
* [αὐτῷ·] Κύριε, εἰ καταξομεν ἐν μαχαίρᾳ;
to him:] O Lord, if shall we strike with a sword?

⁵⁰ Ἰδόντες δὲ οἱ περὶ αὐτοῦ τὸ ἐσόμενον, εἶπον
Seeing and those about him the was going to be, said
* [αὐτῷ·] Κύριε, εἰ καταξομεν ἐν μαχαίρᾳ;
to him:] O Lord, if shall we strike with a sword?

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* [αὐτῷ·] Κύριε, εἰ καταξομεν ἐν μαχαίρᾳ;
to him:] O Lord, if shall we strike with a sword?

⁵² Ἰδόντες δὲ οἱ περὶ αὐτοῦ τὸ ἐσόμενον, εἶπον
Seeing and those about him the was going to be, said
* [αὐτῷ·] Κύριε, εἰ καταξομεν ἐν μαχαίρᾳ;
to him:] O Lord, if shall we strike with a sword?

³⁹ ; And going out, he
went according to his cus-
tom to the MOUNT of OL-
IVES; and his DISCIPLES
also followed him.

⁴⁰ And having arrived
at the PLACE, he said to
them, " Pray that you may
not enter into Trial."

⁴¹ And he retired from
them about a stone's throw
and kneeling down, he
prayed, saying,

⁴² " Father, if thou art
willing, take away * This
Cup from me; yet not my
WILL, but THINE be done."

⁴³ † [And there appeared
to him an Angel from Hea-
ven, strengthening him.

⁴⁴ And being in AGONY,
he prayed very earnestly;
and his SWEAT was like
Clots of Blood falling down
to the GROUND.]

⁴⁵ And rising from
PRAYER, and coming to the
DISCIPLES, he found them
sleeping from GRIEF,

⁴⁶ and said to them,
" Why do you sleep? And
and pray that you may
not enter into Trial."

⁴⁷ And while he was yet
speaking, † behold a Crowd,
and HE who was CALLED
Judas, one of the TWELVE,
perceded them, and drew
near to JESUS to kiss him.

⁴⁸ But * Jesus said to
him, " Judas, dost thou be-
tray the SON of MAN with
a Kiss?"

⁴⁹ And THOSE about
him perceiving WHAT was
about TRANSPIRING, said,
" Master, shall we strike
with the Sword?"

* VATICAN MANUSCRIPT.—42. This Cup.
43. Jesus.

42. 44.—omit.

47. And—omit.

† 48. There is no mention of this circumstance in any of the other Evangelists: and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiouness; and they are both wanting in the Greek fragments published by Dr. Ford. They are however extant in such a vast number of MSS. Versions and Fathers, as to leave no doubt with most critics, of their authenticity.—Thom. Orlinbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

‡ 49. Matt. xxvi. 39; Mark xiv. 33; John xviii. 1.
41; John xviii. 2.

‡ 47. Matt. xvi. 47; Matt. xiv.

⁵⁰ Καὶ ἐπάταξεν εἰς τὴν ἐξ αὐτῶν τὸν δούλον τοῦ
And struck one a certain of them the slave of the
ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τοῦ δεξιῶν.
high-priest, and cut off of him the ear the right.

⁵¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐὰν ἐὼς
Answering and the Jesus said; Let you be till
ταῦτα. Καὶ ἄψαμνος τοῦ ὠτίου αὐτοῦ, ἰασάτο
this. And touching the ear of him, he healed

αὐτόν. ⁵² Εἰπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενέ-
him. Said and the Jesus to those having

μένους ἐν αὐτῷ ἀρχιερεῖς, καὶ στρατηγούς τοῦ
come on him high-priests, and officers of the
ἱεροῦ, καὶ πρεσβυτέρους· Ὅτι ἐτι ληστὴν ἐξελη-
temple, and elders; As on a robber you have

λυθεὶς μετὰ μαχαίρων καὶ ξυλῶν· ⁵³ καθ' ἡμέραν
come out with swords and clubs, every day

ἐγὼς μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε
house of me with you in the temple, not you did stretch out

τὰς χεῖρας ἐν ἐμῇ· ἀλλ' αὕτη ὕμῶν ἐστὶν ἡ
the hands on me; but this of you it is the

ὥρα, καὶ ἡ ἐξουσία τοῦ σκοτοῦς.
hour. And the authority of the darkness.

⁵⁴ Σηλαβόντες δὲ αὐτὸν ἠγάγον, καὶ εἰσηγά-
Having seized and him they led, and brought

γόν αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ
him into the house of the high-priest. The but

Πέτρος ἠκολούθει μακροθεν. ⁵⁵ Ἀφάντων δὲ
Peter followed at a distance. Having kindled and

πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συνεκάθισαν
a fire in midst of the court, and having sat down

αὐτῶν, ἐκάθιστο ὁ Πέτρος ἐν μέσῳ αὐτῶν.
of them, sat the Peter in midst of them.

⁵⁶ Ἰδούσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς
Seeing and him a maid-servant certain sitting by

τὸ φῶς, καὶ πτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος
the light, and looking steadily to him, she said; Also this

σὺν αὐτῷ ἦν. ⁵⁷ Ὁ δὲ ἠρησάτο * [αὐτόν,]
with him was. He but denied [him,]

λέγων· Γυναί, οὐκ οἶδα αὐτόν. ⁵⁸ Καὶ μετὰ
saying; O woman, not I know him. And after

βραχυ ἄλλος ἰδὼν αὐτόν, εἶπε· Καὶ σὺ ἐξ
a little another seeing him, said; Also thou of

αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἀνθρώπε, οὐκ
them art. The but Peter said; O man, not

οἶδα. ⁵⁹ Καὶ διαστασῆς ὥστε ὥρας μίας, ἄλλος
I am. And having interposed about hour one, another

τε διωχυρίζετο, λέγων· Ἐν ἀληθείας·
was considerably affirmed, saying; In truth also

οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖος ἐστίν.
this with him was; also for a Galilean he is.

⁶⁰ Εἰπε δὲ ὁ Πέτρος· Ἀνθρώπε, οὐκ οἶδα ὃ λέ-
Said but the Peter; O man, not I know what thou

γῶς. Καὶ παραχρῆμα, ἐνὶ λαλούντος αὐτοῦ,
amart And immediately, while speaking of him,

⁵⁰ And † one of them struck the SERVANT of the HIGH-PRIEST, and cut off His RIGHT EAR.

⁵¹ But * Jesus answering said, "Let this suffice;" And he touched * his EAR, and healed him.

⁵² † Then Jesus said to the HIGH-PRIESTS, and Officers of the TEMPLE, and Elders, who were COMING against him, "As in pursuit of a Robber, have you come with Swords and Clubs to take me?"

⁵³ When I was with you every day in the TEMPLE, you did not stretch out your HANDS against me; † but this is YOUR HOUSE, and the POWER of DARK-NESS."

⁵⁴ Then having seized him, they led him away, and brought him to the house of the HIGH-PRIEST. † But PETER followed at a distance.

⁵⁵ † And they having kindled a Fire in the Midst of the COURT, sat down together, and PETER sat down among them.

⁵⁶ And a certain Maid-servant seeing him sitting by the LIGHT, and looking steadily at him, she said, "This man also was with him."

⁵⁷ But HE denied, saying, "Woman, I do not know him."

⁵⁸ † And after a little, another saw him and said, "Thou also art one of them." And PETER said, "Man, I am not."

⁵⁹ And about an HOUR having intervened, another confidently affirmed, saying, "In Truth this man was also with him; for he is also a Galilean."

⁶⁰ And PETER said, "Man, I know not what thou sayest." And immediately, while he was

* VARIANTS MANUSCRIPTS.—51. JESUS.

51. the HAB.

57. him—omit.

† 50. Matt. xvi. 51; Mark xiv. 47; John xviii. 10.

† 52. Matt. xxvi. 55; Mark xiv. 60.

51. John xii. 57.

† 54. Matt. xvi. 58; John xviii. 15.

† 55. Matt. xxvi. 71; Mark xiv. 60; John xviii. 25.

57. Matt. xiv. 60; John xviii. 17, 18.

† 58. Matt. xxvi. 71; Mark xiv. 60; John xviii. 25.

ἔφηνησεν ἀλεκτορ. ⁶¹ Καὶ στραφεὶς ὁ κυριος
crow a cock. And having turned the Lord
ἐνεβλεψε τῷ Πέτρῳ· καὶ ὑπεμνησθῇ ὁ Πέτρος
looked to the Peter; and was reminded the Peter
τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν
of the word of the Lord, as he said to him; That before
ἀλεκτορὰ φωνῆσαι, ἀπαρνήσῃ με τρίς. ⁶² Καὶ
a cock to crow, thou mayest deny me thrice. And
ἐξελθὼν ἔξω, ἐκλαυσε πικρῶς. ⁶³ Καὶ οἱ ἄνδρες
going out, he wept bitterly. And the men
οἱ συνεχόντες τὸν Ἰησοῦν, ἐνεκαίον αὐτῷ,
those having in custody the Jesus, mocked him,
δερνόντες· ⁶⁴ καὶ περικαλύψαντες αὐτὸν, * [ἐτυν-
scourging; And having blindfolded him, [they
τον αὐτοῦ τὸ πρόσσωπον,] καὶ ἐκπρωτῶν αὐτὸν,
struck of him the face; and they asked him,
λεγοντες· Προφητεύσον, τίς ἐστὶν ὁ παῖς σου;
saying; Prophecy, who is he striking
σε; ⁶⁵ Καὶ ἑτέρα πολλὰ βλασφημούντες ἔλεγον
thee? And other many blaspheming they spoke
εἰς αὐτὸν.
against him.

⁶⁶ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρῶ-
And as it became day, were assembled the elder-
βυτεριον τοῦ λαοῦ, ἀρχιερεὶς τε καὶ γραμ-
ship of the people, high-priests and and scribes,
ματεῖς, καὶ ἀπηγάγον αὐτὸν εἰς τὸ συνέδριον
and brought him into the sanhedrim
ἐαυτῶν, ⁶⁷ λεγοντες· Εἰ σὺ εἶ ὁ Χριστός, εἰπε
of themselves, saying; If thou art the Anointed, tell
ἡμῖν. Εἶπε δὲ αὐτοῖς· Εὰν ὅμην εἰπῶ, οὐ μὴ
us. He said and to them; If to you I tell, not not
πίστευσήτε· ⁶⁸ εἰ δὲ * [καὶ] ἐρωτήσω, οὐ μὴ
you will believe; If but [also] I ask, not not
ἀποκριθῆτε * [μοι, ἢ ἀπολύσῃτε.] ⁶⁹ Ἀπὸ τοῦ
[me, or would loose.] From of the
νυν ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καθημενος ἐκ
now shall be the son of the man sitting at
δεξιῶν τῆς δυναμὸς τοῦ θεοῦ. ⁷⁰ Εἶπον δὲ
right hand of the power of the God. Said and
πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς
all; Then thou art the son of the God? He said to
αὐτοὺς ἐφῆ· Ὅτι λέγετε· ὅτι ἐγὼ εἰμι.
them said; You say; that I am.
⁷¹ Οἱ δὲ εἶπον· Τί ἐτι χρειαζόμεν μαρτυρίας;
They said; What further need have we of testimony?
Ἀυτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος
ourselves for we have heard from the mouth
αὐτοῦ. ΚΕΦ. κγ'. 23. ¹ Καὶ ἀναστὰς ἅπας
of him. And having stood up whole
τὸ πλῆθος αὐτῶν, ἡγάγον αὐτὸν ἐπὶ τὸν Πι-
the multitude of them, they led him to the Pi-
λάτον.
late.

² Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λεγοντες·
They began and to accuse him, saying;

yet speaking, the cock
crow.

⁶¹ † And the Lord, turn-
ing, looked on PETER; and
PETER was reminded of the
DECLARATION of the
LORD, how he said to him,
"Before a Cock * crows
To-day, thou shalt deny
me thrice."

⁶² And going out, he
wept bitterly.

⁶³ And THOSE MEN who
had * him in CUSTODY, C-
ricted and beat him;

⁶⁴ and having blind-
folded him, they asked him,
saying, "Divine who is he
that STRUCK thee?"

⁶⁵ And many other
things they blasphemously
spoke against him.

⁶⁶ † And when it was
Day, the ELDERSHIP of the
PEOPLE, both High-priests
and Scribes, were assem-
bled, and they led him into
their SANHEDRIM, saying,

⁶⁷ "If thou art the
MESSIAH, tell us." And
he said to them, "If I re-
form you, you will not be-
lieve;

⁶⁸ and if I interrogate,
you will not answer.

⁶⁹ * But from this TIME
the SON of MAN will sit
on the Right hand of the
POWER of GOD."

⁷⁰ And they all said,
"Thou art, then, the SON
of GOD?" And he said to
them, "You say; I am."

⁷¹ And they said, "What
further need have we of
Testimony? since we our-
selves have heard thus from
his own MOUTH."

CHAPTER XXIII.

¹ And † the Whole MUL-
TITUDE of them rising up,
led him to PILATE.

² And they began to ac-
cuse him, saying, "We

* VATICAN MANUSCRIPT. — 61. crows To-day, thou shalt. 62. him. 63. struck him on the face and — omit. 64. also — omit. 65. me, or would loose — omit. 66. But from this TIME.

† 61. Matt. xxvi. 73; Mark xiv. 73
62. Mark xiv. 61; Heb. i. 3; viii. 1.

† 64. Matt. xxvii. 1.
† 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 24

† 66. Matt. xxvi.
† 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 24

Εὗροντες εἶραμεν **διαστρεφόντα** τὸ **ἔθνος**, καὶ
This we found misleading the nation, and
καταλύοντα **Καίσαρι φόρος** **διδόναι**, **λεγοντα** **ἐαυ-**
forbidding to Caesar tax to give, saying him-
τὸν Χριστὸν βασιλεα **εἶναι**. ³**Ὁ δὲ Πιλάτος**
asked him, saying: Thou art the king of the Jews.
ἐπηρώτησεν αὐτὸν, λέγων **Συ εἶ ὁ βασιλεὺς**
of the Jews. **Ὁ δὲ ἀποκρίθεις αὐτῷ ἔφη** **Συ**
He and answering to him said: Thou
λέγεις. ⁴**Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιε-**
sayest. The and Pilate said to the high-
ρεῖς καὶ τοὺς ὄχλους **Οὐδὲν εὗρισκω αἰτίον ἐν**
priests and the crowds: Nothing I find criminal in
τῷ ἀνθρώπῳ τούτῳ. ⁵**Οἱ δὲ ἐπισχῶον, λέγον-**
the man this. They but were urgent, saying:
τες **Ὅτι ἀνασείει τὸν λαόν, διδάσκων καὶ**
That he stirreth up the people, teaching in
ἑλθὼς τῆς Ἰουδαίας, ἀρχάμενος ἀπὸ τῆς Γαλιλαίας
words of the Judea, having begun from the Galilee
ἕως ἄρτι. ⁶**Πιλάτος δὲ ἀκούσας** ***[Γαλιλαίαν,**
to him. Pilate and having heard [of Galilee,
ἐπηρώτησεν, εἰ ὁ ἀνθρώπος Γαλιλαῖος ἐστίν.
he asked, if the man a Galilean is.
⁷**Καὶ ἐπιγινούς, ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου**
And having learned, that of the authority of Herod
ἐστίν, ἀπεπέμψεν αὐτὸν πρὸς Ἡρώδην, ὅντα
he is, he sent him to Herod, being
καὶ αὐτὸς ἐν Ἱερουσαλμοῖς ἐν ταῖς ταῖς
also him in Jerusalem in those the
ἡμέραις.
days.
⁸**Ὁ δὲ Ἡρῶδης ἰδὼν τὸν Ἰησοῦν, ἐχαρῆ λίαν**
The and Herod seeing the Jews, rejoiced greatly;
ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ
he was for wishing of a long time to see him, because the
ἀκούσας ***[πολλά] περὶ αὐτοῦ καὶ ἠλπίε τι**
to hear [many things about him, and hoped some
σημεῖον ἰδεῖν ἐν αὐτοῦ γινόμενον. ⁹**Ἐπηρώτα**
sign to see by him being done. He asked
δὲ αὐτὸν ἐν λόγοις ἱκανοῖς **αὐτὸς δὲ οὐδὲν**
and him in words many; he and nothing
ἀπεκρίνατο αὐτῷ. ¹⁰**Ἐστῆκεισαν δὲ οἱ ἀρχιε-**
answered him. Stood up and the high-
ρεῖς καὶ οἱ γραμματεῖς, αὐτοὺς κατηγοροῦντες
priests and the scribes, vehemently accusing
αὐτοῦ. ¹¹**Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῶδης συν-**
him Having despised and him the Herod with
τοῖς στρατευμασίν αὐτοῦ, καὶ ἐμπαίζας, περι-
and soldiers of himself, and having mocked, sending
βάλων αὐτὸν ἐσθῆτα λαμπράν, ἀπεπέμψεν αὐτὸν
arrayed him robe splendid, sent again him
τῷ Πιλάτῳ. ¹²**Ἐγένοντο δὲ φίλοι ὁ, τε Πι-**
the Pilate. Became and friends the, both Pi-
λάτος καὶ ὁ Ἡρῶδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ'
the and the Herod in this the day with

found this man misleading
 * our NATION, and forbid-
 ding to pay Tax to Caesar,
 * and saying, †that he
 himself is an anointed
 King.

3 † And PILATE asked
 him, saying, "Art thou the
 KING of the JEWS?" And
 he answering him, said,
 "Thou sayest."

4 Then PILATE said to
 the HIGH-PRIESTS and the
 crowds, † "I find Nothing
 Criminal in this MAN."

5 But THEY were urgent,
 saying, "He stirreth up
 the PEOPLE, teaching in
 ALL JUDEA, beginning from
 GALILEE even to this place."

6 Now PILATE hearing of
 Galilee, asked if the MAN
 was a Galilean.

7 And ascertaining That
 he was of the † PROVINCE
 of Herod, he sent him to
 * HEROD, who was also in
 Jerusalem in Those DAYS.

8 And HEROD † seeing
 Jesus, was very glad; for
 he had wished for a long
 time to see him, because he
 had HEARD about him;
 and he hoped to see Some
 Sign done by him.

9 And he questioned
 him in many Words; but
 he answered him nothing.

10 And the HIGH-
 PRIESTS and the SCRIBES
 stood up, and vehemently
 accused him.

11 And HEROD, with his
 SOLDIERS, treated him with
 contempt; and having, in
 derision, arrayed him in a
 splendid Robe, sent him
 back to PILATE.

12 And * HEROD and
 PILATE became Friends to
 each other on That DAY;

* VULGATE MANUSCRIPT.—† our NATION. ‡ and saying. & of Galilee—omit.
 † 11. Herod. & many things—omit. 12. Herod and PILATE.
 † 8. John xix. 12. † 8. Matt. xxvii. 11; 1 Tim. vi. 13. † 4. 1 Pet. ii. 23.
 † 7. Luke iii. 1. † 8. Matt. xiv. 1; Mark vi. 16; Luke ix. 9.

ἀλλήλων προσηγόντων γὰρ ἐν ἐχθραῖς ὄντες πρὸς
 each other; formerly for in hatred being with
 εαυτοὺς.
 themselves.

13 Πιλάτος δὲ συγκάλεσάμενος τοὺς ἀρχιερεῖς

Pilate and having summoned the high-priests

καὶ τοὺς ἀρχοντας καὶ τὸν λαόν, 14 εἶπε πρὸς

and the chiefs and the people, said to

αὐτοὺς· Προσηνεγάτε μοι τὸν ἄνθρωπον τού-

them; You have brought to me the man this,

τον, ὃς ἀποστρεφόντα τὸν λαόν· καὶ ἰδού, ἐγώ

as misleading the people; and lo, I

ἐννοῶν ὅμως ἀνακρίνας, οὐδὲν εὑρόν ἐν τῷ

in presence of you having examined, nothing I found in the

ἀνθρώπῳ τούτῳ αἰτίον, ὃν κατηγορεῖτε κατ'

man this a fault, of which you accuse against

αὐτοῦ. 15 Ἀλλ' οὐδὲ Ἡρώδης ἀρεπέμφα γὰρ

him. But not even Herod; I sent for

ὁμᾶς πρὸς αὐτόν, καὶ ἰδού, οὐδὲν ἄξιον θανάτου

you to him, and lo, nothing worthy of death

εἶτι πεπραγμένον αὐτῷ. 16 Πάβεισθας οὖν

is having been done to him. Having ascertained therefore

αὐτὸν ἀπολύσω. 17 * [Ἀνάγκη δὲ εἶχε ἀπο-

him I will release. [Necessary now it was to

λῦειν αὐτοῖς κατὰ ἑορτὴν ἓνα.] 18 Ἀνεκράξαν

release to them at a feast one.] Cried out

δὲ παμπληθεῖ, λέγοντες· Λίβε τούτων, ἀπολύ-

and all together, saying: Take away this, release

σὺν δὲ ἡμῖν τὸν βαρᾶββα. 19 Ὅστις ἦν δια-

and to us the Barabbas; Who was through

στασίῳ τινι γενομένην ἐν τῇ πόλει, καὶ φόρον,

a sedition certain having occurred in the city, and a murder,

βεβλημένος εἰς φυλάκην.

having been cast into prison.

20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θελὼν

Again therefore the Pilate spoke to, wishing

ἀπολῦσαι τὸν Ἰησοῦν. 21 Οἱ δὲ ἐπεφώνουν,

to release the Jesus. They but cried,

λέγοντες· Σταυρώσον, σταυρώσον αὐτόν. 22 Ὁ

saying: Crucify, crucify him. He

δὲ τρίτον εἶπε πρὸς αὐτοὺς· Τί γὰρ κακὸν

and third said to them: What for evil

ἐποίησεν οὗτος; οὐδὲν αἰτίον θανάτου εὑρόν ἐν

has done this? nothing a cause of death I found in

αὐτῷ· παβεισθας οὖν αὐτὸν ἀπολύσω. 23 Οἱ δὲ

him; having ascertained therefore him I will release. They but

ἐπεκείντο φωναὶς μεγάλαις, αἰτοῦμενοι αὐτὸν

pressed with voices loud, demanding him

σταυρωθῆναι· καὶ κατήσχυον αἱ φωναὶ αὐτῶν

to be crucified; and prevailed the voices of them

* [καὶ τῶν ἀρχιερέων.] 24 Ὁ δὲ Πιλάτος ἐπε-

[and of the high-priests.] The and Pilate de-

κρίνε γενέσθαι τὸ αἴτημα αὐτῶν. 25 Ἀπελύσε

eided to satisfy the request of them. He released

δὲ τὸν διὰ στασίῳ καὶ φόρον βεβλημένον εἰς

and the through sedition and murder having been cast into

for before they had been

at Enmity with each other

13 And Pilate, having

called the high-priests

and the rulers, and the

people,

14 said to them, "You

have brought this man to

me, as one who misleads

the people; and behold,

having examined him in

your presence, I have not

found this man guilty of

the Crimes you bring

against him.

15 Nor, indeed, has Herod;

for he sent him back

again to you; and behold,

nothing worthy of Death

has been done by him.

16 Having chastised him,

therefore, I will release

him."

17 * [For it was Necessary

to release one to them

at the Feast.]

18 Then they all ex-

claimed with one accord,

saying, "Take away this

man, and release to us

Barabbas;"

19 (who had been cast

into Prison for a certain

Insurrection made in the

city, and a Murder.)

20 PILATE, therefore,

again addressed them,

wishing to release JESUS.

21 But THEY cried, say-

ing, "Crucify, crucify

him."

22 And he said to them,

a Third time, "For what?

Has this man done Evil?

I have found No Cause of

Death in him; having chas-

tised him, therefore, I will

release him."

23 And THEY were ur-

gent with loud Voices, de-

manding him to be cruci-

fied, and their cries pre-

valled;

24 and Pilate decided

to satisfy their request.

25 And he released HIM

who had been CAST into

Prison for Insurrection

* VARIANTS MANUSCRIPT.—15. he sent him back again to you; and, behold, nothing wor-
 thy of Death has been done by him. 17.—omit. 19. prison. 22. and a.

21. Pilate. 23. Prison.

† 11. Matt. xxvii. 23; Mark xv. 16; John xviii. 28; xix. 6.

Matt. xv. 6; John xviii. 20.

† 17. Matt. xxvii.

της φυλακης, ὃν ᾔκουον· τον δὲ Ἰησοῦν παρε-
the prison, whom they asked, the but Jesus he de-
δωκεν τῷ θελήματι αὐτῶν.
livered to the will of them.

26 Καὶ ὡς ἀπήγαγον αὐτον, ἐκλαβομενοι Σι-
And as they led him, having laid hold of Si-
μωνος τινος Κυρηναίου ἐρχομένου ἀπ' ἀγρου,
mon a certain Cyrenian coming from country,
ἐπέθηκαν αὐτῷ τον σταυρον, φερεῖν ὀπίσθεν
they placed to him the cross, to carry after
του Ἰησοῦ. 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος
the Jesus. Followed and him a great multitude

του λαοῦ, καὶ γυναῖκων αἱ * [καὶ] ἐκαστοῦτο
of the people, and of women: who [also] lamented
καὶ ἐθρήνουν αὐτον. 28 Στραφεὶς δὲ πρὸς αὐτάς
and bewailed him. Turning but to them

ὁ Ἰησοῦς, εἶπε· θυγατέρες Ἱερουσαλὴμ, μὴ
the Jesus, said: Daughters of Jerusalem, not
κλαίετε ἐν' ἐμῇ, πλὴν ἐφ' ἑαυτάς κλαίετε, καὶ
weep you for me, but for yourselves weep you, and
ἐπεὶ τα τεκνὰ ὁμων. 29 Ὅτι ἰδοὺ, ἐρχονται ἡμέ-
for the children of you. For lo, come days,

ραι, ἐν αἷς ὀρουσί· Μακαρίαι αἱ στείραι, καὶ
in which they will say: Blessed the barren ones, and
κοιλίαι αἱ οὐκ ἐγγενήσαν, καὶ μαστοὶ οἱ οὐκ
wombs which not bore, and breasts which not

ἐθάλαντες. 30 Τότε ἀρχονται λέγειν τοῖς ὄρεσι·
nourish. Then they will begin to say to the mountains:
Πεσέτε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλιψάτε
Fall you on us; and to the hills; Cover you

ἡμᾶς. 31 Ὅτι εἰ ἐν τῷ ὕμῳ ξυλῷ ταῦτα ποιοῦ-
us. For if in the green tree these they
σιν, ἐν τῇ ξηρῇ τί γένηται;
do, in the dry what will be done?

32 Ἦγοντο δὲ καὶ ἑτέροι δύο κακούργοι συν
Went led and also others two malefactors with
αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε ἀπῆλθον ἐπὶ τον
him to be put to death. And when they came to the
τόπον, τον καλούμενον Κρανίον· ἐκεῖ ἐσταυρώ-
place, that being called Skull, there they cruci-
σαν αὐτον, καὶ τοὺς κακούργους· ὃν μὲν ἐκ
fied him, and the malefactors; one indeed at

δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 * [Ὁ δὲ Ἰησοῦς
right, one and at left. [The and Jesus
εἰλεγ· Πάτερ, ἀφες αὐτοῖς· οὐ γὰρ οἶδασιν τι
chose: Father, forgive them; not for they know what
ποιοῦσι.] Διαμερίζομεναι δὲ τὰ ἱμάτια αὐτοῦ,
they do. Having divided and the garments of him,

ἐβᾶλον κλήρον. 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν·
they cast lots. And stood the people gazing:
ἐξεμπτηρίζον δὲ καὶ οἱ ἀρχόντες * [συν αὐτοῖς.]
confused at and also the rulers [with them,]

λεγοντες· Ἀλλοὺς σῶσε, σῶσάτω ἑαυτον, εἰ
saying: Others he saved, let him save himself, if
σοφιστῆς ᾖ.

36 Ὁ δὲ Ἰησοῦς εἰπὼν ταῦτα, εἶπε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τι
The and Jesus saying these things, said: Father, forgive them; not for they know what they do.

37 Ὁ δὲ Ἰησοῦς εἰπὼν ταῦτα, εἶπε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τι
The and Jesus saying these things, said: Father, forgive them; not for they know what they do.

38 Ὁ δὲ Ἰησοῦς εἰπὼν ταῦτα, εἶπε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τι
The and Jesus saying these things, said: Father, forgive them; not for they know what they do.

39 Ὁ δὲ Ἰησοῦς εἰπὼν ταῦτα, εἶπε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τι
The and Jesus saying these things, said: Father, forgive them; not for they know what they do.

40 Ὁ δὲ Ἰησοῦς εἰπὼν ταῦτα, εἶπε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τι
The and Jesus saying these things, said: Father, forgive them; not for they know what they do.

41 Ὁ δὲ Ἰησοῦς εἰπὼν ταῦτα, εἶπε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τι
The and Jesus saying these things, said: Father, forgive them; not for they know what they do.

and Murder, whom they desired; and delivered up Jesus to their WILL.

26 And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the Country, they laid the cross on him, that he might carry it after JESUS.

27 And there followed him a Great Multitude of the PEOPLE, and of Women who lamented and bewailed him.

28 But * Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN."

29 For behold, & Days are approaching, in which they will say, "Happy the BARREN! even the Wombs which never bore, and the Breasts which never suckled."

30 Then they will begin to say to the MOUNTAINS, "Fall on us;" and to the HILLS, "Cover us."

31 For if these things are done while the Tree is "Green, what will be done when it is DRY?"

32 & Now two others, who were Criminals, were also led with him to be put to death.

33 And & when they came to THAT PLACE which is CALLED Skull, they there nailed him to the cross, and the CRIMINALS; one at his Right hand, and the other at his Left.

34 * [Then JESUS said, "Father, forgive them, for they know not what they do."] And having divid'd his GARMENTS, they cast Lots.

35 And the PEOPLE stood gazing. And the RULERS also scoffed, saying, "He saved others; let him save himself, * if he is the Son,

* LATEIN MANUSCRIPT.—27. also—omit. 28. Jesus, Jesus as J. J. "Father, forgive them, for they know not what they do."—omit.

29. —omit. 30. If he is the Son, the MESSIAH, the CHURCH of God.

31. 27. Matt. xxvi. 10; Luke xxi. 23. 32. Isa. lvi. 12; Matt. xxvii. 68.

33. 28. Mark xv. 22; John xix. 17, 19.

31. The

32. with

33. 27. Matt.

34. 28. Mark

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.
this is the Anointed, the of the God chosen.

36 Ἐρπαίζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσ-
Mocked and him also the soldiers, com-

ερχόμενοι * [καὶ] ὅς οὗ προσφέροντες αὐτῷ,
lag near [and] vinegar offering to him.

37 καὶ λεγόντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-
and saying. If thou art the king of the Jews,

δαίων, σῶσον σεαυτὸν. 38 Ἦν δὲ καὶ ἐπιγραφὴ
save thyself. Was and also an inscription

* [γεγραμμένη] ἐπ' αὐτῷ * [γραμμασὶν Ἑλλη-
(having been written) over him [letters] Is

νικοῖς, καὶ Ῥωμαίοις, καὶ Ἑβραίοις·] "Ὅδτος
Greek, and Latin, and Hebrews.] This

ἐστὶν ὁ βασιλεὺς τῶν Ἰουδαίων."
is the king of the Jews."

39 Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασ-
One and of those having been hanged malefactors spoke

φημὶ αὐτὸν, * [λεγων·] Εἰ σὺ εἶ ὁ Χριστός,
against him, [saying.] If thou art the Christ,

σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ
save thyself and us. Answering but the

ἕτερος ἐπιτίμη αὐτῷ λεγων· Οὐδὲ φοβῆσαι σὺ τοῦ
other rebuked him saying: Not even fearest thou the

θεοῦ, ὅτι ἐν τῷ αὐτῷ κριματι εἶ; 41 Καὶ ἡμῶς
God, since in the same condemnation thou art? And we

μεν δίκαιοι· ἀξία γὰρ ὧν ἐκραζάμεν ἀπολαμβά-
indeed justly, due for which has been done we receive:

νομεν· οὗτος δὲ οὐδὲν ἀτοπον ἐκράξε. 42 Καὶ
this but nothing unlikelike has done. And

εἶπε τῷ Ἰησοῦ· Μνησθήτι μου, * [κυριε,]
he said to the Jesus: Do thou remember me, [O Lord,]

ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν
when thou shalt come in the kingdom of thee. And said,

αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σημερὸν μετ'
to him the Jesus: Indeed I say to thee, to-day with

ἐμοῦ εἶσθι ἐν τῇ παραδείσῳ.
me thou shalt be in the paradise.

44 Ἦν δὲ ὥσει ὥρα ἑκτη, καὶ σκοτὸς ἐγενετο
It was and about hour sixth, and darkness came

ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης. 45 Καὶ
over whole the land, till hour ninth. And

ἐσκοτίσθη ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπε-
was darkened the sun; and was rent the veil

τάσμα τοῦ ναοῦ μεσση. 46 Καὶ φωνήσας φωνῇ
of the temple midst. And crying with a voice

the MESSIAH, the CHOSEN of God."

36 And the SOLDIERS also derided him, coming

near and offering him Vinegar.

37 And saying, "If thou art the KING of the JEWS, save thyself."

38 And there was also an INSCRIPTION over him. —

"THIS IS THE KING of the JEWS."

39 And one of the CRIMINALS who were FASTENED, rebuked him, say-

ing, "Art not thou the MESSIAH? save thyself and us."

40 But the OTHER answering rebuked him, say-

ing, "Dost thou not even fear God, since thou art under the SAME SENTENCE?"

41 And he, indeed, justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss."

42 And he said to * Jesus, "Remember me when thou comest * in thy KINGDOM."

43 And * he said to him, "Indeed I say to thee. This day thou shalt be with me in * PARADISE."

44 * And it was now about the sixth Hour, and there was Darkness over the Whole LAND till the ninth * Hour;

45 the SUN failing, * and the VEIL of the TEMPLE was rent in the midst

46 And JESUS exclaim-

* VATICAN MANUSCRIPT.—36, and—omit.

of Greek, and Latin, and Hebrew—omit.

the MESSIAH? HAVE.

46. It was now about.

41. Jesus.

44. Hour; the sun failing,

33. written—omit.

33. saying—omit.

41. Lord—omit.

43. the.

43. and the VEIL.

33. in Letters

33. Art not thou

43. to.

43. he said.

† 39. It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings.—A. Clarke.

† 43. The verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's *Notes*, p. 32. Im. V. c. note. † 44. The word *paradise* is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagint renders Gen. ii. 8, thus, "G-d planted a paradise in Eden." The word only occurs in two other places in the New Testament—1 Cor. xii. 4; and Rev. ii. 7.

† 38. Matt. xxvii. 37; Mark xv. 38; John xix. 19.

† 44. Matt. xxvii. 40; Mark xv. 33.

† 39. Matt. xxvii. 44; Mark xv.

† 43. Matt. xxvii. 51; Mark xv. 38.

ἀναγγαλὴν ὁ ἰησοῦς, εἰπὼν· Πάτερ, εἰς χεῖρας σου
 lead the Jews, said; O father, into hands of thee
 παραδίδωμαι τὸ πνεῦμα μου. Καὶ ταῦτα εἰπὼν,
 I commit the breath of me. And these having said,
 ἐξέπνευσεν. ⁴⁷ Ἰδὼν δὲ ὁ ἑκατοντάρχος τὸ γε-
 Seeing and the centurion that hav-
 νομενον, ἐδοξάσθη τὸν θεόν, λέγων· Ὁντως ὁ
 ing occurred, glorified the God, saying; Truly the
 ἀνθρώπος οὗτος δίκαιος ἦν. ⁴⁸ Καὶ πάντες οἱ
 man this just was. And all the
 συμπαραγενομενοὶ ὄχλοι ἐπὶ τὴν θεωρίαν ταυ-
 having come together crowds to the sight this,
 τὴν, θεωροῦντες τὰ γενομένα, τυπτοῦντες
 beholding the things having occurred, at-
 * [ἐαυτῶν] τὰ στήθη ὑπεστρέφον. ⁴⁹ Ἐστῆ-
 [of themselves] the breasts returned. stood
 κεισθαι δὲ πάντες οἱ γινώστοι αὐτοῦ μακροθεν,
 but all the acquaintances of him at a distance,
 καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτὸν ἀπο-
 and women those having followed him from
 τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.
 the Galilee, beholding these things.

⁵⁰ Καὶ ἰδὼν, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς
 And he, a man with a name Joseph, a senator
 ὑπαρχών, ἀνὴρ ἀγαθὸς καὶ δίκαιος, ⁵¹ (οὗτος
 being, a man good and just, (this
 οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ
 not was having associated to the will and the
 πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν
 or, of them,) from Arimathea, a city of the
 Ἰουδαίων, ὃς καὶ προσδεχέτο * [καὶ αὐτὸς] τὴν
 Jews, who and was looking for [also himself] the
 βασιλείαν τοῦ θεοῦ. ⁵² οὗτος προσελθὼν τῷ
 kingdom of the God; this having gone to the
 Πιλάτῳ, ᾤτησάτο τὸ σῶμα τοῦ ἰησοῦ. ⁵³ Καὶ
 Pilate, asked the body of the Jesus. And
 καθελὼν αὐτό, ἐντυλίξεν αὐτὸ σιδήρῳ, καὶ
 having taken down it, he wrapped it in linen, and
 ἐθήκεν αὐτό, ἐν μνηματί λαξευτῷ, οὐ οὐκ ἦν
 and it in a tomb hewn in a rock, where not was
 οὐδὲν οὐδεὶς κεκρυμμένος. ⁵⁴ Καὶ ἡμέρα ἦν παρα-
 even yet no one being laid. And day was prepa-
 ρακυῆ, καὶ σαββατον ἐπέφωσκε. ⁵⁵ Κατακο-
 ration, and sabbath approached. Having fol-
 λουθήσασαι δὲ * [καὶ] γυναῖκες, αἵτινες ἦσαν
 loved after and [also] women, who were
 συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, θεα-
 having been with him out of the Galilee, be-
 σάτε το μνημεῖον, καὶ ὡς ἐτεθῇ τὸ σῶμα αὐτοῦ.
 to, the tomb, and how they laid the body of him.

⁵⁶ Ἰστρεψάσαι δὲ ἡτοιμασάν αρώματα καὶ
 Having returned and they prepared aromatics and
 μυρά· καὶ τὸ μὲν σαββατον ἡσυχάσαν κατὰ
 ointments, and the indeed sabbath they rested according to
 τῆς ἐντολῆς.

ing with a loud voice, said,
 "Father, into thy hands I
 commit my spirit;" and
 having said this, he ex-
 pired.

⁴⁷ And the CENTURION
 seeing WHAT had OC-
 CURRED, he glorified GOD,
 saying, "Truly THIS MAN
 was righteous."

⁴⁸ And ALL the CROWDS
 who had COME TOGETHER
 to this SPECTACLE, having
 beheld the THINGS which
 OCCURRED, returned, beat-
 ing their BREASTS.

⁴⁹ And ALL his ACQUAIN-
 TANCE, * and THOSE WO-
 MEN who had FOLLOWED
 him from GALILEE, stood
 at a distance, beholding
 these things.

⁵⁰ And behold, a Man
 named Joseph, a Senator
 a good and righteous Man,

⁵¹ (he had not consented
 to their DESIGNS and
 DEEDS,) from Arimathea,
 a City of the Jews; and
 who was waiting for the
 KINGDOM of GOD.

⁵² This man coming to
 PILATE, asked for the BODY
 of JESUS.

⁵³ And having taken it
 down, he wrapped it in
 Linen, and laid it in a Tomb
 cut out of a rock, in which
 no one had ever yet been
 laid.

⁵⁴ And it was the Day
 of Preparation, and the
 Sabbath approached.

⁵⁵ And the WOMEN fol-
 lowing after, who had
 accompanied him from
 GALILEE, saw the TOMB,
 and how his BODY was
 laid.

⁵⁶ And returning, they
 prepared Aromatics and
 Ointments; and rested on
 the SABBATH, according to
 the COMMANDMENT.

* Vatican Manuscript.—45. of themselves—omit.
 51 also himself—omit. 55 also—omit.

† 48. My breath or life. Luke viii. 55.

‡ 47. Matt. xxvii. 50; Mark xv. 37; John xix. 30.
 § 48. Matt. xxvii. 57; Mark xv. 42; John xix. 39.

48. and those women who

‡ 47. Matt. xxvii. 54; Mark xv. 40.
 § 54. Matt. xxvii. 61. † 56. Mark

ΚΕΦ. κδ'. 24.

¹ Τῇ δὲ μιᾷ τῶν σαββάτων, ὀρθροῦ βαθεῖος,
In the said first of the weeks, of morning very early,
 ἦλθον ἐπὶ τὸ μνημα, φέρουσαι ἃ ἡτοίμασαν
came to the tomb, bringing what they prepared
 ἀρώματα· * [καὶ τινες συν αὐταῖς.] ² Εὗρον
aromatics: (and some with them.) They found
 δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου.
and the stone having been rolled from the tomb.
³ Καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου
and having entered not they found the body of the Lord
 Ἰησοῦ. ⁴ Καὶ ἐγένετο ἐν τῇ διαπορεῖσθαι αὐτὰς
Jesus. And it happened in the to be perplexed them
 περὶ τούτου, καὶ ἰδού, ἄνδρες δύο ἐπέστησαν
about this, and lo, men two stood
 αὐταῖς ἐν ἐσθήσεσιν ἀστρακτουσαῖς. ⁵ Ἐφοβήθησαν
by them in clothing shining. Afraid
 δὲ γενομένων αὐτῶν, καὶ κλινούσων τὸ
and having become of them, and bowing the
 πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί
face to the earth they said to them: Why
 ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ⁶ Οὐκ
seek you the living among the dead ones? Not
 ἐστὶν ὧδε, ἀλλ' ἠγέρθη. Μνησθετὶ ὡς ἐλάλη-
he is here, but has been raised. Remember you how he spake
 σεν ὑμῖν, ἐτι ὡν ἐν τῇ Γαλιλαίᾳ, ⁷ λέγων· Ὅτι
to you, while being in the Galilee, saying: That
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς
it behooves the son of the man to be delivered into
 χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι,
hands of men of sinners, and to be crucified,
 καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. ⁸ Καὶ ἐμνησ-
and the third day to stand up. And they re-
 θησαν τῶν ῥημάτων αὐτοῦ· ⁹ καὶ ὑποστρεψάσαι
remembered the words of him: and having returned
 ἀπὸ τοῦ μνημείου, ἀπηγγείλαν ταῦτα πάντα
from the tomb, they related these all
 τοῖς ἑνδεκά καὶ πᾶσι τοῖς λοιποῖς. ¹⁰ Ἦσαν δὲ
to the eleven and to all the others. Were and
 ἡ Μαγδαλὴν Μαρία, καὶ Ἰωάννα, καὶ Μαρία
the Magdalene Mary, and Joanna, and Mary
 Ἰακώβου, καὶ αἱ λοιπαὶ συν αὐταῖς, αἱ ἐλέγον
of James, and the others with them, who spoke
 πρὸς τοὺς ἀποστόλους ταῦτα. ¹¹ Καὶ ἐφάνησαν
to the apostles these. And appeared
 ἐν ὡπῶν αὐτῶν ὥσπερ ἄλλοι τὰ ῥήματα αὐτῶν,
in presence of them as did take the words of them,
 καὶ ἠπίσταντο αὐταῖς. ¹² Ὁ δὲ Πέτρος ἀναστὰς
and they believed not them. The and Peter arising
 εἰδραμὲν ἐπὶ τὸ μνημεῖον, καὶ παρακύνψας βλέπει
ran to the tomb, and having stooped down he saw
 τὰ ὀθονία * [κειμένα] μόνα· καὶ ἀπῆλθε πρὸς
the linen bands (lying) alone: and he departed by
 ἑαυτὸν, θαυμάζων τὸ γεγονός.
himself, wondering that having occurred.

CHAPTER XXIV.

¹ And on the first day of the week, very early in the morning, they went to the tomb, carrying the Aromatics which they had prepared.

² And they found the stone rolled away from the tomb:

³ And having entered, they found not the body of the Lord Jesus.

⁴ And it occurred, as they were in perplexity about this, behold two men stood by them in shining clothing.

⁵ And the women being afraid, and bowing the faces to the earth, they said to them, "Why do you seek the living concerning the dead?"

⁶ He is not here, but has been raised. Remember how he spake to you, when he was yet in Galilee;

⁷ saying, "The son of man must be delivered up into the hands of sinners, and be crucified, and the third day rise again."

⁸ And they remembered his words;

⁹ and returning from the tomb, related all these things to the eleven, and to all the rest.

¹⁰ Now they were the Magdala Mary, and Joanna, and Mary the mother of James, and the others with them, who told these things to the apostles.

¹¹ And these women appeared to them like unto talk; and they believed them not.

¹² But Peter arising ran to the tomb, and stooping down he saw only the linen bands; and he went away by himself, wondering at what had happened.

* VATICAN MANUSCRIPT.—1. and some with them—omit. words. 12. lying—omit.

† 2. Tischendorf omits the words "of the Lord Jesus."

‡ 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2. § 2. Mark xvi. 6. 12. Matt. xvi. 31; xvii. 23; Mark viii. 31; ix. 31; Luke ix. 22. § 4. 1. Matt. xvi. 11. § 11. Mark xvi. 11.

¶ 12. Tischendorf omits

13 Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν παρευόμενοι ἐν
And lo, two of them were going in
αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου
that the day into a village being distant stadia
εξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ οὐνομα Ἐμμανου.
sixty from Jerusalem, to which a name Emmanuel.

14 Καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλήλους περὶ πάν-
And they were talking to each other about all
των τῶν συμβεβηκότων τούτων. 15 Καὶ ἐγένετο
of the having happened of these. And it occurred
ἐν τῇ ὁμίλῳ αὐτοῦ καὶ συζητεῖν, καὶ αὐτὸς ὁ
in the to talk them and to reason, even he the
ἰησοῦς ἐγγίσκει συνεκπορεύετο αὐτοῖς. 16 Οἱ δὲ
Jesus himself drew near went with them. The but

οφθαλμοὶ αὐτῶν ἐκράτουτο, τοῦ μὴ ἐπὶγνωῖναι
eyes of them were held, the not to know
αὐτόν. 17 Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι
him. He said to them; What the words

οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περι-
these, which you throw to one another walk-
τούμετες, καὶ ἐστὲ σκυδρόντοι; 18 Ἀποκριθεὶς δὲ
-ing, and are and? Answering and

ὁ εἷς, ὃς οὐνομα Κλεόπας, εἶπε πρὸς αὐτόν·
the one, to whom a name Cleopas, said to him:

Σὺ μοῦτος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἐγ-
Thou abides sojourner Jerusalem, and not thou
νοῦς τὰ γεγονότα ἐν αὐτῇ ἐν ταῖς ἡμέραις
knowest the things having been done in her in the days
ταύταις; 19 Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ
these? And he said to them; What things? They

δὲ εἶπεν αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζω-
he said to him; The things about Jesus the Naz-
ρεῶν, ὃς ἐγενετο αὐτῷ προφήτης, δυνατὸς ἐν
reth, who was a prophet, powerful in
ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ πάντων
work and word in presence of the God and all

τοῦ λαοῦ. 20 Οὗτος τὸ παραδίδωκεν αὐτὸν οἱ
the people. He and delivered up him the
ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡμῶν εἰς κρίμα θανά-
priests and the chiefs of us to a sentence of
του, καὶ ἐσταύρωσαν αὐτόν. 21 Ἡμεῖς δὲ ἡλπι-
death, and crucified him. We but hoped

ζομεν, ὅτι αὐτὸς ἐστὶν ὁ μελλῶν λυτρώσθαι
that he it is the being about to redeem
τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πάνσι τούτοις τρίτην
the Israel; but besides all these third

ταύτην ἡμέραν ἀγείνουμεν, ἀφ' ὧν ταῦτα
this day gone away to-day, from of which these
γίνετο. 22 ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν
occurred but also women some of us

ἐξέστησαν ἡμᾶς, γενομένης ὁδοῦ ἐπὶ τὸ μνη-
remained us, having been early at the tomb;

αῖον. 23 καὶ μὴ εὑρόντας τὸ σῶμα αὐτοῦ, ἡλθόν,
and not having found the body of him, came,

ἀκούοντες καὶ ἀκτασίαν ἀγγέλου ἰδρακεναί, οἱ
hearing also a vision of messenger to have seen, who

13 ; And behold, two of
them were going on the
Same day, to a Village
called Emmenus, sixty Fur-
longs from Jerusalem.

14 And they were con-
versing with each other
about All these THINGS
which had HAPPENED.

15 And it occurred, while
they were conversing and
reasoning, * Jesus himself
having approached, went
with them.

16 But their EYES were
held, so that they did not
RECOGNIZE him.

17 And he said to them,
"What WORDS are these
which you are exchanging
with each other, as you
* walk? and why are you
dejected?"

18 And the one named
Cleopas, answering, said
to him, "Art thou the only
Sojourner in Jerusalem,
who is unacquainted with
the THINGS which have
OCCURRED in it in these
DAYS?"

19 And he said to them,
"What things?" And they
said to him, "The THINGS
concerning Jesus, the NA-
ZARETE, * a Man who was
a Prophet, powerful in
Word and Word before
God and All the PEOPLE;

20 * and how the HIGH-
PRIESTS and our RULERS
delivered him up to a Sen-
tence of Death, and cruci-
fied him.

21 But we hoped * That
it was HE who WAS ABOUT
to redeem ISRAEL; and
besides all this, * This Day
is the Third since these
things were done.

22 But * some of our
Women also astonished us;
for having been early at
the TOMB,

23 and not finding his
BODY, they came, saying,
that they had even seen a

* ΓΕΝΟΜΕΝΟΥ ΜΗΝΟΥΣΤΕΙΝ.—12. Jesus.
R. This Day is the Third since.

17. walk? And they stood still and were sad.

* 12. Mark xvi. 12.

* 16. John xx. 14; xxi. 4.

* 19. John xix. 28.

* 20. Matt.

* 11. Luke vii. 16; John vii. 5; iv. 19; vi. 14; Acts ii. 23; vii. 32.

* 20. Luke xxi. 1; Acts ii. 23.

* 21. Luke ii. 28.

* 21. Luke i. 68; ii. 28; Acts i. 6.

* 22. Matt. xxviii. 1; Mark

xvi. 17; John xxi. 12.

λεγουσιν αὐτον ἦν. ²⁴ Καὶ ἀπῆλθον ^{τινες}
 say him to be alive. And went some
 των συν ἡμιν ἐπὶ τὰ μνημείον, καὶ εἶρον
 of those with us to the tomb, and found
 * [οὐτω,] καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτον
 [thus,] even as also the women said; him
 δε οὐκ εἶδον. ²⁵ Καὶ αὐτος εἶπε πρὸς αὐτους·
 but not they saw. And he said to them;
 Ὁ ἀνοήτοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι
 O thoughtless and slow with the heart of the to believe
 ἐπὶ πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται. ²⁶ Οὐχὶ
 in all, which spoke the prophets. Not
 ταῦτα εἶδει παθεῖν τὸν Χριστόν, καὶ εἰσελ-
 these it was binding to have suffered the Anointed, and to
 θεῖν εἰς τὴν δόξαν αὐτοῦ; ²⁷ Καὶ ἀρχάμενος ἀπο-
 enter into the glory of himself? And beginning from
 Μωσέως καὶ ἀπο πάντων των προφητῶν, διηρ-
 Moses and from all of the prophets, he
 μῆνευεν αὐτοῖς ἐν πᾶσαις ταῖς γραφαῖς τὰ
 explained to them in all the writings the things
 περὶ αὐτοῦ. ²⁸ Καὶ ἤγγισαν εἰς τὴν κώμην, οὐ
 about himself. And they drew near to the village, where
 ἐπορεύοντο· καὶ αὐτος προσεποιεῖτο πορῶτερον
 they were going; and he seemed intending further
 πορευέσθαι. ²⁹ Καὶ παρεβίασαντο αὐτον,
 to go. But they pressed him,
 λεγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπεραν
 saying: Abide with us, for toward evening
 ἐστί, καὶ κεκλίκεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ
 it is, and has declined the day. And he went in the
 μείναι συν αὐτοῖς. ³⁰ Καὶ ἐγένετο ἐν τῇ κατα-
 to abide with them. And it happened in the to
 κλιθῆναι αὐτον μετ' αὐτῶν, λαβὼν τὸν ἄρτον,
 recline him with them, having taken the loaf,
 εὐλόγησε, καὶ κλάσας ἐπέδιδον αὐτοῖς. ³¹ Ἀν-
 he blessed, and having broken he gave to them. Or
 των δε διηνοιχθήσαν οἱ ὀφθαλμοί, καὶ ἐπεγνώ-
 them and were opened the eyes, and they knew
 σαν αὐτον· καὶ αὐτος ἀφαντος ἐγένετο ἀπ' ³²
 him; and he disappeared from
 αὐτῶν. ³³ Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ
 them. And they said to each other: Not the
 καρδία ἡμῶν καίτοι ἐκαίμενη ἦν * [ἐν ἡμῖν,] ὥς ἐλάλει
 heart of us burning was [in us,] as he was talking
 ἡμῖν ἐν τῇ ὁδῷ, * [καὶ] ὥς διηνοιγέτω ἡμῖν ταῖς
 to us in the way. [and] as he was opening to us the
 γραφάς;
 writings?

³³ Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπεστρέψαν
 And rising up in this the hour, they returned
 εἰς Ἱερουσαλὴμ· καὶ εἶρον συνηθροισμένους
 to Jerusalem: and found having been assembled
 τοὺς ἐνδεκα καὶ τοὺς συν αὐτοῖς, ³¹ λεγοντας·
 the eleven and those with them, saying:
 Ὅτι ἠγερθὴ ὁ κύριος οὕτως, καὶ ὡφθῇ Σι-
 That has been raised the Lord indeed, and has appeared to Si-

mon." Vision of Angels, who said that he was alive.

²⁴ And some of those with us went to the tomb, and found it as the women had said; but Him they saw not."

²⁵ And he said to them, "O inconsiderate men, and slow of heart to believe all which the prophets have spoken!"

²⁶ Was it not necessary for the MESSIAH to have suffered these things, and to enter his GLORY?"

²⁷ And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIPTURES the THINGS concerning himself.

²⁸ And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.

²⁹ But they urged him, saying, "Remain with us, for it is towards Evening, and the DAY has * already declined. And he went in to ABIDE with them."

³⁰ And it occurred, as he RECLINED with them, taking the LOAF, he blessed God, and having broken it, he gave to them.

³¹ And Their EYES were opened, and they knew him; and he disappeared from them.

³² And they said to each other, "Did not our HEARTS burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?"

³³ And rising up the Same HOUR, they returned to Jerusalem, and found the ELEVEN, and THOSE with them, assembled.

³⁴ SAYING, "The LORD has indeed been raised, and has appeared to Simon."

* VATICAN MANUSCRIPT.—24. thus—omit.

† 32. The *Codes Beza* has a very remarkable reading here; instead of *Assumptus*, *harmus*. It has *hekalummece*, veiled, and one of the *Itala*, has *fact exocetum*, was blinded. "We saw not our hearts veiled (blinded) when he conversed with us on the way and while he unfolded the Scriptures to us," seeing we did not know him.—A. Clarke.

‡ 28. verse 46; Acts xvii. 3; 1 Pet. i. 11.

29. already past. 32. in us—and—us.

‡ 30. Matt. xiv. 18.

μονι. ³⁵ Καὶ αὐτοὶ ἐξηγουντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου, καὶ ὡς ἐγγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου, and how he was known to them in the breaking of the loaf.

³⁶ Ταῦτα δὲ αὐτῶν λαλόντων, αὐτὸς ἐστῆ ἐν These and of them speaking, he stood in

μεσῇ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. midst of them, and says to them; Peace to you.

³⁷ Πτοηθέντες δὲ καὶ ἐμβοβοὶ γενομένοι, Being terrified but and affrighted having become,

ὀδοκῶν πνεῦμα θεωρεῖν. ³⁸ Καὶ εἶπεν αὐτοῖς· they thought a spirit to see. And he said to them;

Τί τεταραγμένοι ἐστέ; καὶ διὰτι διαλογισμοὶ Why having been agitated are you? and why reasonings

ἐμβαλόντων ἐν ταῖς καρδίαις ὑμῶν; ³⁹ Ἰδετε rise in the hearts of you? See you

ταὶ χεῖρας μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς the hands of me and the feet of me, that he

ἐγώ εἰμι· ψαλαφῆσατέ με καὶ ἰδετέ· ὅτι πνεῦμα I am, handle you me and see you; for a spirit

σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμε θεωρεῖτε flesh and bones not has, as me you perceive

ἔχοντα. ⁴⁰ Καὶ τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς having. And this saying, he showed to them

ταὶ χεῖρας καὶ τοὺς πόδας. ⁴¹ Ἐτι δὲ ἀπιστοῦν- the hands and the feet. While and not believe-

των αὐτῶν ἀπο τῆς χαρᾶς, καὶ θαυμάζοντων, ing of them from the joy, and were wondering,

εἶπεν αὐτοῖς· Ἐχετε τί βρωσιμῶν ἐνθάδε; he said to them; Have you anything eatable here?

⁴² Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μερὸς, They and gave to him of a fish broiled a piece.

⁴³ [καὶ ἀπο μελισσιου κηρίου.] ⁴⁴ Καὶ λαβὼν, and from a honey comb.] And having taken,

ἐκωσίων αὐτῶν ἔφαγεν. ⁴⁵ Εἶπε δὲ αὐτοῖς· to persons of them he eat. He said and to them;

Οὗτοι οἱ λόγοι, οὓς ἀπλήρην προς ὑμᾶς, ἐτι ὡν These the words, which I spoke to you, while being

σε, ὑμῶν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγ- me you, that must to be fulfilled all the things having

ραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφηταῖς, been written in the law of Moses, and prophets,

καὶ ψαλμοῖς, περὶ ἐμοῦ. ⁴⁶ Τότε διηνοίξεν and psalms, concerning me. Then he opened

αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· of them the mind, of the to understand the writings;

⁴⁷ καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γεγραπται, καὶ and he said to them; That thus it is written, and

οὕτως εἶδει ὑμεῖς τὸν Χριστὸν, καὶ ἀναστή- thus it behooved to have suffered the Anointed, and to stand

σα ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁸ καὶ κηρυχ- day, and to be

³⁵ And they related what things happened on the road, and how he was known to them in the breaking of the loaf.

³⁶ And as they were saying these things, he stood in the midst of them, and says to them, "Peace be to you."

³⁷ But they being troubled and terrified, thought they saw a Spirit.

³⁸ And he said to them, "Why are you troubled? and why do doubts arise in your hearts?"

³⁹ See my hands and my feet, that I am he; handle me, and be convinced; For a Spirit has not both flesh and bones as you perceive me to have."

⁴⁰ And having said this, he showed them his hands and his feet.

⁴¹ And while from joy they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

⁴² And they gave him part of a broiled fish;

⁴³ and taking it, he ate in their presence.

⁴⁴ And he said to them, "These are the words which I spoke to you, while I was yet with you, That All things written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me, must be fully accomplished."

⁴⁵ Then he opened Their minds to understand the scriptures,

⁴⁶ and said to them, "Thus it is written, that the Messiah should suffer, and should rise from the Dead the third day;

* VATICAN MANUSCRIPT.—37, troubled, and.

38. HEART.

39. both Flesh and.

† and from a Honey comb—omit.

44. PROPHETS.

46. that the Messiah should

† and should rise.

† 38. Iuchendorf omits. "And says to them, 'Peace be to you.'"

† 37. Orieibach

phenomenon, phantom, in the margin, which agrees with Mark vi. 40.

† 40. Tisch-

† 40. Tisch-

† 38. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5.

† 37. Mark vi. 40.

† 39. John

† 41. Acts x. 41.

† 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31,

† 42. 22; xviii. 21.

θῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετανοῖαν καὶ ἀφε-
preclaimed in the name of him information and forgive-
σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχαμένον ἀπο-
nase of sins to all the nations, beginning from
'Ιερουσαλὴμ. 48 Ὑμεῖς δὲ ἐστέ μαρτυρὲς τούτων.
Jerusalem. You and are witnesses of these.

43 Καὶ ἰδού, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν
And lo, I send forth the promise
τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν
of the father of me on you; you but remain you in
τῇ πόλει, ἕως οὗ ἐνδυσθῇτε δύναμιν ἐξ ὕψους.
the city, till you may be clothed power from on high.

50 Εἰπάγετε δὲ αὐτοὺς ἐξῆς εἰς Βηθανίαν· καὶ
He led and them out even to Bethany: and
ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτοὺς.
having lifted up the hands of himself, he blessed them.

51 Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς,
And it happened in the to bless him them,
διεστῇ αὐτῶν, καὶ ἀνεφέρτετο εἰς τὸν οὐ-
he stood apart from them, and was carried up into the hea-
ραν. 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν,
ven. And they having prostrated to him,

ὑπέστρεψαν εἰς 'Ιερουσαλὴμ μετὰ χαρᾶς μεγά-
returned to Jerusalem with joy great:
λης· 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, * [αἰνοῦν-
and were continually in the temple, [praising
τες καὶ]. εὐλογοῦντες τὸν θεόν.
and] blessing the God.

47 and that in his NAME.
Reformation * in order to
Forgiveness of Sins should
be proclaimed to ALL the
NATIONS, beginning at Je-
rusalem.

48 And ye are Wit-
nesses of these things.

49 And, behold, I send
forth the PROMISE of my
FATHER upon you; but
remain ye in the CITY,
till you are invested with
Power from on high.

50 And he led them out
to Bethany; and lifting
up his HANDS, he blessed
them.

51 And it occurred, while
he was BLESSING them, he
was separated from them,
and carried up into HEA-
VEN.

52 And they, having
prostrated to him, returned
to Jerusalem with great
Joy;

53 and were constantly
in the TEMPLE, blessing
God.

* ACCORDING TO LUKE.

* VATICAN MANUSCRIPT.—47. in order to Forgiveness.
Subscription—According to LUKE.

53. praising and—and.

† 51 & 52. Tischendorf omits, "and carried up into HEAVEN," and "having prostrated to him."

‡ 48. John xv. 7; Acts i. 8, 32; II. 32; III. 15.

§ 42. Acts i. 4.

¶ 50. Acts I. 12.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.

(GOLD TIDINGS)

BY

JOHN.

* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

¹ *Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.* ² *Ὁὗτος ἦν ἐν τῷ θεῷ, καὶ ἀγὼς ἦν ὁ λόγος.* ³ *Παῖτα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.* ⁴ *Ἐν αὐτῇ ζωῇ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.* ⁵ *καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ καταλαβεν.*

⁶ *Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.* ⁷ *οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.* ⁸ *Οὐκ ἦν σκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.* ⁹ *Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.* ¹⁰ *Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτοῦ οὐκ ᾔγνω.* ¹¹ *Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτοῦ οὐ παρέλαβον.* ¹² *Ὅσοι δὲ ἐλάβον*

CHAPTER I.

1 In the † Beginning was the † Logos, and the Logos was with God, and the Logos was God.

2 This was in the Beginning with God.

3 † Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the † LIGHT shone in the DARKNESS, and the DARKNESS apprehended it not.

6 † There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew him not.

11 † He came to his own domains, and yet his own people received him not; 12 but to as many as received him, † he gave

* VATICAN MANUSCRIPT.—Title.—ACCORDING TO JOHN.

1. In this and the fourteenth verse *logos*, has been translated, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellation of the Savior of the world, was descriptive of some excellence in his person, nature, or work, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment upon the title John on the poem to this Gospel. 2. *Ἐγένετο* occurs upwards of seven times in the New Testament, but never in the sense of *create*, yet in most versions translated, as though the word was *κτίω*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted." All things in the Christian dispensation were done by Christ, i. e. by his authority, word, and by his direction; and in the ministry committed to his apostles, nothing was done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Cor. i. 7, 10; John xii. 17; Col. i. 16, 17. "Cope's Disc." 3. *ὁ κόσμος*, the arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to enlighten and to save. John viii. 12; iii. 16.

1. Prov. viii. 22, 23; 1 John i. 1; 12; 15; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100.

1. B. Eph. iii. 9; Col. i. 16.

1. B. Eph. iii. 9; Col. i. 16.

1. B. Eph. iii. 9; Col. i. 16.

† 5. John viii.

† 11. Matt. xix.

† 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1.

αὐτον, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ
him, he gave to them authority children of God
γενεσθαι, τοῖς πιστευουσιν εἰς τὸ ὄνομα αὐτοῦ
to become, to those believing into the name of him;
13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκος,
who not from bloods, nor from a will of flesh,
οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγενήθησαν.
nor from a will of a man, but from God were be-
14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκη-
goten. And the word flesh became, and taber-
νώσεν ἐν ἡμῖν, (καὶ θεασάμεθα τὴν δόξαν αὐτοῦ,
naced among us, (and we beheld the glory of him,
δόξαν ὡς μονογένην παρὰ πατρός,) πλήρης
a glory as of an only-begotten from a father,) full
χάριτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ
offavor and truth. John testifies concerning
αὐτον, καὶ κερραγε, λέγων· Οὗτος ἦν, ὃν
him, and cried, saying: This was, of-whom
εἶπον· Ὁ οὐκ ἔρχομαι ἐμπροσθεν μου
I said; He after me coming, before me
γινώσκον· ὅτι πρῶτος μου ἦν. 16 Ὅτι ἐκ τοῦ
I said; He after me coming, before me
πληρωματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ
fulness of him we all received, and
χρίσιν ἀντὶ χάριτος. 17 Ὅτι ὁ νόμος διὰ Μω-
favor upon favor. For the law through Mo-
σεως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
sed was given; the favor and the truth through Jesus
Χριστοῦ ἐγένετο.

18 Θεὸς οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς
God no one has seen ever, the only-begotten
υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος
Son, who is in the bosom of the Father, he
ἐξηγήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ
he made known. And this is the testimony of the
Ἰωάννου, ὅτε ἀπεστείλαν οἱ Ἰουδαῖοι ἐξ Ἱερου-
John, when sent the Jews from Jeru-
σαλὴμ ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν·
salem priests and Levites, that they might ask him;
Σὺ τίς εἶ; 20 Καὶ ὁμολόγησε, καὶ οὐκ ᾤρηξ-
You who art? And he confessed, and not denied,
σατο· καὶ ὁμολόγησεν· Ὅτι οὐκ εἰμι ἐγὼ ὁ
and confessed; That not am I the
Χριστός. 21 Καὶ ᾤρωτησάν αὐτόν· Τί οὖν;
Anointed. And they asked him: What then?

Authority to become Children of God, to those BELIEVING into his NAME.

13 Who were begotten not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.

14 And the Word became Flesh, and dwelt among us,—and I we beheld his GLORY, a Glory as of an Only-begotten from a Father,—full of Favor and Truth.

15 I [John] testified concerning him, and cried, saying, "This is he of whom I said, 'He who comes after me is in advance of me; For he is my Superior.'"

16 For out of his FULLNESS we all received; even Favor upon Favor.

17 For the LAW was given through Moses; the FAVOR and the TRUTH came through Jesus Christ.

18 No one has ever seen God; the Only-begotten Son, who is in the bosom of the FATHER, he has made him known.

19 Now this is the TESTIMONY of JOHN, the PRIEST and LEVITE, to him the Jews sent to him: "Who art thou?"

20 He acknowledged, and did not deny, but acknow- ledged, "I am not the MESSIAH."

21 And they asked him, "Who art thou?"

* VATICAN MANUSCRIPT.—18. Only-begotten Son, as who am.
21. then art thou? Art thou Elijah?

19. to him Priests.

† 13. Griesbach notes a different reading of this verse. Instead of *he* has *we*.... *ἐγενεσθαι*; the singular pronoun and verb for the plural; which would make the passage read—"Who was not begotten of Blood, nor of the Will of the Flesh, nor of the Will of a Man, but of God;" thus referring it directly to the universal generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. Some, in his Translation of the New Testament, remarks, "Jesus, the Son of God, is called the Word, because God revealed himself or his word by him." The following singular Eastern custom may perhaps illustrate the phraseology of the first part of this chapter. "In Abyssinia, there is an officer named *Kal Halse*, the word or voice of the King, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole covered in the inside with a curtain of green tiffeta. Behind this curtain the King sits; and speaks through the aperture to the *Kal Halse*, who communicates his commands to the officers, judges, and attendants.—*Brue's Travels*."

† 15. John iii. 8; James i. 18; 1 Pet. i. 23. † 16. Matt. i. 16, 20; Luke i. 35; ii. 7, 1 Tim. iii. 16. † 17. Matt. xvii. 3; 1 Pet. i. 17. † 18. Matt. iii. 12; Mark i. 7. † 19. John v. 23.

Ἡλίας εἰ σὺ. Καὶ λέγει· Οὐκ εἰμι. Ὁ προ-
phetas εἰ σὺ; Καὶ ἀπεκρίθη· Οὐ. ²² Εἶπεν οὖν
πρὸς αὐτὸν· Τίς εἰ; ἵνα ἀποκρισὶν δοῦμεν τοῖς πε-
ρασίν ἡμῶν· τί λέγεῖς περὶ σεαυτοῦ; ²³ Ἐφη
ἐγώ· Ὁ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνατε
τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προ-
φήτης. ²⁴ Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν
φarisaiōn· καὶ ᾠκνησάν αὐτόν, καὶ εἶπον
αὐτῷ· Τί οὖν βιττιζεῖς, εἰ σὺ οὐκ εἰ ὁ Χρι-
στὸς, οὐτε Ἡλίας, οὐτε προφήτης; ²⁵ Ἀπεκρίθη
αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν
ὕδατι· μεσὸς [δε] ὑμῶν ἵστηκεν, ὃν ὑμεῖς οὐκ
οἶδατε, ²⁶ ὃ ὀπίσω μου ἐρχόμενος, ὃς ἐγὼ οὐκ
εἰμι αἰσίος, ἵνα λυσάω αὐτοὺς τὸν ἱμᾶντα τοῦ
ἐκδοῦναι. ²⁷ Ταῦτα ἐν Βηθανίᾳ ἐγένετο
πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπ-
τίζων.

²² Τῷ πνεύματι βλέπει τὸν Ἰησοῦν ἐρχόμενον
in the desert he beholds the Jesus coming
πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἄμνος τοῦ θεοῦ, ὃ
πρὸς αὐτόν, καὶ λέγει· Behold the lamb of the God, he
αἶψαν τὴν ἁμαρτίαν τοῦ κόσμου. ²³ Οὕτως
saying the sin of the world. This
εἶπεν, περὶ οὗ ἐγὼ εἶπον· Ὀπίσω μου ἐρχεται
to be, about whom I said: After me comes
αὐτὸς, ὃς ἐμπροσθεν μου γέγονεν· ὅτι πρῶτος
came, who before me has become: because first
μου ἦν. ²⁴ Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα
of me he was. And I not knew him: but that
φανερῶς τῇ Ἰσραὴλ, διὰ τοῦτο ἦλθον
might be manifested to the Israel, because of this am come
ἐγὼ ἐν τῷ ὕδατι βαπτίζων. ²⁵ Καὶ μαρτυροῦ-
I in the water baptizing. And here testi-
εἰν Ἰωάννης, λέγων· Ὅτι· τεθεσμαι τὸ πνεῦμα
may John, saying: That I saw the spirit
καταβαῖνον ὡς περιστέρα ἐξ οὐρανοῦ, καὶ ἐμει-
coming down like a dove out of heaven, and

Art thou † Elijah? And he said, "I am not." "Art thou the PROPHET?" And he answered, "No."

²³ *They said to him, "Who art thou? that we may give an Answer to those who sent us. What dost thou say concerning thyself?"

²⁴ He said, † "I am a Voice proclaiming in the DESERT, 'Make straight the way for the Lord,' as † Isaiah the PROPHET said."

²⁵ Now *those sent were of the PHARISEES.

²⁶ And they asked him, and said to him, "Why then dost thou immerse, if thou art not the MESSIAN, nor Elijah, nor a Prophet?"

²⁷ John answered them, saying, † "I immerse in Water; *in the Midst of you, coming after me, stands one whom you do not know,

²⁷ the STRAP of Whose SANDAL I am not worthy to untie."

²⁸ These things occurred in Bethany beyond the JORDAN, where *JOHN was immersing.

²⁹ ON the NEXT DAY he sees JESUS coming to him, and says, "Behold † the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.

³⁰ This is he of whom I said, 'After me comes a Man who is in advance of me; for he is my Superior.'

³¹ And I did not know him; but for this purpose, that he might be mani- fested to ISRAEL, I am come immersing in * Water."

³² † And John testified, saying, "I saw the SPIRIT coming down like a Dove

* VARIAN MARGENTHAL.—22. They said to him. 24. they who were sent. 26. but —not. 27. in the Midst of you, coming after me, stands one whom YOU do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

† 21. Mat. iv. 5; Matt. xvii. 10. † 22. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28. † 23. Isa. xl. 3. † 24. Matt. iii. 11. † 25. 1 Pet. i. 10; Rev. v. 6. † 32. Matt. xl. 16; Mark i. 10; Luke iii. 22.

θεν ἐπ' αὐτόν. ³³ Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ'
 abode on him. And I not knew him: but
 ὁ πεμπὼς με βαπτίζειν ἐν ὕδατι, ἐκίμενος μοι
 he having sent me to dip in water, he to me
 εἶπον· Ἐφ' οὗ ἀν' ἰδὼς τὸ πνεῦμα καταβαίνον,
 said: On whom thou mayest see the spirit coming down,
 καὶ μένον ἐπ' αὐτόν, οὗτος ἐστὶν ὁ βαπτίζων ἐν
 and abiding on him, this is he dipping in
 πνεύματι ἁγίῳ. ³⁴ Καγὼ ἑώρακα, καὶ μαρτυ-
 spirit holy. And I have seen, and have testi-
 ρηκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ.
 fied, that this is the son of the God.

³⁵ Τῇ εἰκαυρίῳ πάλιν εἰστήκει ὁ Ἰωάννης, καὶ
 The morrow again was standing the John, and
 ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³⁶ Καὶ ἐμβλέψας
 of the disciples of him two. And having looked on
 τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ
 the Jesus walking, he says: Behold the lamb of the
 θεοῦ. ³⁷ Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταί
 God. And heard him the two disciples
 λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ Στρέ-
 speaking, and they followed the Jesus. Having
 φεῖς δὲ ὁ Ἰησοῦς, καὶ θεωσάμενος αὐτοὺς ἀκο-
 turned and the Jesus, and seeing them fol-
 λουθούντας, λέγει αὐτοῖς· Τι ζητεῖτε; Οἱ δὲ
 lowing, he says to them; What seek you? They and
 εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἑρμηνευόμε-
 said to him, Rabbi, (which means being interpreted,
 ον, διδάσκαλε,) πού μενεῖς; ³⁹ Λέγει αὐτοῖς·
 O teacher,) where dwillest thou? He says to them:
 Ἐρχεσθε καὶ ἰδετέ. Ἦλθον καὶ εἶδον, πού μενεῖ
 Come ye and see ye. They came and saw, where he dwelleth:
 καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην.
 and with him abode the day that.

⁴⁰ Ἦν Ἀνδρέας, ὁ ἀδελφὸς
 It was Andrew, the brother
 Σιμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάν-
 of Simon Peter, one of the two of these having heard
 τῶν παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.
 from John, and having followed him.

⁴¹ Εὗρισκεῖ οὗτος πρῶτος τὸν ἀδελφὸν τὸν
 Finds he first the brother that
 ἰδίον Σίμωνα, καὶ λέγει αὐτῷ· Εὗρηκαμεν τὸν
 own Simon, and he says to him; We have found the
 Μεσσίαν (ὃ ἐστὶ μαθερμηνευόμενον, Χριστός.)
 Messiah (which is being interpreted, Anointed.)

⁴² * [Καὶ] ἤγαγεν αὐτόν πρὸς τὸν Ἰησοῦν.
 (And) he brought him to the Jesus.

from Heaven, and resting on him.

³³ And I did not know him; but he who sent me to immerse in Water, he said to me, 'On whom thou shalt see the spirit descending and resting, this is he who immerses in holy Spirit.'

³⁴ And I have seen and testified, That he is the son of God."

³⁵ On the next day "John was again standing, and two of his disciples."

³⁶ and observing Jesus walking, he says, "Behold the LAMB of GOD!"

³⁷ The two Disciples hearing this, followed Jesus.

³⁸ And Jesus turning, and seeing them following, says to them, "What do you seek?" And they said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwellest thou?"

³⁹ He says to them, "Come and see." They went, "therefore, and saw, where he dwelt, and continued with him that day. It was about the tenth hour.

⁴⁰ Andrew, the brother of Simon Peter, was one of those two who having heard from John, followed him.

⁴¹ He first finds his own brother Simon, and says to him, "We have found the Messiah" (which is, being translated, Anointed.)

⁴² He conducted him to Jesus. Jesus looking

* VATICAN MANUSCRIPT.—35. John.

39. therefore, and saw.

42. And—emf.

† 33. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But as John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discovering his method, by comparing one passage with another. If the time here intended was that which was may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern) the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, *they abode with him that day*, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—TOWNSON.

‡ 33. Matt. iii. 11: Acts 1. 5; II. 4; x. 44; x1. 15.

‡ 40. Matt. iv. 12.

Εμβλεψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ υἱὸς Ἰσῶν· σὺ κληθήσῃ Κηφᾶς· ὁ ἰμηνεύεται· σὺ σῶν, thou shalt be called Cephas; which means

Πέτρος.

Peter.

Ἢ τῷ εὐαγγελίῳ ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον, καὶ λέγει

αὐτῷ· Ἀκολουθεῖ μοι. 41 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαῖδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

Εὗρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὁν ἐγράψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρεθ. 46 Καὶ εἶπεν

αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν εἶναι. Λέγει αὐτῷ Φίλιππος· ἔρχου καὶ ἴδε.

Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχομένον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθὺς Ἰσραηλῆτις, ἐν ᾧ δόλος οὐκ ἐστὶ.

Λέγει αὐτῷ Ναθαναὴλ· Ποθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅσα ὑπὸ τὴν σκηνήν, εἶδον σε.

Ἀπεκρίθη Ναθαναὴλ * [καὶ λέγει αὐτῷ]· Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπον σοι· Εἶδον σε ὑποκάτω τῆς σκηνῆς, πιστεύεις; μείζων τούτων σφρ. 51 Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, * [ἀπ' ἄρτι] ὁ υἱὸς τοῦ θεοῦ ἀναβιβννντας καὶ καταβαίνοντας τὸν υἱὸν τοῦ ἀνθρώπου.

52 Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, * [ἀπ' ἄρτι] ὁ υἱὸς τοῦ θεοῦ ἀναβιβνντας καὶ καταβαίνοντας τὸν υἱὸν τοῦ ἀνθρώπου.

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61 Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, * [ἀπ' ἄρτι] ὁ υἱὸς τοῦ θεοῦ ἀναβιβνντας καὶ καταβαίνοντας τὸν υἱὸν τοῦ ἀνθρώπου.

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69 Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, * [ἀπ' ἄρτι] ὁ υἱὸς τοῦ θεοῦ ἀναβιβνντας καὶ καταβαίνοντας τὸν υἱὸν τοῦ ἀνθρώπου.

nt him, said, "Thou art Simon, the SON of JONAS; & thou shalt be called Cephas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, * JESUS says to him, "Follow me."

44 Now † PHILIP was from Bethsada, the CITY of Andrew and Peter.

45 Philip finds † NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the * SON of JOSEPH, from Nazareth."

46 And Nathanael said to him, † "Can any † good thing proceed from Nazareth?" * PHILIP says to him, "Come and see."

47 * JESUS saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" JESUS answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the son of God; thou art the † KING of ISRAEL."

50 JESUS answered and said to him; "Because I told thee * That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

* LATEIN MANUSCRIPT.—41. JESUS SAYS. 43. SON. 46. PHILIP. 47. JESUS. and says to him—omit. 50. That I saw. 51. From now—omit.

† Some think allusion is here made to "that good thing promised," Jer. xxxiii. 16; think that a term of reproach.

‡ 41. Matt. xvi. 18. † 44. John xii. 21. † 45. John xxi. 2. † 46. John xxi. 2. † 47. Matt. xxi. 2; xxvii. 11, 42; John xviii. 27; xix. 2.

ΚΕΦ. Β'. 2.

¹ Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο
And in the day the third a marriage-feast occurred
ἐν Κανά τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ
in Cana of the Galilee: and was the mother
τοῦ Ἰησοῦ ἐκεῖ. ² Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς
of the Jesus there. Was invited and also the Jesus
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ Καὶ
and the disciples of him to the marriage-feast. And
ὑστερησαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ
having fallen short of wine, says the mother of the Jesus
πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. ⁴ Λέγει αὐτῇ ὁ
to him: Wine not they have. Says to her the
Ἰησοῦς· Τι ἐμοὶ καὶ σοί, γυναι; οὐκ ἔκει ἡ
Jesus: What to me and to thee, O woman? Not yet has come the
ὥρα μου. ⁵ Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακονοῖς·
hour of me. Says the mother of him to the servants;
Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. ⁶ Ἦσαν δὲ
Whatever he may say to you, do you. Were and
ἐκεῖ ὑδρίαὶ λίθιναι ἐξ κείμεναι κατὰ τὸν καθά-
there water-pots of stone six being placed according to the mode
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνα μετρητάς
of cleansing of the Jews, holding each measure
δύο ἢ τρεῖς. ⁷ Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε
two or three. Says to them the Jesus; Fill you
τας ὑδρίας ὕδατος. Καὶ ἐγεμίσαν αὐτὰς ἕως
the water-pots of water. And they filled them to
ἀνῶ. ⁸ Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ
top. And he says to them; Draw you now, and
φέρετε τῷ ἀρχιτρικλινῷ. Καὶ ἤνεγκαν. ⁹ Ὅτι
carry to the ruler of the feast. And they carried. When
δὲ ἐγευσάτο ὁ ἀρχιτρικλινὸς τὸ ὕδωρ οἶνον
and tasted the ruler of the feast the water wine
γεγενημένον· (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ
having become; (and not he knew whence it is; the but
διακονοὶ ᾔδεισαν, οἱ ἠντληκότες τὸ ὕδωρ·)
servants knew, those having drawn the water.)
φώνει τὸν νυμφίον ὁ ἀρχιτρικλινός, ¹⁰ καὶ λέγει
calls the bridegroom the ruler of the feast, and says
αὐτῷ· Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον
to him: Every man first the good wine

CHAPTER II.

¹ And on the ² THIRD
Day there was a MARRIAGE-
feast in Cana of GALILEE;
and the MOTHER of JESUS
was there;
³ and JESUS also, and
his DISCIPLES, were invited
to the MARRIAGE-FEAST.
³ And the Wine failing
short, the MOTHER of JE-
sus says to him, "They
have no Wine."
⁴ JESUS says to her.
† "O Woman, what hast
thou to do with me? My
time has not yet arrived."
⁵ His MOTHER says to
the SERVANTS, "Do what-
ever he may bid you."
⁶ Now six stone Water-
jars were there, placed ac-
cording to the JAWISH
CUSTOM of PURIFICATION,
each containing two or
three Measures.
⁷ JESUS says them, "Fill
the JARS with Water."
And they filled them to
the top.
⁸ And he says them,
"Draw now, and carry to
the † RULER OF THE
FEAST. And "they carried
some.
⁹ And when the RULER
OF THE FEAST tasted † the
WATER made Wine, and
knew not whence it was,
(but THOSE SERVANTS
knew who had DRAWN the
WATER,) the RULER OF
THE FEAST called the
BRIDEGROOM,
¹⁰ and says to him,
"Every Man first presents
GOOD Wine, and when they

* VATICAN MANUSCRIPT.—1. THIRD DAY.

8. THEY CARRIED.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the bath, which contained about seven gallons: and for the ² and, which contained one-third of the bath. ² Chron. iv. 5; 1 Kings xviii. 32. [†] 8. The Greek word here is a compound, denoting the president of the *triclinium*, or guest-chamber, so called from its containing three couches placed in the form of a crescent, on which the guests re-
clined during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands. — *Etymol.*
in Verh. Lightfoot, in his *Horæ Heb. Talmud*, adds, "That he performed the duty of chap-
lain also, by saying grace, and pronouncing those benedictions which were accustomed to be
given upon occasion of a marriage. He blessed the cup also prepared for the guests; and
having first drank of it himself, sent it round to the company. In the Book of Ecclesiastes
(xxii. 1) we have an account of his duties.

† 4 John xii. 26.

† 6. Mark vii. 8.

† 8. John iv. 48.

τιθησι, και οτας μεθύσθωσι, * [τοτε] τον
 place, and when they may have drunk freely, [then] the
 ελασσω· συ τετήρηκας τον καλον οινον εως αρτι.
 water, then hast kept the good wine till now.

11 Ταυτην εποισε την αρχην των σημειων ο
 This did the beginning of the signs the
 Ιησους εν Κανα της Γαλιλαιας, και εφανερωσε
 Jesus in Cana of the Galilee, and manifested
 την δοξαν αυτου· και επιστευσαν εις αυτον οι
 the glory of himself; and believed into him the
 μαθηται αυτου.
 disciples of him.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος
 After this he went down into Capernaum, he
 και η μητηρ αυτου, και οι αδελφοι * [αυτου,] και
 and the mother of him, and the brothers [of him,] and
 οι μαθηται αυτου· και εκει εμειναν ου πολλας
 the disciples of him; and there remained not many
 ημερας. 13 Και εγγις ην το πασχα των Ιουδαι-
 days. And nigh was the passover of the Jews.
 ων, και ανεβη εις Ιεροσολυμα ο Ιησους. 14 Και
 And went up to Jerusalem the Jesus. And
 εμεν εν τη ιερη τους πωλουντας βοας και προ-
 be in the temple those selling oxen and sheep
 βετα και περιστερας, και τους κερματιστας
 and doves, and the money-changers
 καθημενους. 15 Και ποιησας φραγελλιον εκ
 making. And having made a whip out of
 σχοινων, παντας εξεβαλεν εκ του ιερου, τα
 rushes, all he drove out of the temple, the
 τε τραβατα και τους βοας· και των κολλυβισ-
 and sheep and the oxen; and of the money-cha-
 τωσ εξεχετε το κερμα, και τας τραπεζας ανε-
 vers he poured out the coin, and the tables over-
 τρεψε. 16 και τοις τας περιστερας πωλουσιν
 turned. and to those the doves selling
 ειπεν· Αρατε ταυτα εντευθεν· μη ποιειτε τον
 he said: Take these hence; not make you the
 οικον του πατρος μου οικον εμποριου. 17 Εμνησ-
 house of the father of me a house of merchandise. Remem-
 θησαν * [δε] οι μαθηται αυτου, οτι γεγραμμενον
 heard [and] the disciples of him, that having been written
 εστιν· 18 Ο σλος του οικου σου καταφαγεται
 is so. The zeal of the house of thee will consume
 με. 19 Απεκριθησαν ουν οι Ιουδαιοι και ειπον
 me. Answered then the Jews and said
 αυτω· Τι σημειον δεικνυεις ημιν, οτι ταυτα
 to him, What sign shewest thou to us, that these

have † drunk freely, the
 inferior; but thou hast
 kept the good Wine till
 now."

11 This * First of signs
 Jesus performed in Cana
 of Galilee, and displayed
 his glory; and his disci-
 ples believed into him.

12 After this he went
 down to Capernaum, he,
 and his mother, and his
 brothers, and his disci-
 ples; but they did not re-
 main there Many Days.

13 † And the passover
 of the Jews was near, and
 Jesus went up to Jerusa-
 lem.

14 † And he found the
 MONEY-CHANGERS sitting
 in the TEMPLE, and those
 who sold Oxen, and Sheep,
 and Doves.

15 † And having made a
 Whip of Rushes, he drove
 them all out of the TEM-
 PLE, with the SHEEP and
 the CATTLE, and he poured
 out the COIN of the BANK-
 YERS, and overturned the
 TABLES,

16 and said to those
 who sold doves, "Take
 these things hence. Make
 not my FATHER'S HOUSE
 a House of Traffic."

17 And his DISCIPLES
 recollected That it is writ-
 ten, † "My ZEAL for thy
 HOUSE consumes me."

18 Then the JEWS an-
 swered and said to him,
 † "What Sign dost thou
 show us, why thou dost
 these things?"

* VATICAN MANUSCRIPT.—10. then—omit.
 17. And—omit.

11. First of.

1., his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *methuo* and *methuo*, from *metho*, wine, which, from *meta* *thuri*, to drink after sacrifi-
 ce, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and
 in this sense the verb is evidently used in the Septuagint. Gen. xlii. 34; Cant. v. 1; 1 Mac.
 xli. 16; Eccles. i. 10. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant
 blessings of the goodly compares them to a well-watered garden, which the LXX translate
one dypnos methoson, by which is certainly understood, not a garden drowned with water,
 but one sufficiently saturated with it, not having one drop too much, nor too little.—Clarke,
 v. 13. It is probable that this cleansing of the temple occurred at the commencement of our
 Lord's ministry, and is not to be confounded with that mentioned by the other evangelists,
 which took place at his close.

† 11. Ec. xli. 16; John v. 1; vi. 4; xi. 55. † 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.
 † 17. Ps. lxxix. 9. † 18. Matt. xii. 20; John vi. 26.

ΚΕΦ. Β'. 2.

¹ Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο
And in the day the third a marriage-feast occurred
ἐν Κανά τῆς Γαλιλαίας· καὶ ἦ ἡ μήτηρ
in Cana of the Galilee; and was the mother
τοῦ Ἰησοῦ ἐκεῖ. ² Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς
of the Jesus there. Was invited and also the Jesus
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ Καὶ
and the disciples of him to the marriage-feast. And
ὕστερῃσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ
having fallen short of wine, says the mother of the Jesus
πρὸς αὐτόν· Οἶνον οὐκ ἔχουσιν. ⁴ Λέγει αὐτῇ ὁ
to him: Wine not they have. Says to her the
Ἰησοῦς· Τί μοι καὶ σοί, γύναι; οὐκ ἔτι ἦκεν ἡ
Jesus: What to me and to thee, O woman? Not yet has come the
ὥρα μου. ⁵ Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις·
hour of me. Says the mother of him to the servants;
Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. ⁶ Ἦσαν δὲ
Whatever he may say to you, do you. Were and
ἐκεῖ ὕδρια λίθινα ἑξ κείμενα κατὰ τὸν καθά-
there water-pots of stone six being placed according to the mode
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνα μετρητάς
of cleansing of the Jews, holding each measures
δυο ἢ τρεῖς. ⁷ Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε
two or three. Says to them the Jesus; Fill you
τὰς ὕδrias ὕδατος. Καὶ ἐγεμίσαν αὐτὰς ἕως
the water-pots of water. And they filled them to
ἀνω. ⁸ Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ
top. And he says to them; Draw you now, and
φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν. ⁹ Ὡς
carry to the ruler of the feast. And they carried. When
δὲ ἐγευσάτο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
and tasted the ruler of the feast the water wine
γεγεννημένον· (καὶ οὐκ ᾔδει ποθεν ἐστίν· οἱ δὲ
having become; (and not he knew whence it is; the but
διακονοὶ ᾔδεισαν, οἱ ἠντλήκοτες τὸ ὕδωρ·)
servants knew, those having drawn the water;)
φώνει τὸν νυμφίον ὁ ἀρχιτρικλίνος, ¹⁰ καὶ λέγει
calls the bridegroom the ruler of the feast, and says
αὐτῷ· Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον
to him: Every man first the good wine

CHAPTER II.

¹ And on the ³ THIRD
Day there was a Marriage-
feast in CANA of GALILEE,
and the MOTHER of JESUS
was there;
² and JESUS also, and
his DISCIPLES, were invited
to the MARRIAGE-FEAST.
³ And the Wine failing
short, the MOTHER of JESUS
says to him, "They
have no Wine."
⁴ JESUS says to her,
"O Woman, what hast
thou to do with me? My
time has not yet arrived."
⁵ His MOTHER says to
the SERVANTS, "Do what-
ever he may bid you."
⁶ Now six stone Water-
jars were there, placed ac-
cording to the JEWISH
CUSTOM of PURIFICATION,
each containing two or
three † Measures.
⁷ JESUS says them, "Fill
the JARS with Water."
And they filled them to
the top.
⁸ And he says them,
"Draw now, and carry to
the RULER of the
FEAST. And "they carried
NONE.
⁹ And when the RULER
OF the FEAST tasted ‡ the
WATER made Wine, and
knew not whence it was,
(but THOSE SERVANTS
knew who had DRAWN the
WATER,) the RULER OF
the FEAST called the
BRIDEGROOM,
¹⁰ and says to him,
"Every Man first presents
GOOD Wine, and when they

* VATICAN MANUSCRIPT.—1. THIRD DAY.

3. THIRD CARRIED.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the bath, which contained about seven gallons; and for the anal, which contained one-third of the bath. 3 Chron. iv. 5; 1 Kings xviii. 32. ‡ 8. The Greek word here is a compound, denoting the president of the *tridais*, or guest-chamber, so-called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—See *Leviticus* in *Verbo*. Lightfoot, in his *Horæ Heb. Talmud*, adds, "That he performed the duty of *chaplain* also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drunk of it himself, sent it round to the company. In the Book of Ecclesiastes (xxiii. 1) we have an account of his duties.

‡ 4. John xix. 29.

‡ 6. Mark vii. 3.

‡ 9. John iv. 48.

τιθησι, και όταν μαθῶσιν, * [τοτε] τὸν
 place, and when they may have drunk freely, (then) the
 ελάσσω· οὐ τήτηρκα τὸν καλὸν οἶνον ἕως ἁρτί.
 sweet, thou hast kept the good wine till now.

11 Ταύτην ἐποίησε ἡ ἀρχὴ τῶν σημείων ἐ
 Then did the beginning of the signs the
 Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἐφάνηκε
 Jesus in Cana of the Galilee, and manifested
 τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ
 the glory of himself, and believed into him the
 μαθηταὶ αὐτοῦ.
 disciples of him.

12 Μετὰ ταῦτα κατέβη εἰς Καπερναοὺμ, αὐτὸς
 After this he went down into Capernaum, he
 καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ * [αὐτοῦ,] καὶ
 and the mother of him, and the brethren (of him,) and
 οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἐμείναν οὐ πολλὰς
 the disciples of him; and there remained not many
 ἡμέρας. 13 Καὶ ἔγγιεν ἡ τοῦ πασχα τῶν Ἰουδαίων.
 days. And nigh was the passover of the Jews.

14 Καὶ ἀνέβη εἰς Ἱερουσαλὴμ ὁ Ἰησοῦς. 15 Καὶ
 And went up to Jerusalem the Jesus. And
 εὗρεν ἐν τῇ ἱερῇ τοὺς πωλοῦντας βοὰς καὶ προ-
 he found in the temple those selling oxen and sheep
 βῆτα καὶ περιττήρας, καὶ τοὺς κερματιστάς
 and doves, and the money-changers
 καθήμενους. 16 Καὶ ποιήσας φραγέλλιον ἐκ
 sitting. And having made a whip out of
 σχινῶν, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ
 whips, all he drove out of the temple, the
 τε πρόβατα καὶ τοὺς βοὰς· καὶ τῶν κολλυβισ-
 and sheep, and the oxen; and of the money-chan-
 τῶν ἐξεχεῖ τὸ κέρμα, καὶ τὰς τραπέζας ἀνί-
 gers he poured out the coin, and the tables over-
 τρεψε· 17 καὶ τοῖς τὰς περιστέρας πωλοῦσιν
 turned. And to those the doves selling

εἶπε· Ἀράτε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν
 he said· Take these thence; not make you the
 οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. 18 Ἐμνήσ-
 house of the father of me a house of merchandise. Remem-
 θ-σαν * [δε] οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον
 bered, and the disciples of him, that having been written
 ἐστίν· 19 Ὁ οἶκος τοῦ οἴκου σου καταφαγεταί·
 is· 19 The house of the house of thee will consume
 με· 20 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον
 me· 20 Answered then the Jews and said
 αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα
 to him, What sign shewest thou to us, that these

have drunk freely, the
 inferior; but thou hast
 kept the good Wine till
 now."

11 This * First of signs
 Jesus performed in Cana
 of GALILEE, and displayed
 his GLORY; and his DISCI-
 PLES believed into him.

12 After this he went
 down to Capernaum, &c,
 and his MOTHER, and his
 BROTHERS, and his DISCI-
 PLES; but they did not re-
 main there Many Days.

13 ‡ And the PASSOVER
 of the Jews was near, and
 Jesus went up to Jerusa-
 lem.

14 † And he found the
 MONEY-CHANGERS sitting
 in the TEMPLE, and THOSE
 who SOLD OXEN, and Sheep,
 and Doves.

15 † And having made a
 Whip of RUSHES, he drove
 them all out of the TEM-
 PLE, with the SHEEP and
 the CATTLE, and he poured
 out the COIN of the BANK-
 YERS, and overturned the
 TABLES,

16 and said to THOSE
 who SOLD DOVES, "Take
 these things hence. Make
 not my FATHER'S HOUSE
 a HOUSE of TRAFFIC."

17 And his DISCIPLES
 recollected That it is writ-
 ten, ‡ "My ZEAL for thy
 HOUSE consumes me."

18 Then the JEWS an-
 swered and said to him,
 * "What Sign dost thou
 show us, why thou doest
 these things?"

* Vatican Manuscript.—10, then—omit.
 17. And—omit.

11. First of.

12. his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methen*, from *meta* *thusa*, to drink *meta*, or, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verb is evidently used in the Septuagint. Gen. xliii. 34; Cant. v. 1; 1 Mac. xiv. 18; Ecclus. i. 18. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant blessings of the godly compares them to a well-watered garden, which the LXX translate, *one having much water*, by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little.—Clarke.
 ‡ 12. It is probable that this cleansing of the temple occurred at the commencement of our Lord's ministry, and is not to be confounded with that mentioned by the other evangelists, which took place at its close.

‡ 12. Ec. xiv. 16; John v. 1; vi. 4; xi. 55. † 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.
 † 17. Ps. lxxv. 9. ‡ 18. Matt. xii. 20; John vi. 26.

ποιεις; ¹⁹ Απεκριθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·
 thou dost? Answered the Jesus and said to them;
 Λυσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις
 Destroy the temple this, and in three days
 ἐγερῶ αὐτόν. ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι· Τέσσα-
 I will raise it. Said then the Jews; Forty
 ρακοῦντα καὶ ἑξ ἑτεσὶν φκοδομηθῇ ὁ ναὸς οὗτος·
 and six years was being built the temple this;
 καὶ συ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. ²¹ Εκεῖ-
 and then in three days will raise it? He
 νος δὲ εἶπε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
 but spoke concerning the temple of the body of himself.
²² Ὅτε οὖν ἠγερθὲν ἐκ νεκρῶν, ἐμνησθήσαν οἱ
 When therefore he was raised out of dead ones, remembered the
 μαθηταὶ αὐτοῦ, ὅτι τοῦτο εἶπε· καὶ ἐπίστευ-
 disciples of him, that this he spoke; and they believed
 σαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ
 the writing, and the word which said he
 Ἰησοῦς.

²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολυμοῖς ἐν τῇ
 When and was in the Jerusalem -t the
 πασχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ
 passover at the feast, many believed into the
 ὄνομα αὐτοῦ, θεωρῶντες αὐτὸν τα σημεῖα ἃ
 name of him, beholding of him the signs which
 ἐποίει. ²⁴ Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν
 he did. He but the Jesus not committed
 εαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·
 himself to them, because the him to know all:
 καὶ ὅτι οὐ χρειαζέμεθα, ἵνα τις μαρτυρήσῃ
 and because not need he had, that any one should testify
 περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγινώσκε, τί
 concerning the man: he for knew what
 ἦν ἐν τῷ ἀνθρώπῳ.
 was in the man.

ΚΕΦ. γ'. 3.

¹ Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδη-
 Was and a man of the Pharisees, Nicodemus
 μος ὀνόμα αὐτοῦ, ἀρχὼν τῶν Ἰουδαίων. ² Οὗτος
 was a name to him, a ruler of the Jews: this
 ἦλθε πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ· Ραβ-
 came to him by night, and said to him: Rab-
 βι, οἶδαμεν, ὅτι ἀπὸ θεοῦ ἐληλυθας διδασκαλός·
 bi, we know, that from God thou hast come a teacher:
 οὐδεὶς γὰρ ταῦτα τα σημεῖα δύναται ποιεῖν, ἃ
 none for these the signs is able to do, which
 συ ποιεῖς, εἰ μὴ ὁ θεὸς μετ' αὐτοῦ.
 thou doest, except may be the God with him.
³ Απεκριθὲν ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἅμην ἀμην
 Answered the Jesus and said to him: Indeed indeed

¹⁹ *Jesus answered and said to them, "Destroy this temple, and in Three Days I will raise it!"

²⁰ Then the Jews said, "Forty and Six Years has this temple been in building and wilt thou erect it in Three Days!"

²¹ But he spoke of the TEMPLE of his BODY.

²² When, therefore, he was raised from the Dead, his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the word which Jesus had spoken.

²³ Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding his signs which he performed.

²⁴ But *Jesus did not trust himself to them, because he KNEW them all;

²⁵ and required not that any one should testify concerning MAN; for he KNEW what was in MAN.

CHAPTER III.

¹ And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the Jews;

² He came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; for no one can work These signs that thou workest, unless God be with him."

³ *Jesus answered and said to him, "Indeed I

* VATICAN MANUSCRIPT.—19. Jesus.

24. Jesus.

3. Jesus.

¹ 19. Or, destroy this very temple: perhaps pointing to his body at the same time. ¹ 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at that time about thirty years old, which makes the term exactly 46 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, a few years after the death of Herod's reign. ¹ 21. The repetition of Jesus, among the Jewish writers, was considered of equal import with the most solemn oath.—Clarke.

* 10. Matt. xxvi. 61; xxviii. 40; Mark xiv. 59; xv. 20. ¹ 22. Luke xiv. 5. ¹ 23. John vii. 50; xiv. 28. ¹ 24. John ix. 10, 23; Acts ii. 22; x. 38.

λέγω σοι, εαν μη τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. ⁴ Λέγει πρὸς αὐτὸν ὁ Νικοδήμους· Πῶς δύναται ἄνθρωπος γεννηθῆναι γάρων ὧν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν, καὶ γεννηθῆναι; ⁵ Ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, εαν μη τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ⁶ Το γεγεννημένον ἐκ τῆς σαρκὸς, σαρὲς ἐστὶ· καὶ το γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. ⁷ Μὴ θαυμάσῃς, ὅτι εἶπον σοι· Δεῖ ὑμᾶς γεννηθῆναι ἀνωθεν. ⁸ Το πνεῦμα ὅπου θέλει πνέει· καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας, πόθεν ἐρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ⁹ Ἀπεκρίθη Νικοδήμους καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ δὲ διδασκαλὸς τῶν Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; ¹¹ Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἰδαμεν λαλοῦμεν, καὶ ὁ ἐκ τῆς γῆρας μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. ¹² Εἰ τὰ ἐπιγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, εαν εἰπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; ¹³ Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ¹⁴ [ὁ ὢν ὁ υἱὸς τοῦ οὐρανοῦ.] ¹⁵ Καὶ καθὼς Μωσὴς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου· ¹⁶ ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

assure thee, if any one be not born from above, he cannot see the KINGDOM of God.

⁴ NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S WOMB, and be born?"

⁵ Jesus replied, "Truly indeed I say to thee, if any one be not born of Water and Spirit, he cannot enter the KINGDOM of God."

⁶ THAT which has been born of the FLESH, is FLESH; and THAT which has been born of the SPIRIT, is SPIRIT.

⁷ Do not wonder, Because I said to thee, you must be born from above.

⁸ The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

⁹ Nicodemus answered and said to him, "How can these things be?"

¹⁰ Jesus answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

¹¹ Most assuredly I tell thee, That what we know, we speak, and what we have seen, we testify; and you receive not our TESTIMONY.

¹² If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

¹³ And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED FROM HEAVEN.

¹⁴ And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

¹⁵ that EVERY ONE BE-

* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omif.

I & Mark xxi. 16; Acts ii. 22. I 6. I Cor. xv. 46—68. I 11. Matt. xli. 27; John i. 10. vi. 10. viii. 26, xli. 27; xiv. 24. I 12. John xvi. 20; Acts ii. 24; I Cor. xv. 47; 2 Jo. iv. 9, 10. I 14. Num. xxi. 9.

αὐτοῦ, * [μὴ ἀπολῆται, ἀλλ'] ἐχρ[α] (ὡς αἰώνιος). 16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὅστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἐδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπολῆται, ἀλλ' ἐχρ[α] (ὡς αἰώνιος). 17 Οὐ γὰρ ἀπεστείλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ [δὲ] μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπιστεύκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 Αὐτὴ δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐληλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτὸς, ἢ τὸ φῶς· ἢν γὰρ ποῦνται αὐτὸν τὰ ἔργα. 20 Πᾶς γὰρ ὁ φεῦλα πρᾶσσω, μισεῖ τὸ φῶς, καὶ οὐκ ἐρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 Ὁ δὲ ποιεῖ τὴν ἀληθειάν, ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν ἐργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβαπτίζεν. 23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλειμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο. 24 Οὕτως γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. 25 Ἐγένετο οὖν (ἤτη) τις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθάρισμον. 26 Καὶ ἦλθεν πρὸς τὸν Ἰωάννην, λέγων.

LIVING into him may have eternal Life.

16 † For God so loved the world, that he gave his son, the only-begotten, that every one BELIEVING into him may not perish, but obtain eternal Life.

17 ‡ For God sent not his son into the world that he might judge the world, but that the world through him might be saved.

18 † HE BELIEVING into him is not judged; but he not BELIEVING has been judged already. Because he has not believed on the NAME of the only-begotten Son of God.

19 And this is the JUDGMENT, ‡ That the light has come into the world, and men loved the darkness rather than the light; for their works were evil.

20 For those who do evil things hate the light, and come not to the light, that their works may not be detected.

21 But he who does the truth comes to the light, so that His works may be manifested that they have been done in God.

22 After this, Jesus and his DISCIPLES went into the TERRITORY of JUDAEA, and there he remained with them, and was baptizing.

23 And † JOHN also was baptizing in ENON, near SALIM, because there were many Waters there; and they were coming and being immersed.

24 † For † John had not yet been cast into PRISON.

25 A Dispute then occurred among † the DISCIPLES of John with a Jew, about Purification.

26 And they came to

* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit.

16. b ii.—om. 23. JOHN. e

24. JOHN.

25. those disciples who were of JEK

15. John vi. 47.

16. Rom. v. 8; 1 John iv. 9.

17. Luke ix. 26; John v. 24.

18. John v. 24; vi. 60, 67; x. 21.

19. Eph. v. 13.

20. Matt. xiv. 3.

21. John

και ειπεν αυτω· 'Ραββι, ὃς ἦν μετὰ σου πέραν
and said to him; Rabbi, who was with thee beyond
τοῦ Ἰορδάνου, ᾧ πν μαμαρτυρησας, ἰδε, οὗτος
the Jordan, to whom thou hast testified, behold, he
βαπτίζει, και παντες ερχονται πρὸς αὐτον.
dips, and all come to him.

27 Απεκριθὴ Ἰωάννης και ειπεν· Οὐ δυναται
Answered John and said; Not is able
ανθρωπος λαμβανειν ουδεν, εαν μη ᾗ δεδομε-
a man to receive nothing, except it may be having been
νον αὐτω εκ του ουρανου. 28 Αυτοι ὑμεις μοι
given to him from the heaven. Youself you to me

μαρτυρεите, ὅτι εἰπον· Οὐκ εἰμι ἐγὼ ὁ Χριστος,
bear testimony, that I said; Not am I the Anointed,
αλλ' ὅτι ἀπεσταλμενος εἰμι ἔμπροσθεν ἐκεῖνου.
but that having been sent I am in presence of him.

29 Ὁ εχων τὴν νυμφην, νυμφίος ἐστίν· ὁ δὲ
He having the bride, a bridegroom is, the but
φίλος του νυμφίου, ὁ ἵστης και ἀκουων αὐτον,
friend of the bridegroom, that standing and hearing him,
χαρᾷ χαίρει δια τὴν φωνὴν του νυμφίου. Αὕτη
with joy rejoices through the voice of the bridegroom. This

οὐς ἡ χαρὰ ἡ ἐμὴ πεπληρωται. 30 Ἐκεῖνον
therefore the joy that of me has been completed. Him
δεῖ αὐξανειν, ἐμε δὲ ἐλαττουσθαι. 31 Ὁ
it behooves to increase, me but to decrease. He
ἀνωθεν ερχομενος, ἐπάνω πάντων ἐστιν. 32
from above coming, over all is. He

ὡν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, και ἐκ τῆς
being from the earth, from the earth is, and from the
γῆς λαλεῖ· ὁ ἐκ του ουρανου ερχομενος, ἐπάνω
earth speaks; he from the heaven coming, over
πάντων ἐστι, 31* [και] ὁ ἑώρακε και ἤκουσε,
all is, [and] what he has seen and heard,

τοῦτο μαρτυρεῖ· και τὴν μαρτυρίαν αὐτου οὐδεὶς
this he testifies; and the testimony of him no one
λαμβάνει. 33 Ὁ λαβὼν αὐτου τὴν μαρτυρίαν,
receives. He receiving of him the testimony,

εσφραγισεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 31* Ὁν
has not his seal, that the God true is. Whom
γὰρ ἀπέστειλεν ὁ θεός, τα ῥήματα του θεου
for has sent the God, the words of the God

λαλεῖ· οὐ γὰρ ἐκ μετρου διδωσιν ὁ θεός το
speaks, not for by measure gives the God the
πνευμα. 35 Ὁ πατὴρ ἀγαπᾷ τον υἱον, και ταν-
spirit. The father loves the son, and all

τε δεδοκεν ἐν τῇ χειρὶ αὐτου. 35 Ὁ πιστευων
has been given in the hand of him. He believing
ἐν τῷ υἱῳ, ἐχει ζωὴν αἰωνιον· ὁ δὲ ἀπειθων
in the son, has life age-lasting he but disobeying

τῷ υἱῳ, οὐκ σφεται ζωὴν, ἀλλ' ὁ ὀργη του θεου
the son, shall not see life, but the anger of the God
ἀβδύει ἐν' αὐτον.
abides on him.

JOHN, and said to him,
"Rabbi, he who was with
thee beyond the JORDAN,
† to whom thou hast testi-
fied, behold, HE immerses,
and all are coming to him."

27 John answered and
said, † "A Man can receive
nothing unless it be given
him from HEAVEN.

28 You yourselves are
witnesses for me, That I
said, † "I am not the MES-
siah," but That I have
been sent before him.

29 The Bridegroom is
HE who POSSESSES the
BRIDE; but THAT FRIEND
of the BRIDEGROOM who
stands and hears him, re-
joices with joy, because of
the BRIDEGROOM'S VOICE;
this, therefore, MY JOY has
been completed.

30 He must increase,
but I must decrease.

31 † HE who COMES from
above is over all. HE who
is from the EARTH, is of
the EARTH, and speaks of
the EARTH. HE who
COMES from HEAVEN is
over all.

32 And what he has seen
and heard, this he testifies;
and no one receives his
TESTIMONY.

33 He who RECEIVES
His TESTIMONY has set his
seal That God is true.

34 † For he whom GOD
has sent speaks the WORDS
of GOD; for * he gives not
the SPIRIT by Measure.

35 THE FATHER loves
the SON, † and has given
All things into his HAND.

36 † HE BELIEVING into
the SON has eternal life;
but HE DISOBEYING the
son, shall not see life; but
the Anger of GOD abides
on him."

* Vatican Manuscript.—32. And—omit.

34. he gives not.

32. John 1. 7, 18, 27, 34.

37. 1. c. 1. 7. Heb. v. 4. James 1. 17.

31. Matt. xxiii. 18; John 1. 13, 27; Rom. 12. 5.

32. John vii. 16.

33. Luke x. 23; John v. 20, 25, xiii. 8, xvii. 2; Heb. 11. 6.

34. John vi. 47; 1 John

11.

ΚΕΦ. 8. 4.

¹ Ὡς οὖν ἔγνω ὁ κυρίος, ὅτι ἤκουσαν οἱ
When therefore knew the Lord, that heard the
Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητάς ποιεῖ
Pharisees, that Jesus more disciples made
καὶ βαπτίζει, ἢ Ἰωάννης. ² (καίτοιγε Ἰησοῦς
and dipped, than John; (though indeed Jesus
αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ)
himself not dipped, but the disciples of him;)

³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς
he left the Judea, and went again into
τὴν Γαλιλαίαν. ⁴ Ἐδεῖ δὲ αὐτὸν διερχέσθαι διὰ
the Galilee. It behoved and him to pass through
τῆς Σαμαρείας. ⁵ Ἐρχεται οὖν εἰς πόλιν τῆς
the Samaria. He comes therefore into a city of the

Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ
Samaritana, being called Sychar, near by the
χωρίου, ὃ ἐδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ
field, of which gave Jacob Joseph to the son
αὐτοῦ. ⁶ Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν
of himself. Was and there spring of the Jacob. The then
Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας, ἐκάθεζετο
Jesus having become weary from the journey, sat down
οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥσπερ ἕκτη.
thus over the spring: hour was about six.

⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησά
Came a woman of the Samaria, to draw
ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.
water. Say to her the Jesus: Give me to drink.

⁸ (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεισάν εἰς τὴν
Thus for disciples of him had gone into the
πόλιν, ἵνα τροφὰς ἀγοράσωσι.) ⁹ Λέγει οὖν
city, that provisions they might buy.) Says then
αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος
to him the woman that Samaritan: How thou, a Jew

ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσὴς γυναῖκος
being, from me to drink akest, being a woman
Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι
a Samaritan? (Not for associate with Jews
Σαμαρεῖταις.) ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Samaritana.) Answered Jesus and said

αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ
to her: If thou hadst known the gift of the God, and
τί· ἐστὶν ὁ λέγων σοι· Δός μοι ποιεῖν· σὺ
what it is he saying to thee: Give me to drink: thou
ἀνῆλθας αὐτόν, καὶ ἐδωκεν σοι ὕδωρ ζῶν.
wouldst ask him, and he would give thee water living.

¹¹ Λέγει αὐτῇ ἡ γυνὴ· Κυρίε, οὐτε ἀντλημα
Says to him the woman: O Lord, nothing to draw with

CHAPTER IV.

¹ When, therefore, the
LORD knew, That the
PHARISEES had heard
† That Jesus was making
and immersing More Dis-

² (though Jesus himself
did not immerse, but his
DISCIPLES;)

³ he left JUDAEA, and
went again into GALILEE

⁴ And it was necessary
for him to pass through
SAMARIA.

⁵ He comes, therefore, to
a City of SAMARIA called
† Sychar, near the FIELD
which † Jacob gave to
JOSEPH his SON.

⁶ And JACOB'S Fountain
was there. JESUS, there-
fore, having become weary
from the JOURNEY, sat
down over the MOUNTAIN.
It was about the † sixth
Hour.

⁷ There comes a Woman
of SAMARIA to draw Water.
JESUS says to her, "Give
me to drink."

⁸ (For his DISCIPLES
had gone into the CITY,
that they might buy Pro-
visions.)

⁹ The SAMARITAN WOMAN,
therefore, says to
him, "How dost thou, be-
ing a Jew, ask drink of me,
who am a Samaritan Wo-
man?" (‡ For the Jews do
not associate with Samari-
tans.)

¹⁰ Jesus answered and
said to her, "If thou didst
know the gift of God, and
who is HE that says to thee,
'Give me to drink,' thou
wouldst ask him, and he
would give thee Living
Water."

¹¹ "She says to him,
"Sir, thou hast nothing to

* VATICAN MANUSCRIPT.—S. to JOSEPH his son.

11. She says.

† S. Called at first Sichem, or Shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built.

‡ S. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated those for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

‡ 1. John iii. 22, 23. ‡ S. Gen. xxxiii. 19; xlviii. 22; Joshua xvi. 23. ‡ S. 2 Kings xvi. 24; Luke ix. 52, 53; Acts x. 23.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις
them hast, and the well is deep: whence then hast thou
το υδωρ το ζων; ¹² Μη συ μειςιν ει του πατρος
the water the living? Not thou greater art the father
τιμωρ Ιακωβ; ος εδωκεν ημιν το φρεαρ, και
of us Jacob? who gave to us the well, and
αυτος εξ αυτου εβibe, και οι υιοι αυτου, και τα
he of it drank, and the sons of him, and the
ορεμματα αυτου. ¹³ Απεκριθη Ιησους και ειπεν
cattle of him. Answered Jesus and said

αυτη· Πας ο πινων εκ του υδατος τούτου, διψη-
so hav. All the drinking of the water this, will
σει παλιν· ¹⁴ ος δ' αν πιη εκ του υδατος, ου
thirst again; who however may drink of the water, of which
εγω δωσω αυτω, ου μη διψησιν εις τον αιωνα·
I shall give to him, not yet may thirst to the age;
αλλα το υδωρ, ο δωσω αυτω, γενησεται εν
but the water, which I shall give him, shall be in
αυτω πηγη υδατος αλλομενου εις ζωην αιωνιον.
him a well of water springing into life age-lasting.

¹⁵ Λεγει προς αυτον η γυνη· Κυριε,δος μοι
says to him the woman; O Lord, give to me
τουτο το υδωρ, ινα μη διψω, μηδε ερχωμαι εν-
this the water, that not I may thirst, nor may come to
θαβε αρταλειν. ¹⁶ Λεγει αυτη ο Ιησους· Τραγε,
thou shalt come to draw. Says to her the Jesus; Go,
φωτισσος τον ανδρα σου, και ελθε ενθαδε.
call the husband of thee, and come here.

¹⁷ Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.
Answered the woman and said; Not I have a husband.

Λεγει αυτη ο Ιησους· Καλως ειπας· 'Οτι ανδρα
says to her the Jesus; Rightly thou didst say: That a husband
ουκ εχω· ¹⁸ Πεντε γαρ ανδρας εσχες και νυν
not I have. Five for husbands thou hast had; and now

δεν εχεις, ουκ εστι σου ανηρ· τουτο αληθες
women thou hast, not is of thee husband: this truly
ειρηκεας. ¹⁹ Λεγει αυτη η γυνη· Κυριε, θεωρω,
thou hast said. Says to him the woman; O Lord, I see,

οτι προφητης ει συ. ²⁰ Οι πατερες ημων εν τη
that a prophet art thou. The fathers of us in the
ορει τωτη προσκυνησαν· και υμεις λεγετε,
mountain this worshipped; and you say,

οτι εν Ιερουσαλμοις εστιν ο τοπος, όπου δεi
that in Jerusalem in the place, where it is necessary
προσκυνην. ²¹ Λεγει αυτη ο Ιησους· Γυνα, πισ-
to worship. Says to her the Jesus; O woman, believe

τευσον μοι, οτι ερχεται ωρα, οτε ουτε εν τη ορει
thou me, that comes an hour, when neither in the mountain
τουτη, ουτε εν Ιερουσαλμοις προσκυνησετε τη
this, nor in Jerusalem you shall worship the
πατρι. ²² Υμεις προσκυνητε ο ουκ οιδατε·
father. You worship what not you know;

εμεις προσκυνουμεν ο οιδαμεν· οτι η σωτηρια
we worship what we know: because the salvation
εσ των Ιουδαιων εστιν. ²³ Αλλ' ερχεται ωρα,
is of the Jews is. But comes an hour,

draw with, and the well is deep; whence, then, hast thou the LIVING WATER.

¹² Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his SONS, and his CATTLE?"

¹³ Jesus answered and said to her, "EVERY ONE DRINKING of this WATER will thirst again;

¹⁴ but he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into eternal Life."

¹⁵ † The WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor * come here to draw."

¹⁶ * He says to her, "Go, call thy HUSBAND, and come here."

¹⁷ The WOMAN answered and said, "I have no Husband." JESUS said to her, "Correctly thou didst say, 'I have no Husband.'

¹⁸ For thou hast had Five Husbands, and he whom now thou hast is not Thy Husband; this thou hast truly spoken."

¹⁹ The WOMAN says to him, "Sir, † I see That thou art a Prophet."

²⁰ Our FATHERS worshipped in this MOUNTAIN; and you say, That in Jerusalem is the PLACE where it is necessary to worship."

²¹ JESUS says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem, will you worship the FATHER."

²² You worship what you do not know; we worship what we know; because SALVATION is of the JEWS.

* Vatican Manuscript.—12. come over here.

10. He says.

† 16. John vi. 26; vii. 37. † 18. John xii. 2, 8; Rom. vi. 23; 1 John vi. 20. † 10. Luke vii. 36; xiv. 10; John vi. 16; vii. 60. † 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vi. 12

και νυν εστιν, οτε οι αληθινοι προσκυνηται
and now is, when the true worshippers
προσκυνησουσι τη πατρι εν πνευματι και αλη-
shall worship the father in spirit and truth;
θει· και γαρ ο πατηρ τοιουτους ζητει τους
even for the father such like seeks those
προσκυνουντας αυτον. ²⁴ Πνευμα ο θεος· και
worshipping him. A spirit the God: and
τους προσκυνουντας αυτον, εν πνευματι και
those worshipping him, in spirit and
αληθεια δει προσκυρειν. ²⁵ Λεγει αυτω η
truth it behooves to worship. Says to him the
γυνη· Οίδα, οτι Μεσσιας ερχεται· (ο λεγομε-
woman: I know, that Messiah cometh: (he being called
νος Χριστος·) οταν ελθη εκεινος, αναγγελει
Anointed: when may come he, he will relate
ημιν παντα. ²⁶ Λεγει αυτη ο Ιησους· Εγω ειμι,
to me all. Says to her the Jesus: I am,
δ λαλων σοι. ²⁷ Και επι τουτω ηλθεν οι μαθη-
he talking to thee. And on this came the disci-
ται αυτου, και εθαυμαζον, οτι μετα γυναικος
ples of him, and wondered, that with a woman
ελαλει. Ουδεις μентοι ειπε· Τι ζητεις; η, τι
he talked. No one nevertheless said: What seekest thou, or, why
λαλεις μετ' αυτης; ²⁸ Αφηκεν ουν την οδριαν
talkest thou with her? Left therefore the bucket
αυτης η γυνη, και απηλθεν εις την πολιν, και
of herself the woman, and went into the city, and
λεγει τοις ανθρωποις· ²⁹ Δευτε, ιδετε ανθρωπον,
says to the men: Come ye, see a man,
ος ειπε μοι παντα οσα εκοινησα· μητι ουτος
who told me all what I did; not this
εστιν ο Χριστος; ³⁰ Εξηλθον εκ της πολιως,
is the Anointed? They went out of the city,
και ηρχοντο προς αυτον.
and were coming to him.

³¹ Εν δε τη ματαξυ ηρωτων αυτον οι μαθηται·
In and the mesetime were asking him the disciples
λεγοντες· Ραββι, φαγε. ³² Ο δε ειπεν αυτοις·
saying; Rabbi, eat. He but said to them;
Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδετε.
I food have to eat, which you not know.
³³ Ελεγον ουν οι μαθηται προς αλληλους· Μη
said then the disciples to each other; Not
tis ηρεγκεν αυτω φαγειν; ³⁴ Λεγει αυτοις ο
any one brought to him food? Says to them the
Ιησους· Εμον βρωμα εστιν, ινα ποιω το
Jesus. My food is, that I may do the
θελημα του πεμψαντος με, και τελειωσω αυτου
will of the sending me, and may finish of him
το εργον. ³⁵ Ουχ υμεις λεγετε, οτι ετι τετρα-
the work. Not you say, that yet four
μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω
months it is, and the harvest cometh? Lo, I say
υμιν, επκαρτε τους οφθαλμους υμων, και θεα-
to you, Lift up the eyes of you, and see

²³ But an Hour is com-
ing, and now is, when the
true Worshippers will
worship the FATHER in
Spirit and Truth; for the
FATHER even seeks such
like as his Worshippers.
²⁴ God is Spirit; and
those worshipping him
must worship in Spirit and
Truth."

²⁵ The woman says to
him, "I know That Mes-
siah is coming. (He being
called Christ;) when he
comes he will tell to all
things."

²⁶ Jesus says to her,
"I, who am talking to
thee, am he."

²⁷ And upon this his
disciples came, and won-
dered That he was talking
with a Woman; neverthe-
less no one said, "What
doest thou seek?" or, "Why
art thou talking with her?"
²⁸ The woman, there-
fore, left her pitcher, and
and went into the city,
and says to the men,

²⁹ "Come, see a Man,
who told me all things,
which I have done! Is
this the MESSIAH?"

³⁰ They went out of the
city, and were coming to
him.

³¹ And in the mean-
time, his disciples re-
tracting him, said, "Rabbi,
eat."

³² But he said to them,
"I have Food to eat, of
which you know not."

³³ Then the disciples
said to each other, "Has
any one brought him (food)
to eat?"

³⁴ Jesus says to them,
"My Food is to do the
will of him who sent
me, and to finish His
work."

³⁵ Do you not say, That
it is yet four Months, and
the harvest cometh? Be-
hold, I say to you, Lift up
your eyes, and see the

σασθε τας χώρας, ὅτι λευκαὶ εἰσι πρὸς θερίσμον
you the fields, that white they are to harvest
ἤδη. ³⁶ Ὁ θερίζων μισθὸν λαμβάνει, καὶ συνα-
already. He reaping toward receives, and gather-
γει καρπὸν εἰς ζωὴν αἰωνίον· ἵνα καὶ ὁ σπείρων
fruit for life age-lasting; so that both he sowing
δύου χαίρῃ, καὶ ὁ θερίζων. ³⁷ Ἐν γὰρ τούτῳ ὁ
two, either may rejoice, and he reaping. In for this the
ἀγῶς ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ
word is the true, that one is he
σπείρων, καὶ ἄλλος ὁ θερίζων. ³⁸ Ἐγὼ ἀπεσ-
sowing, and another he reaping. I sent

τέλα θμὰς θερίσειν ὁ οὐχ ὑμεῖς κεκοιτάκατε·
you to reap what not you have labored;
ἄλλοι κεκοιτάκασι, καὶ ὑμεῖς εἰς τὸν κοπὸν
labored, and you into the labor
ἐντὸς εἰσέλθουθε. ³⁹ Ἐκ δὲ τῆς πόλεως
of them are entered. Out of and the city
ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμα-
thence many believed into him of the Sama-
ριτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυ-
rians, through the word of the woman, testi-
φύσης· ὅτι εἶπε μοι πάντα ὅσα εἶρησα.
fying; That he told me all what I did.

⁴⁰ * [Ὡς] οὐ ἦλθεν πρὸς αὐτὸν οἱ Σαμαριταῖαι·
[Where, therefore, came to him the Samaritans,
πρῶτον αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἐμείνεν
among him to abide with them; and he abode
ἐκεῖ δύο ἡμέρας. ⁴¹ Καὶ πολλὰ πλείους ἐπίστευ-
there two days. And many more believed
σαν διὰ τὸν λόγον αὐτοῦ. ⁴² Τῇ τε γυναίκι
through the word of him. To the and woman
εἶλετο· ὅτι οὐκέτι διὰ τὴν σὴν ἀελίαν
they said; That no longer through the thy saying
πιστεύομεν· αὐτοὶ γὰρ ἀκηκόομεν, καὶ οἶδαμεν,
we believe; ourselves for we have heard, and we know,
ὅτι οὗτος ἐστὶν ἀληθὺς ὁ σωτὴρ τοῦ κόσμου
that this is truly the savior of the world

* [ὁ Χριστός.]
[the Anointed.]

⁴³ Μετὰ δὲ τας δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν,
After and the two days he went out thence,

* [καὶ ἀπῆλθεν] εἰς τὴν Γαλιλαίαν. ⁴⁴ Αὐτὸς
[and went out] into the Galilee. Himself;

γὰρ ἰησοῦς μαρτυρήσεν, ὅτι προφῆτης ἐν τῇ
for Jesus testified, that a prophet in the
ἐκείνῃ πατρίδι τιμὴν οὐκ ἔχει. ⁴⁵ Ὅτε οὖν ἦλθεν
one country honor not him. When therefore he came

εἰς τὴν Γαλιλαίαν, ὤδεξαντο αὐτὸν οἱ Γαλιλαῖοι,
into the Galilee, received him the Galileans,

* Vatican Manuscript.—40. When—omit.
and asked him. 62. thy report.

40. Then came the Samaritans to him,
and asked him. 62. thy report. 43. the Anointed—omit. 45. and went—omit.
41. Pearce thinks that some words have been lost from the end of this verse, which may
be supplied thus: "Went into Galilee, but not to Nazareth; for Jesus himself had declared,"
etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is
said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country
where he lived for the most part, and wrought the greatest number of his miracles, and
made the most converts.—Clarke. There is a probability that something to this purpose has
been very early omitted in transcribing. The casual conjunction *per*, for, which introduces
the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

* 36. Matt. ix. 37; Luke x. 2.

* 39. Dan xii. 3.

* 44. Matt. xii. 57; Mark vi. 4;

Luke iv. 24.

FIELDS; † That they are already white for harvest.

36 † The REAPER receives a Reward, and gathers Fruit for aignion Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying. "He told me all things which I have done."

40 * Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his word;

42 and said to the WOMAN, "We no longer believe because of * THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the two Days, he went from thence into GALILEE.†

44 For † JESUS himself testified, That a Prophet has no HONOR in his own Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

P.L.
X

παντα ἑωρακοτες ἃ ἐποίησεν ἐν Ἱερουσαλὺμοις
all having seen what he did in Jerusalem
ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-
at the feast, also themselves for come to the feast.
τῆς. ⁴⁵ Πᾶσαν οὖν πάλιν εἰς τὴν Κανά τῆς
He came then again into the Cana of the
Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ
Galilee, where he made the water wine. And
ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθενεῖ, ἐν Κα-
was certain courtier, of whom the son was sick, in Ca-
περναούμ. ⁴⁷ Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει
Capernaum. This hearing that Jesus was come
ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθε
out of the Judea into the Galilee, went
πρὸς αὐτὸν, καὶ πρῶτα αὐτὸν, ἵνα καταβῇ,
to him, and was asking him, that he would come down
καὶ ἰασθῇ αὐτοῦ τὸν υἱόν· ἡμέλλε γὰρ ἀπο-
and heal of him the son; he was about for to
θῆσκειν. ⁴⁸ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν·
die. Said therefore the Jesus to him;
Εὰν μὴ σημεῖα καὶ τεράτα ἴδῃτε, οὐ μὴ πιστεύ-
If not signs and prodigies you may see, not not you may
σῃτε. ⁴⁹ Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κυρίε,
believe. Says to him the courtier: Sir,
καταβηθι, πρὶν ἀποθάνειν τὸ παιδίον μου.
come down, before to die the child of me.
⁵⁰ Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου
Go to him the Jesus: Go: the son of thee
ζῇ. ⁵¹ [Καὶ] ἐκίστευσεν ὁ ἀνδρῶπις τῷ λόγῳ
lives. [and] believed the man the word
· ὃ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. ⁵¹ Ἦδη
which said to him Jesus, and went. Already
δε αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπῆλ-
and of him was going down, the slaves of him met
τήσαν αὐτῷ, ⁵² [καὶ ἀπηγγέλλαν,] λέγοντες·
him, [and reported,] saying;
Ὅτι ὁ παῖς σου ζῇ. ⁵³ Εἰκνέτο οὖν ⁵⁴ [παρ']
That the child of thee lives. He inquired then [of
αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον εἶχε.
[of them] the hour, in which better he was.
Καὶ εἶπεν αὐτῷ· Ὅτι χθὲς ὥραν ἐβόσκην ἀφρ-
And they said to him; That yesterday hour seventh [of
κεν αὐτοῦ ὁ πυρετός. ⁵⁵ Εἶπεν οὖν ὁ πατήρ,
him the fever. Knew then the father,
ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-
that in that the hour, in which said to him the Je-
σοῦς· Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐκίστευσεν
sus: That the son of thee lives. And he believed
αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. ⁵⁶ Τοῦτο πάλιν
himself, and the house of him all. This again
δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ
a second sign did the Jesus, having come out of
τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
the Judea into the Galilee.

having seen all that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

45 * Then he came again towards Cana of GALILEE, where he made WATER Wine. And there was a Certain Courtier, Whose SON was sick in Capernaum.

47 He, having heard That Jesus was come out of JUDAEA into GALILEE, went to him, and asked him, that he would come down and cure His son; for he was about to die.

48 Jesus, therefore, said to him, "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 JESUS says to him, "Go, thy son lives." The MAN believed the word which JESUS said to him, and went.

51 And now as he was going down, his SLAVES met him, saying, "Thy CHILD lives."

52 He then inquired, that HOUR in which he grew better. * And they said to him, "Yesterday, at the seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy son lives." And he believed and all his HOUSE.

54 * This again, a second Sign, did JESUS, coming out of JUDAEA into GALILEE.

* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 51. And reported—said. 51. That his son lives. 51. of them—said. 51. that house. 52. Then said they to him. 54. And this again is the Second sign. * 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord come at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. *Harmony*, vol. 1. p. 82. † 45. John II. 23; III. 2. † 46. John II. 1, 11. † 48. 1 Cor. I. 22.

ΚΕΦ. ε'. 5.

¹ Μετα ταυτα ην ἑορτη των Ιουδαιων, και
After these things was a feast of the Jews, and
 ανεβη ο Ιησους εις Ιερουσαλημ. ² Εστι δε εν
went up the Jews to Jerusalem. In now in
 τοις Ιερουσαλυμοις, επι τη προβατικη, κολυμ-
the Jerusalem, by the sheep-gate, a swimming-
 βηθρα, η επιλεγασμενη Εβραιστι Βηθσδα, πεντε
bath, that being called in Hebrew Bethesda, five
 στας εχουσα. ³ Εν ταυταις κατεκειτο πληθος
persons having. In these were lying a multitude
⁴ [πολυ] των ασθενουντων, τυφλων, χωλων,
[great] of those being sick, blind, lame,
 ξηρων ⁵ [εκδεχομενων την του υδατος κινησιν].
withered waiting the of the water moving.
⁶ Αγγελος γαρ κατα καιρον καταβαινεν εν τη
A messenger for at a season went down in the
 κολυμβηθρα, και εταρασσε το υδωρ· ο ουν πρω-
swimming-bath, and agitated the water; he then first
 τος εμβας μετα την ταραχην του υδατος, θγις
surgeon after the agitation of the water, sound
 εγνωτο, ο θνητος κατειχετο νοσηματι.]
became, who indeed was held by disease.]
⁷ Ην δε τις ανθρωπος εκει, τριακοντα και οκτω
Was and a certain man there, thirty and eight
 ετη εχων εν τη ασθενεια. ⁸ Τουτον ιδων ο
years being in the feeble health. This seeing the
 Ιησους κατακειμενον, και γινους οτι πολυν ηδη
Jesus lying, and knowing that long already
 χρόνον εχει, λεγει αυτω· Θελεις θγις γενεσ-
time he had been, he says to him; Dost thou wish sound
 θαι; ⁹ Απεκριθη αυτω ο ασθενων· Κυριε, ανθρω-
come? Answered him he sick being; O sir, a man
 που ουκ εχω, ινα, οταν ταραχθη το υδωρ,
not I have, that, when may be agitated the water,
 βαλυ με εις την κολυμβηθραν· εν φ δε
balay me into the swimming-bath; in which but
 ορχομαι εγω, αλλος προ εμου καταβαινει.
am coming I, another before me goes down.
¹⁰ Λεγει αυτω ο Ιησους· Εγειραι, φρον τον κραβ-
says to him the Jesus; Rise, take up the bed
 βατον σου, και περιπατει. ¹¹ Και ευθεως εγε-
of thee, and walk. And immediately be-
 νητο θγις ο ανθρωπος, και φρε τον κραββατον
came sound the man, and took up the bed
 αυτου, και περιπατει. Ην δε σαββατον εν
of himself, and walked. It was and a sabbath in
 εκεινη τη ημερα. ¹² Ελεγον ουν οι Ιουδαιοι τω
that the day. Said then the Jews to the
 τοβαρατευμενω· Σαββατον εστιν· ουκ εστι
having been banded: A sabbath it is: not it is lawful
 σοι φραι τον κραββατον. ¹³ Απεκριθη αυτοις·
I come to carry the bed. He answered them:

CHAPTER V.

¹ After these things
 there was a Feast of the
 Jews; and Jesus went
 up to Jerusalem.
² Now there is in JERU-
 SALEM; near the SHEEP-
 GATE, a Bath, which is
 CALLED in Hebrew, Beth-
 satha, having Five cov-
 ered Walks.
³ In these were lying a
 Multitude of the sick,—
 Blind, Lame, Withered,—
 waiting the motion
 of the WATER.
⁴ For a Messenger at
 times went down into the
 BATH, and agitated the
 WATER; the FIRST, there-
 fore, stepping in after the
 AGITATION of the WATER,
 was cured of Whatever
 Disease he was held.]
⁵ Now a certain Man
 was there, having been
 Thirty-eight Years in fee-
 BLE HEALTH.
⁶ Jesus seeing him
 lying, and knowing That
 he had now been thus a
 Long Time, says to him,
 "Dost thou wish to become
 well?"
⁷ The SICK person an-
 swered him, "Sir, I have
 no Man, that, when the
 WATER is agitated, he may
 put me into the BATH;
 but while I am coming,
 another goes down before
 me."
⁸ Jesus says to him,
 "Rise, take up thy
 COUCH, and walk."
⁹ And immediately the
 MAN became well, and took
 up his COUCH, and walked.
 Now That DAY was a
 Sabbath.
¹⁰ The Jews, therefore,
 said to HIM who had been
 CURED, "It is a Sabbath;
 it is not lawful for thee
 to carry the COUCH."

* VARIAN MANUSCRIPT.—1. Jesus. 2. Bethesda. 3. great—omit. 3, 4—omit.
 † 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the
 principal part of the clause in brackets. Bloomfield says, "the whole narration savors
 of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischen-
 derf, and marked as spurious by Oriesbach.
 ‡ 1. Lev. xiii. 3; Deut. xvi. 1; John ii. 13. ‡ 2. Neh. iii. 1; xii. 30. ‡ 3. Matt.
 ix. 9; Mark ii. 13; Luke v. 24. ‡ 4. John ix. 14. ‡ 5. Exod. xx. 10; Neh. xiii.
 1; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

Ὁ ποιήσας με ὕγιη, ἐκεῖνος μοι εἶπεν· Ἀρον τον
He having made me sound, he to me said; Take up the
κρᾶσβατον σου, καὶ περὶπατεῖ. 12 Ἠρωτήσαν
bed of thee, and walk. They asked

*[οὐν] αὐτοῦ· Τίς ἐστὶν ὁ ἀνθρώπος, ὃς εἶπεν
[them] him; Who is the man, he saying
σοι· Ἀρον τον κρᾶσβατον σου, καὶ περὶπατεῖ;
to thee; Take up the bed of thee, and walk?

13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τις ἐστὶν· ὃ γὰρ
He having been cured not knew who it is; the for
Ἰησοῦς ἐξενευσεν, ὄχλου ὄντος ἐν τῇ τοκῇ.
Jesus slipped out, a crowd being in the place.

14 Μετὰ ταῦτα εὗρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῇ
After these things finds him the Jesus in the
ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὄγιης γεγὼνας· μὴ
temple, and said to him; See, sound thou hast become: no
κετὶ ἁμαρτάνῃ, ἵνα μὴ χεῖρον σοι τι γένηται.
longer do thou sin, that no worse to thee anything may happen.

15 Ἀπηλθεν ὁ ἀνθρώπος, καὶ ἀπηγγέλλει τοῖς
Went away the man, and told to the
Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν, ὃ ποιήσας αὐτὸν
Jews, that Jesus it is, he having made him

ὕγιη. 16 Καὶ διὰ τοῦτο ἐδιώκον τον Ἰησοῦν οἱ
sound. And through this persecuted the Jesus the
Ἰουδαῖοι, ὅτι ταῦτα ἐποίησεν ἐν σαββατῷ. 17 Ὁ
Jews, because these he did in sabbath. The

δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου
and Jesus answered them; The father of me
ἐὼς ἀρτί ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. 18 Διὰ
till now works, and I work. Through

τοῦτο οὐν πολλοὶ ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι
this therefore many sought him the Jews
ἀποκτείνειν, ὅτι οὐ μόνον ἐλϋε τὸ σαββα-
to kill, because not only he was breaking the sabbath

τον, ἀλλὰ καὶ πατέρα ἰδίου ἐλέγε τον θεόν,
but also a father he said the God,
ἰσὸν ἑαυτοῦ ποιεῖν τῷ θεῷ. 19 Ἀπεκρίνατο οὖν
equal himself making to the God. Answered then

ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω
the Jesus and said to them; Indeed indeed I say
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ὅφ' ἑαυτὸν οὐδέν,
to you, not is able the son to do of himself nothing,

εἰ μὴ τι βλέπῃ τον πατέρα ποιοῦντα· ἃ
if not anything he may see the father doing; what
γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως
for ever he may do, these also the son in like manner

ποιεῖ. 20 Ὁ γὰρ πατὴρ φιλεῖ τον υἱόν, καὶ παν-
does; The for father loves the son, and all
τα δοκνεύσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μείζονα
shows to him, what he does; and greater

τούτων δείξει αὐτῷ ἐργα, ἵνα ὑμεῖς θαυμάζητε.
of these shows to him works, so that you may wonder.

21 Ὅσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
As for the father raises the dead ones and

11 * But he answered
them. * He who has made
me well, he said to me; Take
up thy couch, and walk.

12 They asked him.
"Who is the man that
said to thee, * Take up
thy couch, and walk?"

13 But HE who had been
cured knew not who it
was; for JESUS withdrew.
A crowd being in the
place.

14 After these things,
* Jesus finds him in the
temple, and said to him.
"Behold, thou art now
well; sin no more, lest
something worse may hap-
pen to thee."

15 The man went away,
and told the Jews that
Jesus was HE who made
him well.

16 And on account of
this the Jews persecuted
JESUS, because he had
these things said for him.

17 But * HE answered
and said, * "My Father
works till now, and I
work."

18 For this, then, the
Jews sought to kill him,
because not only was he
breaking the sabbath,
but he also said
that God was his equal,
making himself equal
with God."

19 Then * he answered
and said, "Indeed, I as-
sure you, The son can do
nothing of himself, except
what he may see the Fa-
ther doing, for whatever
he does, these things also
does the son in like man-
ner."

20 For the FATHER
loves the son, and shows
him all that he himself
does; and Greater Works
than these will he show
him, that you may wonder.

21 For as the FATHER
raises up and makes alive
the DEAD, so also the

* VATICAN MANUSCRIPT.—11. But he. 12. Then—said. 13. Take up, and.
14. Jesus. 17. He answered and said, My FATHER. 18. he answered and said.

† 1a. Matt. xii. 45; John viii. 11. † 17. John ix. 4; xiv. 10. † 18. John vi. 19
† 18. John x. 20, 23; Phil. ii. 8. † 20. Matt. iii. 17; John iii. 35; 2 Pet. i. 17. † vi. Luke
vii. 16; viii. 54; John xi. 28, 43.

ζωοποιεῖ· οὕτω καὶ ὁ υἱός, οὓς θέλει, ζωοποιεῖ.
makes alive: thus also the son, whom he will, makes alive.

22 Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα· ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. 23 ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν πεμφάντα αὐτόν. 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι

ἢ τὸν λόγον μου ἀκούων, καὶ πιστεύων, τῷ πεμφάντι με εἶμι ζωὴν αἰωνίου, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. 25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι

ἐρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται. 26 Ὡς γὰρ ὁ πατήρ ἐχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἐχειν ἐν ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 Μὴ θαυμάζετε τοῦτο· ὅτι ἐρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσαντες τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ

ἄλλοι δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζῆτω τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πεμφάντος με.

31 Ἐάν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθὴς ἐστίν· ὅτι οὐ ζῆτω τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πεμφάντος με.

33 Ἐάν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. 34 Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθὴς ἐστίν· ὅτι οὐ ζῆτω τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πεμφάντος με.

35 Ἐάν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. 36 Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθὴς ἐστίν· ὅτι οὐ ζῆτω τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πεμφάντος με.

SON makes alive Whom he pleases.

22 For the FATHER does not even judge any one, but I have given all JUDGMENT to the SON;

23 so that all may honor the SON, even as they honor the FATHER. I like who HONORS not the SON HONORS not THAT FATHER who sent him.

24 Indeed, I truly say to you, HE who HEARS my word, and believes, the one who SENT me, has eternal Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

26 For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;

27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.

28 Wonder not at this; Because an hour comes in which ALL those in the TOMBS will hear his VOICE,

29 and will come forth; THOSE HAVING DONE GOOD things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

30 I am not able to do anything of myself; as I hear, I judge; and my JUDGMENT is just, Because I seek not MY WILL, but the will of HIM SENDING me.

31 I Though I testify concerning myself, it is not my TESTIMONY true?

32 There is ANOTHER who testifies concerning me; and I know That the

* Vatican Manuscript.—20. and—omit.

† 21. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 22. Matt. x. 27; xviii. 18; Luke x. 22; John iiii. 26; xvii. 2; Acts xvii. 21; 1 Pet. iv. 6.
§ 23. 1 John i. 2; 24. Dan. xii. 2; Matt. xvi. 27, 28, 30.
|| 24. Matt. xxvi. 28; 25. John viii. 14; Rev. iii. 14.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³ Ὑμεῖς
the testimony, which he testifies concerning me. You
ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μεμαρτύρηκε
have sent to John, and he has testified
τῇ ἀληθείᾳ. ³⁴ Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
to the truth. I but not from a man the
μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα
testimony receive; but these things I say, that
ὑμεῖς σωθῆτε. ³⁵ Ἐκεῖνος ἦν ὁ λύχνος ὁ καί-
you may be saved. He was the lamp the burn-
μενος καὶ φαίνων· ὑμεῖς δὲ ἠθέλησατε ἀγαλλι-
ing and shining: you and were willing to re-
σθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ Ἐγὼ
joice for an hour in the light of him.
δὲ ἔχω τὴν μαρτυρίαν μείζονα τοῦ Ἰωάννου· τὰ
but have the testimony greater of the John: the
γὰρ ἔργα, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελειώσω
for works, which gave to me the father, that I might finish
αὐτά· αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποίω, μαρτυρεῖ
them, these the works, which I do, testifies
περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε. ³⁷ Καὶ
concerning me, because the father me has sent. And
ὁ πεμψάς με πατήρ αὐτὸς μεμαρτύρηκε περὶ
he having sent me father himself has testified concerning
ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκοάτε ποτε,
me. Neither a voice of him have you heard at any time,
οὔτε εἶδος αὐτοῦ ἑώρακατε. ³⁸ Καὶ τὸν λόγον
nor form of him have you seen. And the word
αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέσ-
of him not have abiding in you, because whom see:
τεῖλον ἐκεῖνος, τοῦτω ὑμεῖς οὐ πιστεύετε.
he, this you not believe.
³⁹ Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν
you search the writings, because you think in
αὐταῖς ζωὴν αἰώνιον εἶναι· καὶ ἐκεῖνοι εἰσὶν αἱ
them life age-lasting to have: and they are those
μαρτυροῦσαι περὶ ἐμοῦ. ⁴⁰ καὶ οὐ θέλετε ελθεῖν
testifying concerning me; and not you are willing to come
πρὸς με, ἵνα ζωὴν ἐχῆτε. ⁴¹ Δόξαν παρὰ ἀνθρώ-
to me, so that life you may have. Glory from men
πων οὐ λαμβάνω. ⁴² ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν
not receive; but I have known you, that the
ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ⁴³ Ἐγὼ
love of the God not you have in yourselves. I
ἐληλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ
have come in the name of the father of me, and not
λαμβάνετε με· εἰς ἄλλος ἐλθὲν ἐν τῷ ὀνόματι
you receive me: if another should come in the name
τῷ ἰδίῳ, ἐκεῖνον ἠψέσαθε. ⁴⁴ Πῶς δύνασθε
the own, him you will receive. How are able
ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνον-
you to believe, glory from one another receiving,
τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ
and the glory that from the only God not
ζητεῖτε; ⁴⁵ Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω
you seek? Not think you, that I will accuse you to the

TESTIMONY which he tes-
tifies of me is true.

³³ You have sent to
John, and he has testified
to the TRUTH.

³⁴ But I receive not
TESTIMONY from a Man
(only); but These things I
say, that you may be saved.

³⁵ He was the BURNING
and shining LAMP; and
you were willing, for a
time, to rejoice in his
LIGHT.

³⁶ But I have TESTIMO-
NY greater than John's;
for the WORKS which the
FATHER gave me, that I
might finish them, I These
WORKS which I do, testi-
fy concerning me, That
the FATHER has sent Me.

³⁷ And the FATHER who
SENT me, He has testified
concerning me; (because
you have not, at any time,
either heard his Voice, or
seen his Form.)

³⁸ And his WORD you
have not remaining in you,
because you believe not
him whom he sent.

³⁹ You search the SCRIP-
TURES, because you think
by them to obtain eternal
Life; (and they are those
TESTIFYING of me;

⁴⁰ and yet you are not
willing to come to me that
you may obtain Life.

⁴¹ I receive not Glory
from Men;

⁴² but I know you, That
you have not the LOVE of
God in yourselves.

⁴³ I have come in the
NAME of my FATHER, and
you do not receive me; if
another should come in his
OWN NAME, him you will
receive.

⁴⁴ How can you be-
lieve, receiving Glory one
from another; and THAT
GLORY from the ONLY God
you do not seek.

⁴⁵ Do not think That I
will accuse you to the

* VATICAN MANUSCRIPT.—39. I do.

44. the ONLY one.

† 33. John I. 15, 10, 37, 32.

‡ 36. John III. 2; x. 38; xv. 24.

§ 37. Matt. III. 17;

xviii. 5; John vi. 27; viii. 18

|| 39. Deut. xviii. 13, 13; Luke xiv. 27; John I. 41.

‡ 41. John xii. 43.

ἄνθρωπος πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν
you to the father: is he accusing
ὡς, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ
you, Moses, into whom you have hoped. If
γὰρ ἐπιστευετε Μωσῇ, ἐπιστευετε αὐτῷ ἐμοί·
for you believed Moses, you would believe me,
περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγράψεν. 47 Εἰ δὲ τοῖς
concerning for me he wrote. If but the
ἐκείνου γραμμασίῳ οὐ πιστευετε, πῶς τοῖς ἐμοῖς
of him writings not you believe, how the my
ῥήμασι πιστευετε.
words until you believe.

ΚΕΦ. Ὶ. 6.

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς
After these things went the Jesus over the
βαλκασσῆς τῆς Γαλιλαίας, τῆς Τιβεριάδος.

Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώραν
And was following him a crowd great, because they saw
τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ασθενούντων.

2 Ἀπῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ
Went and into the mountain the Jesus, and there
ἐκαθίστο μετὰ τῶν μαθητῶν αὐτοῦ. 4 Ἦν δὲ
he was sitting with the disciples of himself. Was and
ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 Ἐπα-

ρᾶς αὐτὸν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεωσάμε-

νος ὅτι πολὺς ὄχλος ἐρχεται πρὸς αὐτόν, λέγει

πρὸς τὸν Φίλιππον· Ποθεν ἀγοράσομεν ἄρτους,
to the Philip. Whence shall we buy loaves,
ἵνα φάγωσιν οὗτοι; (Τοῦτο δὲ εἶπε πειράζων
that may eat them? (This but he said trying

αὐτὸν· αὐτοὺς γὰρ ᾔδει, τί ἐμελλε ποιεῖν.)
him, he for knew, what he was about to do.)

6 Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηνარიῶν
Answered him Philip. Two hundred denarii

ἄρτοι οὐκ ἀρκουσι αὐτοῖς, ἵνα ἕκαστος
loaves not are enough for them, so that each

ἓξ [αὐτῶν] βραχὺ τι λαβῇ. 8 Λέγει αὐτῷ εἰς ἓκ
of them] a little may take. Says to him one of

τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σίμων
the disciples of him, Andrew, the brother of Si-

μον Πέτρου· 9 Ἔστι παιδίον ἐν ᾧδε, ὃ ἔχει
one Peter, is little boy one here, who has

πέντε ἄρτους κριθίνους, καὶ δύο ψάρια· ἀλλὰ
five loaves barley, and two small fishes: but

ταῦτα τί ἐστὶν εἰς τοσούτους; 10 Εἶπε * [δὲ] ὁ
these what are for so many? Said [and] the

Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀνακλιῖν.

Jesus Make you the men to recline.

11 Ἦν δὲ χάρτος πολὺς ἐν τῷ τόπῳ. Ἀνεκλίσαν
was and grass much in the place. Reclined

FATHER. * HE who AC-
cuses you to the FATHER
is Moses, in whom you
have hoped.

46 For if you believed
Moses you would believe
me, for he wrote about
me.

47 But if you do not
believe HIS Writings, how
can you believe MY
Words?

CHAPTER VI.

1 † After these things
JESUS went across THAT
LAKE of GALILEE, the TI-
BERIAS.

2 And a great Crowd
were following him, Be-
cause they saw the SIGNS
which he was performing
on the SICK.

3 And * JESUS went up
into the MOUNTAIN, and
was sitting there with his
DISCIPLES.

4 And the PASSOVER, the
FEAST of the JEWS, was
near.

5 Then JESUS, lifting up
his EYES, and seeing that
a great Crowd was coming
to him, says to * Phil p.
"Whence * may we buy
Loaves that these may eat."

6 (But this he said,
trying him; for he knew
what he was about to do.)

7 Philip answered him,
"Loaves costing † Two
Hundred Denarii are not
enough for them, that each
may take a little."

8 One of his DISCIPLES,
Andrew, the BROTHER of
Simon Peter, says to him,

9 "Here is a Little boy,
who has Five barley Loaves
and Two small fishes; but
what are these for so
many?"

10 JESUS said, "Make
the MEN recline." And
there was much Grass in
the PLACE. The men,

* V. 1. in MS. MANUSCRIPT. — 43. HE who accuses you to the FATHER is MOSES, in whom
I believe. 8. Jesus. 8. Philip. 8. may we buy. 7. of them — omit.

† 7 is value about thirty dollars, or about £3. 8s. sterling.
* Gen. xii. 15, xii. 8; xviii. 15; xlii. 10; Deut. xviii. 15, 18; John i. 45; Acts
ix. 11. 12. 13. Matt. xiv. 16; Mark vi. 35; Luke ix. 10, 12.

ΚΕΦ. 8. 4.

¹ Ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ
When therefore knew the Lord, that heard the
Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ
Pharisees, that Jesus more disciples made
καὶ βαπτίζει, ἢ Ἰωάννης· ² (καίτοιγε Ἰησοῦς
and dipped, than John; (though indeed Jesus
αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ)
himself not dipped, but the disciples of him;)

³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς
he left the Judea, and went again into
τὴν Γαλιλαίαν. ⁴ Ἐδεῖ δὲ αὐτὸν διερχέσθαι διὰ
the Galilee. It behoved and him to pass through
τῆς Σαμαρείας. ⁵ Ἐρχεται οὖν εἰς πόλιν τῆς
the Samaria. He comes therefore into a city of the
Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ
Samaritana, being called Sychar, near by the
χωρίου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ
said, of which gave Jacob Joseph to the son
αὐτοῦ. ⁶ Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν
of himself. Was and there a spring of the Jacob. The then
Ἰησοῦς κεκοπιπώς ἐκ τῆς ὁδοπορίας, ἐκάθεζε
Jesus having become weary from the journey, and down
οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἑκτῇ.
thus over the spring: hour was about six.

⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀτλήσαι
Comes a woman of the Samaria, to draw
ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.
water. Say to her the Jesus: Give to me to drink.
⁸ (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεισάν εἰς τὴν
(The for disciples of him had gone into the
πόλιν, ἵνα τροφὰς ἀγοράσωσι.) ⁹ Λέγει οὖν
city, that provisions they might buy.) Says then
αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος
to him the woman that Samaritan: How thou, a Jew
ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσὴς γυναῖκος
being, from me to drink askest, being a woman
Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι
a Samaritan? (Not for associate with Jews
Σαμαρεῖταις.) ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Samaritana.) Answered Jesus and said
αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ
to her: If thou hadst known the gift of the God, and
τί· ἐστὶν ὁ λέγων σοι· Δός μοι πίνειν· σὺ
who is he saying to thee: Give to me to drink: thou
ἀνῃτήσας αὐτόν, καὶ ἔδωκεν σοι ὕδωρ ζῶν.
wouldest ask him, and he would give thee water living.

¹¹ Λέγει αὐτῇ ἡ γυνὴ· Κύριε, οὐτε ἀτλήμα
Says to him the woman: O Lord, nothing to draw with

CHAPTER IV.

¹ When, therefore, the
Lord knew, That the
PHARISEES had heard,
That Jesus was making
and immersing more dis-
ciples than John;

² (though Jesus him-
self did not immerse, but his
DISCIPLES;)

³ He left JUDAEA, and
went again into GALILEA.

⁴ And it was necessary
for him to pass through
SAMARIA.

⁵ He comes, therefore, to
a City of SAMARIA called
Sychar, near the field
which Jacob gave to
JOSEPH his son.

⁶ And JACOB'S Fountain
was there. JESUS, there-
fore, having become weary
from the JOURNEY, sat
down over the FOUNTAIN.
It was about the sixth
Hour.

⁷ There comes a Woman
of SAMARIA to draw Water.
JESUS says to her, "Get
me to drink."

⁸ (For his DISCIPLES
had gone into the CITY,
that they might buy Pro-
visions.)

⁹ The SAMARITAN WO-
MAN, therefore, says to
him, "How dost thou, be-
ing a Jew, ask drink of me,
who am a Samaritan Wo-
man?" (For the Jews do
not associate with Samari-
tans.)

¹⁰ Jesus answered and
said to her, "If thou didst
know the GIFT of God, and
who is HE that says to thee,
'Give me to drink,' thou
wouldest ask him, and he
would give thee Living
Water."

¹¹ She says to him,
"Sir, thou hast nothing to

* VATICAN MANUSCRIPT.—J. to JOSEPH his son.

11. She says.

† 5. Called at first Sichem, or Shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built.

† 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 38. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans whom they came to see him, invited him to remain or lodge with them.

‡ 1. John iii. 22, 26.

§ 1. Gen. xxiii. 10; xlviii. 22; Joshua xxvi. 32.

§ 2. 2 Kings

xvii. 24; Luke ix. 52, 53; Acts x. 28.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις
to have hast, and the well is deep: whence then hast thou
το υδωρ το ζων. ¹² Μη συ μειζων ει του πατρος
the water the living? Not thou greater art the father
ημων Ιακωβ; ος εδωκεν ημιν το φρεαρ, και
of us Jacob? who gave to us the well, and
αυτος εξ αυτου εκιε, και οι υιοι αυτου, και τα
he of it drank, and the sons of him, and the
δουματα αυτου. ¹³ Απεκριθη Ιησους και ειπεν
servants of him. Answered Jesus and said

αυτη· Πας ο πινων εκ του υδατος τούτου, διψη-
to her. All the drinking of the water this, will
σει παλι· ¹⁴ ος δ' αν πινη εκ του υδατος, ου
thirst again, who whosoever may drink of the water, of which
εγω δωσω αυτη, ου μη διψησιν εις τον αιωνα·
I shall give to him, not not may thirst to the age;
αλλα το υδωρ, ο δωσω αυτη, γενησεται εν
but the water, which I shall give him, shall be
αυτη πηγη υδατος αλλομενου εις ζωην αιωνιον.
him a well of water springing into life age-lasting.

¹⁵ Λεγει προς αυτον η γυνη· Κυριε,δος μοι
Says to him the woman; O lord, give to me
τουτο το υδωρ, ινα μη διψω, μηδε ερχομαι εν-
this the water, that not I may thirst, nor may come to
θαζε αντλειν. ¹⁶ Λεγει αυτη ο Ιησους· Τκαγε,
tho place to draw. Says to her the Jesus, L.,
φωτισον τον ανδρα σου, και ελθε ενθαδε.
call the husband of thee, and come here.

¹⁷ Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.
Answered the woman and said; Not I have a husband.

Λεγει αυτη ο Ιησους· Καλως ειπας· Οτι ανδρα
Says to her the Jesus; Rightly thou didst say: That a husband
ουκ εχω. ¹⁸ Πεντε γαρ ανδρας εσχες· και νυν
not I have. Five for husbands thou hast had; and now

δεν εχεις, ουκ εστι σου ανηρ· τουτο αληθες
them thou hast, not is of thee a husband: this truly
ειρηκει. ¹⁹ Λεγει αυτη η γυνη· Κυριε, θεωρω,
I have heard. Says to him the woman; O lord, I see,

οτι προφητης ει συ. ²⁰ Οι πατερες ημων εν τω
that a prophet art thou. The fathers of us in the
εκει τωτον προσκυνησαν· και υμεις λεγετε,
thereunto thus worshipped; and you say,

ιτι εν Ιερουσαλυμοις εστιν ο τοπος, όπου δει
L., in Jerusalem is the place, where it is necessary

προσκυνειν. ²¹ Λεγει αυτη ο Ιησους· Γυναι, πισ-
worship Says to her the Jesus; O woman, believe

τευσομαι, οτι ερχεται ωρα, οτε ουτε εν τω ορι
I., that come an hour, when neither in the mountain
τουτω, ουτε εν Ιερουσαλυμοις προσκυνησετε τω
nor in Jerusalem you shall worship the

πατρι. ²² Υμεις προσκυνειτε ο ουκ οιδατε
know. You worship what not you know,

οτι προσκυνουμεν ο οιδαμεν· οτι η σωτηρια
what worship what we know, because the salvation

εστι των Ιουδαιων εστιν. ²³ Αλλ' ερχεται ωρα,
is of the Jews is. But come an hour,

draw with, and the well is deep; whence, then, hast thou the LIVING WATER.

¹³ Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his sons, and his CATTLE?

¹³ Jesus answered and said to her, "EVERY ONE DRINKING OF THIS WATER will thirst again;

¹⁴ but he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into eternal Life."

¹⁵ § THE WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor * come here to draw."

¹⁶ * He says to her, "Go, call thy HUSBAND, and come here."

¹⁷ The woman answered and said, "I have no Husband." Jesus said to her, "Correctly thou didst say, 'I have no Husband.'"

¹⁸ For thou hast had Five Husbands, and he whom now thou hast is not Thy Husband; this thou hast truly spoken."

¹⁹ THE WOMAN says to him, "Sir, § I see That thou art a Prophet."

²⁰ OUR FATHERS worshipped in this MOUNTAIN; and you say, That in Jerusalem is the PLACE where it is necessary to worship."

²¹ Jesus says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem, will you worship the FATHER."

²² You worship what you do not know; we worship what we know; because the salvation is of the JEWS.

* Vatican MANUSCRIPT.—12. come over here.

16. He says.

§ 14 John vi. 25; vii. 27. § 15. John xvii. 9, 24; Rom. vi. 23; § 1 John v. 19. § 10. Luke i. 14; Matt. 19; John vi. 16; vii. 60. § 20. Deut. xii. 6, 11; 1 Kings ix. 3; 2 Chron. i. 12

και νυν εστιν, οτε οι αληθινοι προσκυνηται
and now is, when the true worshippers
προσκυνησουσι τη πατρι εν πνευματι και αλη-
shall worship the father in spirit and truth;
θει· και γαρ ο πατηρ τοιουτους ζητει τους
even for the father such like as these
προσκυνουντας αυτον. ²⁴ Πνευμα ο θεος· και
worshipping him. A spirit the God: and
τους προσκυνουντας αυτον, εν πνευματι και
those worshipping him, in spirit and
αληθεια δει προσκυρειν. ²⁵ Λεγει αυτη η
truth it behooves to worship. Says to him the
γυνη· Οϊδα, οτι Μεσσιας ερχεται· (ο λεγομε-
woman: I know, that Messiah comes: (he being called
νος Χριστος·) οταν ελθη εκεινος, αναγγελει
Anointed: when may come he, he will relate
ημιν παντα. ²⁶ Λεγει αυτη ο Ιησους· Εγω ειμι,
to me all. Says to her the Jesus: I am,
ο λαλων σοι. ²⁷ Και επι τουτω ηλθον οι μαθη-
he talking to thee. And on this came the disci-
tai αυτου, και θαυμαζον, οτι μετα γυναικος
ples of him, and wondered, that with a woman
ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι
he talked. No one nevertheless said: What seekest thou; or, why
λαλεις μετ' αυτης; ²⁸ Αφηκεν ουν την εδριαν
talkest thou with her? Left therefore the basket
αυτης η γυνη, και απηλθεν εις την πολιν, και
of herself the woman, and went into the city, and
λεγει τοις ανθρωποις· ²⁹ Δευτε, ιδετε ανθρωπον,
says to the men: Come you, see a man,
ος ειπε μοι παντα οσα εποιησα· μητι ουτος
who told me all what I did; not this
εστιν ο Χριστος; ³⁰ Εξηλθον εκ της πολεως,
is the Anointed? They went out of the city,
και ηρχοντο προς αυτον.
and were coming to him.

³¹ Εν δε τη ματαξυ ηρωτων αυτον οι μαθηται
in and the meantime were asking him the disciples
λεγοντες· Ραββι, φαγε. ³² Ο δε ειπεν αυτοις·
saying; Rabbi, eat. He but said to them;
Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδατε.
I food have to eat, which you not know.
³³ Ελεγον ουν οι μαθηται προς αλληλους· Μη
said then the disciples to each other; Not
tis ηνεγκεν αυτω φαγειν; ³⁴ Λεγει αυτοις ο
any one brought to him food? Says to them the
Ιησους· Εμον βρωμα εστιν, ινα ποιω το
Jesus. My food is, that I may do the
θελημα του πεμφσαντος με, και τελειωσω αυτου
will of the sending me, and may finish of him
το εργον. ³⁵ Ουχ υμεις λεγετε, οτι επι τετρα-
the work. Not you say, that yet four
μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω
months is it, and the harvest comes? Lo, I say
υμιν, επαρατε τους οφθαλμους υμων, και θεα-
to you, lift up the eyes of you, and see

²³ But as Now is com-
ing, and now is, when the
true Worshipers will
worship the FATHER in
Spirit and Truth; for the
FATHER even seeks such
like as his Worshipers.

²⁴ God is Spirit; and
those worshipping him
must worship in Spirit and
Truth.

²⁵ The woman says to
him, "I know That Mes-
siah is coming. (he being
called Christ;) when he
comes he will tell us all
things."

²⁶ Jesus says to her,
"I, who am talking to
thee, am he."

²⁷ And upon this his
disciples came, and won-
dered That he was talking
with a Woman; neverthe-
less no one said, "What
dost thou seek?" or, "Why
art thou talking with her?"

²⁸ The woman, there-
fore, left her pitcher, and
went into the city,
and says to the men,

²⁹ "Come, see a Man,
who told me all things
which I have done! Is
this the MESSIAH?"

³⁰ They went out of the
city, and were coming to
him.

³¹ And in the mean-
time, his disciples con-
tending him, said, "Rabbi,
eat."

³² But he said to them,
"I have Food to eat of
which you know not."

³³ Then the disciples
said to each other, "Has
any one brought him (food)
to eat?"

³⁴ Jesus says to them,
"My Food is to do the
WILL of HIM who sent
me, and to finish His
work."

³⁵ Do you not say, That
it is yet four Months, and
the HARVEST comes? Be-
hold, I say to you, Lift up
your eyes, and see the

1 23. Phil. iii. 2.
12. John vi. 26; xvii. 4; xix. 26.

2 24. 2 Cor. iii. 17.

3 25. John ix. 27.

4 26. Job xxiii.

σασθε τας χωρας, ὅτι λευκαί εἰσι πρὸς θερισμόν
you the fields, that white they are to harvest

ἀλλ'. 36 Ὁ θερίων μισθὸν λαμβάνει, καὶ συνα-
ally. He reaping a reward, and gathers

γεί καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπειρὼν
fruit for life age-lasting; so that both he sowing

ἴδωται χαίρει, καὶ ὁ θερίων. 37 Ἐν γὰρ τούτῳ ὁ
to, either may rejoice, and he reaping. In for this the

ἄγριος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ
wild is the true, that one is he

σπειρὼν, καὶ ἄλλος ὁ θερίων. 38 Ἐγὼ ἀπέ-
sowing, and another he reaping. I sent

τέλα ὑμᾶς θερίειν ὁ οὐχ ὑμεῖς κεκοπιακάτε·
you to reap what not you have labored:

ἀλλὰ κεκοπιακάσει, καὶ ὑμεῖς εἰς τὸν κόπον
labored, and you into the labor

αὐτῶν εἰσιληλυθάτε. 39 Ἐκ δὲ τῆς πόλεως
of them are entered. Out of and the city

ἐπιστῆς πολλὰς ἐπίστευσαν εἰς αὐτὸν τῶν Σαμα-
that many believed into him of the Sama-

ριτῶν, διὰ τὸν λόγον τῆς γυναικὸς, μαρτυ-
ritans, through the word of the woman, testi-

φικῆς· ὅτι ἐκεῖ μοι πάντα ὅσα ἐποίησα.
fying: That he told me all what I did.

40 [Ὡς] οὐν ἦλθεν πρὸς αὐτοὺς οἱ Σαμαριτῆται·
[Thus, therefore] came to him the Samaritans,

πρωτῶν αὐτοῦ μείναι παρ' αὐτοῖς· καὶ ἐμείνεν
asking him to abide with them; and he abode

ἐκεῖ δύο ἡμέρας. 41 Καὶ πολλὰ πλείους ἐπίστευ-
there two days. And many more believed

σαν διὰ τὸν λόγον αὐτοῦ. 42 Τῇ τε γυναικὶ
through the word of him. To the and woman

εἰπόν· ὅτι οὐκέτι διὰ τὴν σὴν ἀδελφὴν
they said: That no longer through the thy saying

πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν,
we believe, ourselves for we have heard, and we know,

ὅτι οὗτος ἐστὶν ἀληθὺς ὁ σωτὴρ τοῦ κόσμου
that this is truly the savior of the world

43 [ὁ Χριστός.]
[the Anointed.]

44 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν,
After and the two days he went out thence,

45 [καὶ ἀπῆλθεν] εἰς τὴν Γαλιλαίαν. 46 Αὐτὸς
[and went out] into the Galilee. Himself

γὰρ ἰησοῦς μαρτυρήσεν, ὅτι προφήτης ἐν τῇ
for Jesus testified, that a prophet in the

ἰδιῇ πατρίδι τιμὴν οὐκ ἔχει. 47 Ὅτε οὐν ἦλθεν
one country home not has. When therefore he came

εἰς τὴν Γαλιλαίαν, ἀδεύατο αὐτὸν οἱ Γαλιλαῖοι,
into the Galilee, received him the Galileans,

FIELDS; † That they are already white for Harvest.

36 † The REAPER receives a Reward, and gathers Fruit for aicnion Life; so that the SOWER, and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

40 * Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his word;

42 And said to the WOMAN, "We no longer believe because of * THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the two Days, he went from thence into GALILEE.†

44 For † JESUS himself testified, That a Prophet has no HONOR in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

* Vatican Manuscript.—40. When—omit. 40. Then came the SAMARITANS to him, and asked him. 41. the ANOINTED—omit. 41. and went—omit.

† A. France thinks that some words have been lost from the end of this verse, which may be supplied thus: "Went into Galilee, but not to Nazareth; for Jesus himself had declared, &c. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and which he was well known to.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction γάρ, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

† Matt. xii. 57; Luke x. 2. 38. Dan xii. 2. 44. Matt. xii. 57; Mark vi. 4; Luke iv. 24.

παντα εωρακotes α εποιησαν εν Ιεροσολυμοις
all having seen what he did in Jerusalem
εν τη εορτη και αυτοι γαρ ηλθον εις την εορ-
at the feast, also themselves for came to the feast.
την. 46 Ηλθεν ουν καιν εις την Κανα της
he came then again into the Cana of the
Γαλιλαιας, όπου εποιησε το οδωρ οινον. Και
Galilee, where he made the water wine. And
ην τις βασιλικος, ου ο υιος ησθενει, εν Κα-
was certain courtier, of whom the son was sick, in Ca-
περναουμ. 47 Οδτος ακουσας οτι Ιησους ηκει
pernaum. This hearing that Jesus was come
εκ της Ιουδαιας εις την Γαλιλαιαν, απηλθε
out of the Judea into the Galilee, went
προς αυτον, και ηρωτα αυτον, ινα καταβη,
to him, and was asking him, that he would come down
και ιασηται αυτον τον υιον ημελλα γαρ απο-
and heal of him the son; he was about for to
υνησκειν. 48 Ειπεν ουν ο Ιησους προς αυτον
die. Said therefore the Jesus to him;
Εαν μη σημεια και τερατα ιδητε, ου μη πιστευ-
If not signs and prodigies you may see, not may
σητε. 49 Λεγει προς αυτον ο βασιλικος· Κυριε,
believe, Says to him the courtier; O Sir,
καταβηθι, πριν αποθανειν το παιδιον μου.
come down, before to die the child of me.
50 Λεγει αυτη ο Ιησους· Πορευεν ο υιος σου
Says to him the Jesus: Go: the son of thee
ρη. * [Και] επιστευσεν ο ανθρωπος τη λογη
him. [And] believed the man the word
η ειπεν αυτη Ιησους, και εκορευετο. 51 Ηδη
which said to him Jesus, and went. Already
δε αυτου καταβαινοντος, οι δουλοι αυτου απη-
and of him was going down, the slaves of him not
τησαν αυτη, * [και απηγγειλαν,] λεγοντες·
him, [and reported,] saying;
'Οτι ο παις σου ρη. 52 Ερωθετο ουν * [παρ-
That the child of thee lives. He inquired then * [of
αυτων] την ωραν, εν η κομψοτερον εσχε.
them] the hour, in which better he was.
Και ειπον αυτη· 'Οτι χθες ωραν εβδομην αφη-
And they said to him; That yesterday hour seventh left
κεν αυτον ο πυρετος. 53 Εγνων ουν ο πατηρ,
him the fever. Knew then the father,
οτι εν εκείνη τη ωρα, εν η ειπεν αυτη ο Ιη-
that in that the hour, in which said to him the Je-
σους· 'Οτι ο υιος σου ρη. Και επιστευσαν
sus: That the son of thee lives. And he believed
αυτος, και η οικια αυτου ολη. 54 Τοιτο παλις
himself, and the house of him all. This again
δευτερον σημειον εποιησεν ο Ιησους, ελθων εκ
a second sign did the Jesus, having come out of
της Ιουδαιας εις την Γαλιλαιαν.
the Judea into the Galilee.

having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 * Then he came again towards Cana of GALILEE, where he made WATER Wine. And there was a Certain Courtier, whose son was sick in CAPERNAUM.

47 Hc. having heard That Jesus was come out of JUDAEA into GALILEE, went to him, and asked him, that he would come down and cure His son; for he was about to die.

48 JESUS therefore, said to him, * "If you see not Signs and Prodigies, you will not believe."

49 THE COURTIER says to him, "Sir, come down, before my child die."

50 JESUS says to him, "Go, thy son lives." The MAN believed the word which Jesus said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, * "Thy CHILD lives."

52 He then inquired * that HOUR in which he grew better. * And they said to him, "Yesterday, at the 7 seventh Hour, the FEVER left him."

53 THE FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy son lives." And he believed and all his HOUSE.

54 * This again, a second Sign, did JESUS, coming out of JUDAEA into GALILEE.

* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 51. and reported—omit. 52. that nowa. 53. Then said they to him.

51. And—omit. 52. of them—omit. 54. And this again is the second sign.

* 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks to be the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol. i. p. 52.

† 43. John II. 23; III. 2.

‡ 46. John II. 1, 11.

§ 48. 1 Cor. I. 22.

ΚΕΦ. ε'. 5.

1 Μετα ταυτα ην εορτη των Ιουδαιων, και ανεβη ο Ιησους εις Ιερουσαλυμα. **2** Εστι δε εν τοις Ιερουσαλυμοις, επι τη προβατικη, κολυμβηθρα, η επιλεγασμενη Εβραϊστι Βηθσδα, πεντε στας εχουσα. **3** Εν ταυταις κατεκειτο πληθος ασθενουντων, τυφλων, χωλων, ξηρων. **4** [εκδεχομενων την του υδατος κίνησιν. Αγγελος γαρ κατα καιρον κατεβαινεν εν τη κολυμβηθρη, και εταρασσε το υδωρ· ο ουν πρωτος εμβας μετα την ταραχην του υδατος, υγιης εγενετο, φη δηποτε κατειχετο νοσηματι.] **5** Ην δε τις ανθρωπος εκει, τριακοντα και οκτω ετη εχον εν τη ασθενεια. **6** Τουτον ιδων ο Ιησους κατακειμενον, και γινους οτι πολυν ηδη χρόνον εχει, λεγει αυτω· Θελεις υγιης γενεσθαι; **7** Απεκριθη αυτω ο ασθενων· Κυριε, ανθρωπον ουκ εχω, ινα, όταν ταραχθω το υδωρ, βαλυ με εις την κολυμβηθραν· εν φη δε ερχομαι εγω, αλλος προ εμου καταβαινει. **8** Λεγει αυτω ο Ιησους· Εγειραι, φρον τον κραββατον σου, και περιπατει. **9** Και ευθεως ενεστε υγιης ο ανθρωπος, και ηρε τον κραββατον αυτου, και περιπατει. **10** Ην δε σαββατον εν εκεινη τη ημερα. **11** Ελεγον ουν οι Ιουδαιοι τη τριβουλευμενω· Σαββατον εστιν· ουκ εξεστι γαρ αραι τον κραββατον. **12** Απεκριθη αυτοις·

CHAPTER V.

1 After these things there was a Feast of the Jews; and Jesus went up to Jerusalem. **2** Now there is in JERUSALEM near the PHESSE-GATE, a Bath, which is CALLED in Hebrew, *† Bethsada, having Five covered Walks. **3** In these were lying a Multitude of the sick,—Blind, Lame, Withered,—*† [waiting the MOTION of the WATER. **4** For a Messenger at times went down into the BATH, and agitated the WATER; and the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.] **5** Now a certain Man was there, having been Thirty-eight Years in FLEMBLE HEATH. **6** Jesus seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Wilt thou wish to become well?" **7** The sick person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me." **8** Jesus says to him, "† Rise, take up thy couch, and walk." **9** And immediately the MAN became well, and took up his couch, and walked. **10** Now That DAY was a Sabbath. **11** The Jews, therefore, said to him who had been CURED, "It is a Sabbath; † it is not lawful for thee to carry the couch." **12**

* VATICAN MANUSCRIPT.—1. Jesus. 2. Bethsaida. 3. great—omit. 3, 4—omit. 4. Bethsada, signifies the house of mercy. † 3, 4. This clause is without doubt the original part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischen-derfer. 5. Lev. xiii. 2; Deut. xvi. 1; John ii. 13. 6. 2. Neh. iii. 1; xii. 30. 7. 8. Matt. ix. 9; Mark ii. 11; Luke v. 14. 9. John ix. 14. 10. Exod. xx. 10; Neh. xiii. 15. Jer. xvi. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

Ὁ ποιήσας με ὕγιη, εκείνος μοι εἶπεν· Ἀρον τὸν
He having made me sound, he to me said; Take up the
κρᾶββατον σου, καὶ περικατεῖ. ¹² Ἠρώτησαν
bed of thee, and walk. They asked

*[οὖν] αὐτὸν· Τίς ἐστὶν ὁ ἀνθρώπος, ὃς εἶπεν
[then] him; Who is the man, he saying
σοι· Ἀρον τὸν κρᾶββατον σου, καὶ περικατεῖ;
to thee; Take up the bed of thee, and walk?

¹³ Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστὶν· ὃ γὰρ
He but having been cured not knew who this, the for
Ἰησοῦς ἐξέκευθεν, σχλὸν ὅντος ἐν τῷ τόπῳ.
Jesus slipped out, a crowd being in the place.

¹⁴ Μετὰ ταῦτα εὗρισκεῖ αὐτὸν ὁ Ἰησοῦς ἐν τῷ
After these finds him the Jesus in the
ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὕγιης γεγονας· μὴ
temple, and said to him; See, sound thou hast become: no
κετὶ ἁμαρτανε, ἵνα μὴ χεῖρον σοι τι γένηται.
longer do thou sin, that no worse to thee anything may happen.

¹⁵ Ἀπηλθεν ὁ ἀνθρώπος, καὶ ἀνηγγεῖλε τοῖς
Went away the man, and told to the
Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν, ὃς ποιήσας αὐτὸν
Jews, that Jesus this, he having made him
ὕγιη. ¹⁶ Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ
And through this persecuted the Jesus the
Ἰουδαῖοι, ὅτι ταῦτα ἐποίει ἐν σαββατῷ. ¹⁷ Ὁ
Jews, because these he did in a sabbath. The

δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου
and Jesus answered them: The father of me
ἐστὶν ἄρτι ἐργάζεται, καγὼ ἐργάζομαι. ¹⁸ Διὰ
is now works, and I work. Through
τοῦτο οὖν μάλλον ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι
this therefore more sought him the Jews

ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνε τὸ σαββα-
to kill, because not only he was breaking the sabbath

τον, ἀλλὰ καὶ πατέρα ἰδίον ἐλεγε τὸν θεόν,
but also a father his own said the God,

ἴσον ἑαυτὸν ποιεῖν τῷ θεῷ. ¹⁹ Ἀπεκρίνατο οὖν
equal himself making to the God. Answered then

ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω
the Jesus and said to them: Indeed indeed I say
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν.
to you, not is able the son to do of himself nothing.

εἰ μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ὃ
if not anything he may see the father doing: what

γὰρ ἂν ἐκείνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως
for ever he may do, these also the son in like manner

ποιεῖ. ²⁰ Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ παν-
does: The for father loves the son, and all

τα ὁκνεῖσιν αὐτῷ, ὃ αὐτὸς ποιεῖ· καὶ μείζονα
shows to him, what he does: and greater

τούτων δεῖξει αὐτῷ ἐργα, ἵνα ὑμεῖς θαυμάζητε.
of these shows to him works, so that you may wonder.

²¹ Ὡς περ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
As for the father raises the dead ones and

¹¹ * But he answered
them, "I, X who made me
well, he said to me, Take
up thy couch, and walk."

¹² They asked him,
"Who is the man that
said to thee, 'Take up
thy couch, and walk?'"

¹³ But he who had been
cured knew not who it
was; for Jesus withdrew,
a crowd being in the
place.

¹⁴ After these things,
Jesus finds him in the
temple, and said to him,
"Behold, thou art sound
well; sin no more, lest
something worse may hap-
pen to thee."

¹⁵ The man went away,
and told the Jews that
Jesus was he who made
him well.

¹⁶ And on account of
this the Jews persecuted
Jesus, because he did
these things in a sabbath.

¹⁷ But Jesus answered
and said, "My father
works till now, and I
work."

¹⁸ For this, then, the
Jews sought the more to
kill him, because not only
was he breaking the sabbath,
but he also said
that God was his equal
father, making himself equal
with God.

¹⁹ Then he answered
and said, "Indeed, I as-
sure you, the son can do
nothing of himself, except
what he may see the fa-
ther doing; for whatever
he does, these things also
does the son in like man-
ner."

²⁰ For the father
loves the son, and shows
him all what he himself
does; and greater works
than these will he show
him, that you may wonder.

²¹ For as the father
raises up and makes alive
the dead, so also the

* VATICAN MANUSCRIPT.—11. But he,
14. Jesus.

12. Then—said.

13. Take up, and.

17. He answered and said, My father.

19. He answered and said.

† 14. Matt. xii. 45; John viii. 11.
† 18. John x. 20, 25; Phil. ii. 6.
vii. 16; viii. 54; John xi. 22, 42.

† 17. John ix. 4; xiv. 10.
; 20. Matt. iii. 17; John iii. 35; 3 Pet. i. 17.

† 12. John vii. 9
; 21. Luke

(ἡσποιοεῖ) οὕτω καὶ ὁ υἱός, οὐδὲ θέλει, (ἡσποιοεῖ.
 makes alive: thus also the son, whom he will, makes alive.

22 Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδενᾶ· ἀλλὰ τὴν
 Not even for the father judges any one; but the

κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· 23 ἵνα πάντες
 judgment all has given to the son; so that all

τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ
 may honor the son, even as they honor the father. He

μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν
 not honoring the son, not honors the father, that

πεμφάντα αὐτόν. 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι
 having sent him. Indeed indeed I say to you, that

ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων, τῷ
 he the word of me hearing, and believing, the

πεμφάντι με ἔχει (ζῶν αἰώνιον, καὶ εἰς κρίσιν
 having sent me has life age-lasting, and into judgment

οὐκ ἐρχεται, ἀλλὰ μεταβιβηκέν ἐκ τοῦ θανά-
 not comes, but has passed out of the death

του εἰς τὴν ζωὴν. 25 Ἀμὴν ἀμὴν λέγω ὑμῖν,
 into the life. Indeed indeed I say to you,

ὅτι ἐρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ
 that comes an hour, and now is, when the dead ones

ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ· καὶ
 shall hear the voice of the son of the God; and

οἱ ἀκούσαντες ζήσονται. 26 Ὡς περ γὰρ ὁ πα-
 those hearing heard will live. As for the fa-
 ther ἔχει (ζῶν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ
 ther has life in himself; so he gave also to the

υἱῷ (ζῶν ἐν ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδω-
 son life to have in himself. And authority he

κεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου
 gave to him also judgment to execute, because a son of man

ἐστίν. 28 Μὴ θαυμάζετε τούτῳ· ὅτι ἐρχεται ὥρα,
 he is. Not wonder you this; because comes an hour,

ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσανται
 in which all those in the tombs shall hear

τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἱ τὰ
 the voice of him, and shall come forth, those the

ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ
 good things having done, to a resurrection of life; those

τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρι-
 and the evil things having done, to a resurrection of

σεως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν αὐτῷ ἑμαυτοῦ
 judgment. Not am able I to do of myself

οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ
 nothing. Even so I hear, I judge, and the judgment the

ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τοῦ
 mine just is; that not I seek the will the

ἐμοῦ, ἀλλὰ τὸ θέλημα τοῦ πεμφάντος με.
 me, but the will of the sending me.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία
 If I testify concerning myself, the testimony

μου οὐκ ἐστὶν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρ-
 mine not is true. Another is he testi-

τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθὴς ἐστίν
 fying concerning me; and I know, that true is

SON makes alive Whom
 he pleases.

22 For the FATHER does
 not even judge any one,
 but he has given all JUDGE-
 MENT to the SON;

23 so that all may honor
 the SON, even as they honor
 the FATHER. He who
 HONORS not the SON HON-
 ORES not THAT FATHER who
 sent him.

24 Indeed, I truly say to
 you, HE who HEARS my
 word, and believes HIM
 who SENT me, has eternal
 life, and comes not into
 judgment, but has passed
 out of DEATH into LIFE.

25 Indeed, I assure you,
 That an HOUR comes, and
 now is, when the DEAD
 will hear the voice of the
 SON of GOD, and THOSE
 HAVING HEARD will live.

26 For as the FATHER
 has life in himself, so he
 gave also to the SON to
 have life in himself;

27 and he gave him
 Authority also to execute
 Judgment, because he is a
 Son of Man.

28 Wonder not at this;
 Because an HOUR comes in
 which ALL those in the
 TOMBS will hear his voice,

29 and will come forth;
 THOSE HAVING DONE
 GOOD things, to a Resurrec-
 tion of Life; and THOSE
 HAVING DONE EVIL things,
 to a Resurrection of JUDGE-
 MENT.

30 I am not able to do
 anything of myself; as I
 hear, I judge; and my
 JUDGMENT is just, because
 I seek not MY WILL, but
 the will of HIM SENDING
 me.

31 I Though I testify
 concerning myself, it is not
 my TESTIMONY true?

32 There is ANOTHER
 who testifies concerning
 me; and I know That the

* Vatican Manuscript.—22. and—omit.

† 21. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 22. Matt. x. 27; xxviii. 18; Luke x. 23; John iii. 26; xvii. 2; Acts xvii. 31; 1 Pet. iv. 6.

§ 23. 1 Joh. vi. 27.

|| 24. Dan. xii. 2; Matt. xxv. 22, 33, 40.

¶ 25. 1 Joh. viii. 14; Rev. iii. 16.

‡ 26. Matt. xxvi. 29.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³ Ὑμεῖς
the testimony, which he testifies concerning me. You
ἀπεσταλκάτε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε
have sent to John, and he has testified
τῇ ἀληθείᾳ. ³⁴ Ἐγὼ δὲ οὐκ ἀπὸ ἀνθρώπου τὴν
to the truth. I but not from a man the
μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα
testimony receive; but these things I say, that
ὑμεῖς σωθῆτε. ³⁵ Ἐκεῖνος ἦν ὁ λύχνος ὁ και-
you may be saved. He was the lamp the burn-
μενος καὶ φαίνων· ὑμεῖς δὲ ἠθέλησατε ἀγαλλι-
ing and shining: you and were willing
σθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ Ἐγὼ
rejoice for an hour in the light of him.
δὲ ἔχω τὴν μαρτυρίαν μείζονα τοῦ Ἰωάννου· τὰ
but have the testimony greater of the John: the
ἔργα ἐργά, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελειώσω
for works, which gave to me the father, that I might finish
αὐτά; αὐτὰ τὰ ἐργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ
them, those the works, which I do, testifies
περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπεσταλκεν. ³⁷ Καὶ
concerning me, because the father me has sent. And
ὁ πεμφθὼς με πατὴρ αὐτὸς μεμαρτύρηκε περὶ
he having sent me father himself has testified concerning
ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκοάτε ποτε,
me. Neither a voice of him have you heard at any time,
οὔτε εἶδος αὐτοῦ ἑώρακατε. ³⁸ Καὶ τὸν λόγον
nor form of him have you seen. And the word
αὐτοῦ οὐκ ἐχετε μένοντα ἐν ὑμῖν· ὅτι ὁ ἀπεσ-
of him not you have abiding in you; because whom one:
τείλει ἐκεῖνος, τοῦτοφ ὑμεῖς οὐ πιστεύετε.
he, this you not believe.
³⁹ Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν
-on search the writings, because you think in
αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσὶν αἱ
in them life age-lasting to have; and they are those
μαρτυροῦσαι περὶ ἐμοῦ· ⁴⁰ καὶ οὐ θέλετε ἐλθεῖν
testifying concerning me; and not you are willing to come
πρὸς με, ἵνα ζωὴν ἐχητε. ⁴¹ Δόξαν παρὰ ἀνθρώ-
to me, so that life you may have. Glory from men
πων οὐ λαμβάνω· ⁴² ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν
not I receive; but I have known you, that the
ἀγάπην τοῦ θεοῦ οὐκ ἐχετε ἐν ἑαυτοῖς. ⁴³ Ἐγὼ
love of the God not you have in yourselves. I
ἐληλυθὰ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ
have come in the name of the father of me, and not
λαμβανέτε με· εἰ ἄλλος ἐλθὼν ἐν τῷ ὀνόματι
you receive me; if another should come in the name
τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. ⁴⁴ Πῶς δύνασθε
the own, him you will receive. How are able
ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβανον-
you to believe, glory from one another receiving.
τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ
and the glory that from the only God not
ζητεῖτε; ⁴⁵ Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω
you seek? Not think you, that I will accuse

TESTIMONY which he tes-
tifies of me is true.
³³ You have sent to
John, and he has testified
to the TRUTH.
³⁴ But I receive not
TESTIMONY from a Man
(only); but These things I
say, that you may be saved.
³⁵ He was the BURNING
and shining LAMP; and
you were willing, for a
time, to rejoice in his
LIGHT.
³⁶ But I have TESTIMO-
NY greater than John's:
for the WORKS which the
FATHER gave me, that I
might finish them, THESE
WORKS which I do, testi-
fy concerning me, That
the FATHER has sent Me.
³⁷ And the FATHER who
sent me, he has testified
concerning me; (though
you have not, at any time,
either heard his Voice, or
seen his Form.)
³⁸ And his WORK you
have not remaining in you.
Because you believe not
him whom he sent.
³⁹ You search the SCRIP-
TURES, Because you think
by them to obtain eternal
Life; (and they are those
TESTIFYING of me;
⁴⁰ and yet you are not
willing to come to me that
you may obtain Life.)
⁴¹ I receive not Glory
from Men;
⁴² but I know you, That
you have not the LOVE of
God in yourselves.
⁴³ I have come in the
NAME of my FATHER, and
you do not receive me; if
another should come in his
OWN NAME, him you will
receive.
⁴⁴ How can you be-
lieve, receiving Glory one
from another; and THAT
GLORY from the ONLY God
you do not seek.
⁴⁵ Do not think That I
will accuse you to the

* VATICAN MANUSCRIPT.—36. I do.

44. the ONLY one.

† 33. John i. 18, 10, 27, 32.
xvii. 6; John vi. 27; viii. 18.
† 44. John xii. 43.

† 36. John iii. 3; x. 28; xv. 24.
† 39. Deut. xviii. 13, 15; Luke xxi. 27; John i. 43.

† 37. Matt. iii. 17;
John i. 43.

ἔμεν πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν
you to the Father: is he accusing
ἐμεῖν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ
you, Moses, into whom you have hoped. If
γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε αὐ ἐμοί·
for you believed Moses, you would believe me;
περὶ γὰρ ἐμὸν κείνος ἐγράψεν. 47 Εἰ δὲ τοῖς
concerning for me he wrote. If but the
ἐκείνου γραμμασίῳ οὐ πιστεύετε, πῶς τοῖς ἐμοῖς
of him writings not you believe, how the my
σημασί· πιστεύετε.
words will you believe.

ΚΕΦ. 5. Γ.

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς περὰν τῆς
After these things went the Jesus over the
Σαλασσησὶ τῆς Γαλιλαίας, τῆς Τιβεριαδῶς.
sea that of Galilee, of the Tiberias.

2 Καὶ ἠκολούθει αὐτῷ ὄχλος πᾶλος, ὅτι ἔαρων
And was following him a crowd great, because they saw
τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.
the signs, which he was doing on those being sick.

3 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ
Went and into the mountain the Jesus, and there
ἐκάθισεν μετὰ τῶν μαθητῶν αὐτοῦ. 4 Ἦν δὲ
he was sitting with the disciples of himself. 4 Ἦν δὲ
ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 Ἐπα-
near the passover, the feast of the Jews. 5 Ἐπα-

ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμε-
up then the Jesus the eyes, and seeing
νος ὅτι πᾶλος ὄχλος ἐρχεται πρὸς αὐτόν, λέγει
that great a crowd was coming to him, says

πρὸς τὸν Φίλιππον· Ποθεν ἀγοράσομεν ἄρτους,
to the Philip, Whence shall we buy loaves,
ἵνα φαγῶσιν οὗτοι; 6 (Τοῦτο δὲ εἶπε γινώσκων
that may eat these? (This but he said trying
αὐτῶν· αὐτὸς γὰρ ᾔδει, τί ἐμελλε ποιεῖν.)
him; he for knew, what he was about to do.)

7 Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων
Answered him Philip, Two hundred denarii
ἄρτοι οὐκ ἀρκεῖσιν αὐτοῖς, ἵνα ἕκαστος
of loaves not are enough for them, so that each
* [αὐτῶν] βραχὺ τι λαβῇ. 8 Λέγει αὐτῷ εἰς ἐκ
of them] a little may take. 8 Says to him one of

τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σίμων-
the disciple of him, Andrew, the brother of Si-
ρος Πέτρον· Ἔστι παιδαριὸν ἐν ᾧδε, ὃ ἐχει
mon Peter, is little boy one here, who has

πέντε ἄρτους κριθίνους, καὶ δύο σφαρία· ἀλλὰ
five loaves barley, and two small fishes; but
ταῦτα τί ἐστὶν εἰς τοσούτους; 10 Εἶπε * [δὲ] ὁ
these what are for so many? 10 Said * [and] the
Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀνατεσεῖν.
Jesus Make you the men to recline.

11 Ἦν δὲ χῆρτος πᾶλος ἐν τῇ τοπῇ. Ἀνέκτισον
was and grass much in the place. Reclined

FATHER. * HE who ACCUSES you to the FATHER is Moses, in whom you have hoped.

43 For if you believed Moses, you would believe me, for he wrote about me.

47 But if you do not believe his Writings, how can you believe my Words!

CHAPTER VI.

1 After these things Jesus went across THAT LAKE OF GALILEE, the TIBERIAS.

2 And a great Crowd were following him, because they saw the SIGNS which he was performing on the SICK.

3 And Jesus went up into the MOUNTAIN, and was sitting there with his DISCIPLE.

4 And the PASSOVER, the FEAST of the JEWS, was near.

5 Then Jesus, lifting up his EYES, and seeing that a great Crowd was coming to him, says to Philip, "Whence may we buy Loaves that these may eat."

6 (But this he said, trying him; for he knew what he was about to do.)

7 Philip answered him, "Loaves costing † Two Hundred Denarii are not enough for them, that each may take a little."

8 One of his DISCIPLES, Andrew, the BROTHER of Simon Peter, says to him,

9 "Here is a Little boy, who has five barley Loaves and Two Small fishes; but what are these for so many?"

10 JESUS said, "Make the MEN recline." And there was much Grass in the PLACE. The men,

* VARIANT MANUSCRIPT.—43. HE WHO ACCUSES you to the FATHER is Moses, in whom I believe. 4. Jesus. 5. Philip. 6. may we buy. 7. of them—omit.

† 7. In value about thirty dollars, or about £6. 8s. sterling.

‡ 62. Gen. xli 15; xli 8; xviii. 18; xlii. 18; xlii. 10; Deut. xviii. 15, 18; John i. 43; Acts x. 23. 13. Matt. xiv. 18; Mark vi. 38; Luke ix. 13, 12.

οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακίχλιοι.
therefore the men the number about five thousand.

11 Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ-

took and the loaves the Jesus, and having given
thanks διέδωκε * [τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ]
distributed [to the disciples, the and disciples]
τοῖς ἀνακείμενοις· ὁμοίως καὶ ἐκ τῶν σφαιρίων
to those reclining; in like manner also of the fishes

ὅσων ᾔθελον. 12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς
what they wished. When and they were filled, he says to the
μαθηταῖς αὐτοῦ· Συναγαγετε τὰ περισσεύσαντα
disciples of himself: Collect the remaining

κλάσματα, ἵνα μὴ τι ἀπολῇται. 13 Συνήγαγον
fragments, so that not any may be lost. They collected

οὖν, καὶ ἐγεμίσαν· δώδεκα κοφίνους κλασμάτων
therefore, and filled twelve baskets of fragments
ἐκ τῶν πεντε ἄρτων τῶν κριθίνων, ἃ περισ-
out of the five loaves of the barley, which remained
σευσε τοῖς βεβροκόσιν. 14 Οἱ οὖν ἄνθρωποι
to those having eaten. The therefore men

ἰδοὺς δὲ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἐλεγόν-
seeing what did a sign the Jesus, saying
·Ὅτι οὗτος ἐστὶν ἀληθὺς ὁ προφήτης, ὁ ἐρχο-
That this is truly the prophet, he com-

μενος εἰς τὸν κόσμον.
ing into the world.

15 Ἰησοῦς οὖν γινώσκει ὅτι μέλλουσιν ἐρχεσθαι,
Jesus therefore knowing that they were about to come,

καὶ ἀρτίζειν αὐτοὺς, ἵνα ποιήσωσιν αὐτοὺς βασι-
and to satiate him, that they might make him, a king,
λεᾶ, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτός
retired again into the mountain himself

μόνος. 16 Ὡς δὲ ὥφια ἐγένετο, κατέβησαν οἱ
alone. As and evening it became, went down the

μαθηταὶ αὐτοῦ ἐπὶ τῇ θαλάσῃ. 17 Καὶ ἐμβαν-
disciples of him on the sea. And stepping

τες εἰς τὸ πλοῖον, ᾗχοντο περὶ τῆς θαλάσσης
into the ship, they were going over the sea

εἰς Καπερναοὺμ. Καὶ σκοτία ἤδη ἐγγίνοι,
to Capernaum. And dark now it had become,

καὶ οὐκ ἐληλυθεὶ πρὸς αὐτοὺς ὁ Ἰησοῦς. 18 Ἡ
and not had come to them the Jesus. The

τε θαλάσσα, ἀνέμου μεγάλου πνεύματος διηγι-
and sea, a wind great moving was becoming

ρετο. 19 Ἐληλακότες οὖν ὡς στραβίους εἰκοσι-
agitated. Having driven therefore about furlongs twenty-

πεντε ἢ τριακοντα, θεωροῦσι τὸν Ἰησοῦν
five or thirty, they see the Jesus

περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
walking on the sea, and near the

πλοίου γινομένου· καὶ ἐφοβήθησαν. 20 Ὁ δὲ
ship was coming; and they were afraid. He but

λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβείσθε. 21 Ἡθε-
says to them, I am, not fear you. They were

λαβόν οὖν λαβεῖν αὐτοὺς εἰς τὸ πλοῖον· καὶ
willing therefore to receive him into the ship; and

therefore, reclined in num-
ber about five thousand.

11 * Then JESUS took
the LOAVES, and having
given thanks, he distrib-
uted to THOSE RECLIN-
ING; in like manner also
of the FISHES, as much as
they wished.

12 And when they were
filled, he says to the DISCI-
PLES, "Collect the RE-
MAINING FRAGMENTS, so
that nothing may be lost."

13 Then they collected,
and filled Twelve Baskets
with Fragments, from the
FIVE BARLEY LOAVES,
which remained to THOSE
who had EATEN.

14 The MEN, therefore,
seeing the *Sign that JESUS
did, said, "This is truly
THE PROPHET COMING
into the WORLD."

15 Then Jesus seeing
that they were about to
come and satiate him, that
they might make him a
King, retired again into
the MOUNTAIN, himself
alone.

16 † And as it became
Evening, his DISCIPLES
went down to the LAKE.

17 And having entered
the BOAT, were crossing
the LAKE to CAPERNAUM.
And it had already become
dark, and JESUS had not
yet come to them.

18 And the LAKE was
becoming agitated by a
great Wind blowing

19 Having, therefore,
driven about twenty-five or
thirty Furlongs, they see
JESUS walking on the
LAKE, and approaching
the BOAT; and they were
afraid.

20 But HE says to them,
"It is I; be not afraid."

21 They were willing,
therefore, to receive him
into the BOAT. And im-

* VATICAN MANUSCRIPT.—11. Then JESUS.
plus.—omit. 14. Signs. 17. yet come.

11. to the DISCIPLES, and the num-

† 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 3; John i. 21; iv. 19, 20; vii. 42
210. Matt. xiv. 23; Mark vi. 47.

εὐθεὺς τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν
immediately the ship was at the land, to which
ἔττηγον.
they were going.

22 Τὴν ἑκαυτηρίαν ὁ ὄχλος, ὁ ἑσθίκως περὰν τῆς
The next day the crowd, that standing over the
θαλάσσης, ἰδὼν, ὅτι πλοῖον ἄλλο οὐκ ἦν
sea, seeing, that boat other not was
ἐκεῖ, εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισήλαθε τοῖς
there, if not one, and that not went with the
μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ
disciples of himself the Jesus into the boat, but
μυροὶ οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 23 (ἀλλὰ δε
as the disciples of him went away; (other but
ἦλθε πλοῖον ἐκ Τιβεριάδος ἐγγὺς τοῦ τοκοῦ,
came boats from Tiberias near the place,
ὅπου ἐφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ
where they ate the bread, having given thanks to the
κυρίου.) 24 ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς
Lord.) when therefore saw the crowd, that Jesus
οὐκ ἐστὶν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἀνέβησαν
was in there, nor the disciples of him, they entered
αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ,
themselves into the boats, and came to Capernaum,
ζητοῦντες τὸν Ἰησοῦν. 25 Καὶ εὗροντες αὐτὸν
seeking the Jesus. And finding him
περὰν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, ποτε
beyond the sea, they said to him; Rabbi, when
ᾤδε γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ
how didst thou come? Answered them the Jesus and
εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ζητεῖτε με, οὐχ
said, Indeed indeed I say to you; You seek me, not
ὅτι εἰδότες σημεῖα, ἀλλ' ὅτι ἐφαγέτε ἐκ τῶν
because you saw signs, but because you ate of the
ἄρτων, καὶ ἐχορτάσθητε. 27 Ἐργάζεσθε μὴ τὴν
breads, and were filled. Work you not the
βρωσὴν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσὴν τὴν
food that perishing, but the food that
μενουσαν εἰς ζωὴν αἰωνίον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
lasting into life age-lasting, which the son of the man
ποῦ βλιν δώσει· τούτων γὰρ ὁ πατὴρ ἐσφραγί-
to you will give; him for the father sealed
σεν ὁ θεός. 28 Εἶπον οὖν πρὸς αὐτὸν· Τί
the God. Said therefore to him; What
ποιούμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;
do we do, that we may work the works of the God;
29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τούτο
Answered the Jesus and said to them; This
ἐστὶ τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν
is the work of the God, that you may believe into whom
ἀπεστείλειν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ· Τί
sent he. They said therefore to him; What
οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστευ-
we doest thou sign, that we may see and we may be-
σωμεν σοι· τί ἐργάζῃ; 31 Οἱ πατέρες ἡμῶν το
we thou? what dost thou work? The fathers of us the
μαρὰ ἐφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γέγραμ-
men ate in the desert, as it is having been

mediately the BOAT was at the LAND to which they were going.

22 ON THE NEXT DAY, THAT CROWD STANDING by the side of the LAKE, seeing That there was no other Boat there, except one, and That Jesus went not with his DISCIPLES into the BOAT, but his DISCIPLES went away alone:—

23 (but Other Boats came from Tiberias near the PLACE where they ate the BREAD, when the LORD had given thanks:—)

24 when, therefore, the CROWD saw That Jesus was not there, nor his DISCIPLES, they entered the BOATS, and came to Capernaum, seeking Jesus.

25 And finding him beyond the LAKE, they said to him, "Rabbi, when didst thou arrive here?"

26 Jesus answered them and said, "Indeed, truly I say to you, You do not seek me Because you saw the Signs, but Because you ate of the LOAVES, and were satisfied.

27 Labor not for THAT FOOD which PERISHES, but for THAT FOOD which abides to aionian Life, which the SON of MAN will give you; for him, the FATHER, GOD, has sealed."

28 They said to him, therefore, "What shall we do, that we may perform the WORKS of God?"

29 Jesus answered and said to them, "This is the WORK of GOD, that you should believe into him whom he sent."

30 They said to him, therefore, "What Sign, dost thou perform, that we may see and believe thee? What dost thou work?"

31 for Our FATHERS ate the MANNA in the desert, as it has been written,

27. Matt. iii. 17; xii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 33; v. 37; viii. 18; A. V. 22; 3 Pet. i. 17. 28. 1 John iii. 25. 29. Matt. xii. 28; xvi. 1; Mark v. 11; 1 Cor. x. 22. 31. Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 3.

μενον· ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
written; "Bread from the heaven gave them
φαγεῖν." 31 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμην
to eat." Said therefore to them the Jesus; Indeed
ἀμην λέγω ὑμῖν, οὐ Μωσὴς δέδωκεν ὑμῖν τὸν
indeed I say to you, not Moses has given to you the
ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου
bread from the heaven; but the father of me
δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν
given to you the bread from the heaven the
ἀληθινόν. 33 Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστίν ὁ
true. The for bread of the God is he
καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους
coming down from the heaven, and life is giving
τῷ κόσμῳ. 31 Εἶπον οὖν πρὸς αὐτὸν· Κυριε,
to the world. They said them to him. Our,
παντοτε δὸς ἡμῖν τὸν ἄρτον τούτων. 35 Εἶπε
always give to us the bread this. Said
* [δε] αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς
[but] to them the Jesus: I am the bread of the
ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ·
life; he coming to me, not not may hunger:
καὶ ὁ πιστεύων εἰς με, οὐ μὴ διψήσῃ πώποτε.
and he believing into me, not not may thirst ever.
35 Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἑώρακατε με, καὶ οὐ
But I said to you, that even you have seen me, and not
πιστεύετε. 37 Πάν ὃ δίδωσι μοι ὁ πατήρ, πρὸς
you believe. All what gives to me the father, to
ἐμε ἤξει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ
me will come and the coming to me, not not
ἐκβάλω εἰς· 35 ὅτι καταβέβηκα ἐκ τοῦ οὐρα-
I will cast out; because I have come down from the hea-
νου, οὐχ ἵνα ποιῶ τὸ θέλημα τοῦ ἐμοῦ, ἀλλὰ
ven, not that I may do the will the mine, but
τὸ θέλημα τοῦ πέμψαντός με. 37 Τοῦτο δὲ ἐστὶ
the will of the having sent me, This and is
τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ
the will of the having sent me, that every one which
δέδωκε μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀνασ-
he has given to me, not I may lose out of it, but raise
τήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 40 Τοῦτο γὰρ
up it in the last day. This for
ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ
is the will of the having sent me, that all who
θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς αὐτόν, ἐχῇ
seeing the son, and believing into him, may have
ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ
life everlasting; and will raise up him I in the
ἐσχάτῃ ἡμέρᾳ.
in the day.

41 Ἐγογγύζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι·
Were murmuring then the Jews about him, because
εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ ου-
he said; I am the bread that having come down from the hea-
ραν· 41 καὶ ἐλέγον· Οὐχ οὗτος ἐστὶν Ἰησοῦς ὁ
ven; and they said; Not this is Jesus the

1. He gave them Bread from HEAVEN to eat.

32 JESUS then said to them, "Indeed, I assure you, Moses did not give you the BREAD from HEAVEN; but my FATHER gives you the TRUE BREAD from HEAVEN."

33 For the BREAD of GOD is THAT which descends from HEAVEN, and is giving Life to the WORLD."

34 They, therefore, said to him, "Sir, always give us this BREAD."

35 JESUS said to them, "I am the BREAD of LIFE; HE who COMES to me will by no means hunger; and HE who BELIEVES in me will never thirst."

36 But I said to you, That you have even seen me, and yet you do not believe."

37 Whatever the FATHER gives me will come to me, and HIM, who COMES to me, I will by no means reject:

38 because I have descended from HEAVEN; not that I may do MY WILL, but the WILL of HIM who SENT me."

39 And this is the WILL of HIM who SENT me; that I may lose nothing of all that he has given me, but may raise it up at the LAST Day."

40 For this is the WILL of HIM who SENT me, that EVERY ONE SEEING the SON; and BELIEVING in him, may have eternal Life; and I will raise him up at the LAST Day."

41 Then the JEWS murmured about him. Because he said, "I am THAT BREAD which descended from HEAVEN."

42 And they said, "Is not this Jesus, the son of

* VATICAN MANUSCRIPT.—δε, but—omit.

† 31. Psa. lxxviii. 24, 25.
x. 3; xvil. 12; xviii. 9.
vi. 3; Luke iv. 22.

‡ 32. John iv. 14; v. 37.
‡ 35. John iii. 16; iv. 14.

‡ 33. John v. 30
‡ 34. Matt. xiii. 33; Mark

τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἶμα,
eating of me the flesh, and drinking of me the blood,
εἷμι ζῶν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτοὺς τῇ
has life age-lasting; and I will raise up him in the
ἐσχάτῃ ἡμέρᾳ. ⁵⁵ Ἡ γὰρ σὰρξ μου ἀληθῶς
last day. The for flesh of me truly
ἐστὶ βρῶσις, καὶ τὸ αἶμα μου ἀληθῶς ἐστὶ
is food, and the blood of me truly is
ποσις. ⁵⁶ Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων
drink. He eating of me the flesh, and drinking
μου τὸ αἶμα, ἐν ἐμοὶ μένει, κἄν ἐν αὐτῷ.
of me the blood, in me abides, and I in him.
⁵⁷ Καθὼς ἀπεστείλε με ὁ ζῶν πατήρ, κἄν ζῶ
As sent me the living father, and I live
δια τοῦ πατέρα· καὶ ὁ τρώγων με, κἄκεινος
through the father; also he eating me, even he
ζήσεται δι' ἐμέ. ⁵⁸ Ὁτός ἐστιν ὁ ἄρτος, ὁ ἐκ
shall live through me. This is the bread, that from
τοῦ οὐρανοῦ καταβὰς· οὐ καθὼς ἐφαγον οἱ
the heaven having come down; not as ate the
πατέρες ὑμῶν, καὶ ἀπέθανον· ὁ τρώγων τούτου
fathers of you, and died; he eating this
τοῦ ἁρτου, ζήσεται εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα
the bread, shall live into the age. These things
εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καπερναεὺμ.
he said in a synagogue teaching in Capernaum.
⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν
Many therefore having heard of the disciples
αὐτοῦ, εἶπον· Σκληρὸς ἐστὶν οὗτος ὁ λόγος
of him, said; Hard is this the saying:
τίς δύναται αὐτοὺς ἀκοῦειν; ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς
who is able it to hear? Knowing but the Jesus
ἐν ἑαυτῷ, ὅτι γογγύζουσιν περὶ τούτου οἱ μαθη-
in himself, that were murmuring about this the disci-
ται αὐτοῦ, εἶπεν αὐτοῖς· Ταῦτο ὑμᾶς σκανδα-
ples of himself, he said to them; This you offend;
λίζει; ⁶² Εἰάν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου
If then you should see the son of the man
ἀναβάνοντα, ὅπου ἦν τὸ πρότερον; ⁶³ Τί,
ascending, where he was the first? The
πνεῦμα ἐστὶ τὸ ζωοποιον· ἡ σὰρξ οὐκ ὀφείλει
spirit is that making alive; the flesh not profits
οὐδέν. Τα ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμα
nothing. The words, which I speak to you, spirit
ἐστὶ καὶ ζωὴ ἐστίν. ⁶⁴ Ἀλλ' εἰσὶν ἐξ ὑμῶν
is and life is. But are of you
τίτες, οἱ οὐ πιστεύουσιν· ᾗτις γὰρ ἐξ ἀρχῆς ὁ
rites, who not believe; knew for from beginning the
Ἰησοῦς, τίτες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς
Jesus, some are who not believing, and who
ἐστὶν ὁ παραδόσων αὐτοὺς. ⁶⁵ Καὶ εἶπεν· Δία
is he about betraying him. And he said; Through
τούτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ελθεῖν
thus I have said to you, that no one is able to come
πρὸς με, ἐὰν μὴ ἡ δεδομένη αὐτῷ ἐκ τοῦ
to me, if not may behaving been given to him from the
πατρός μου. ⁶⁶ Ἐκ τούτου πολλοὶ ἀπηλθόντων
father of me. From this many went the

54 HE who EATS MY FLESH, and DRINKS MY BLOOD, has eternal life, and I will raise him up at the LAST DAY.

55 For my FLESH is the True Food, and my blood is the True Drink.

56 HE who EATS MY FLESH, and DRINKS MY BLOOD, abides in me, and I in him.

57 As the LIVING Father sent me, and I live through the FATHER; so HE who EATS me, even he shall live through me.

58 This is THAT BREAD which HAS DESCENDED from HEAVEN. Yet as the FATHERS ate, and died; he who EATS THIS BREAD shall live to the AGE.

59 These things he said, teaching in a Synagogue in Capernaum.

60 Many, therefore, of his DISCIPLES, hearing said, "Hard is THIS SAYING; who can hear it!"

61 But JESUS, knowing in himself, THAT his DISCIPLES were murmuring about THIS, he said to them, "Does this offend you?"

62 What then, if you should see the SON of MAN ascending where he was BEFORE?

63 THE SPIRIT is THAT which MAKES alive; the FLESH profits nothing. The WORDS which I have spoken to you are SPIRIT and are LIFE.

64 But there are some of you who do not believe. For JESUS knew from the BEGINNING who those were that did not BELIEVE, and who he was that was about to BETRAY him.

65 And he said, "Because of this I have said to you. That no one can come to me, unless it may be given him from the FATHER."

66 From this time many

* VATICAN MANUSCRIPT.—55. the True Food. 58. the same. 59. have spoken to.

55. the True Drink. 58. Heaven.

180. 1 John iii. 21; iv. 15, 16. 19; Acts i. 9; Eph. iv. 8.

55. Matt. xii. 8. 58. 1 Cor. xiii. 8.

181. John iii. 13; Mark xvi. 19; John iii. 21, 23; xiii. 11.

μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω· καὶ οὐκέτι μετ' αὐτοῦ περιεπατοῦν. ⁶⁷ Εἶπεν αὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ⁶⁸ Ἀπεκριθὼν αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπεροσμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις; ⁶⁹ καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνωκαμεν, ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. ⁷⁰ Ἀπεκριθὼν αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔγωγ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διαβόλος ἐστίν. ⁷¹ Ἐλεγε δὲ τῶν ἰουδαίων Σίμωνος Ἰσκαριότην· οὗτος γὰρ ἠμελλεν αὐτὸν παραδίδοιαι, εἰς ὧν ἐκ τῶν δώδεκα.

ΚΕΦ. Ζ'. 7.

¹ Καὶ περιεπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν αὐτόν. ² Ἦν δὲ ἔγγυς ἡ ἑορτὴ τῶν ἰουδαίων, ἡ σκηνοπηγία. ³ Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μεταβῆθι ἐντευθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρῶσι τὰ ἔργα σου, ἃ ποιεῖς. ⁴ Οὐδεὶς γὰρ ἐν κρυπτῷ ποιεῖ, καὶ ζητεῖ αὐτοῦ ἐν παρρησίᾳ εἶναι. ⁵ Εἰ ταῦτα ποιεῖς, φανερώσου σεαυτὸν τῷ κόσμῳ. ⁶ Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπιστεύον εἰς αὐτόν. ⁷ Ἀγγείλουν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς ἔρχεται.

of his DISCIPLES withdrew, and walked no longer with him.

⁶⁷ JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

⁶⁸ Simon Peter answered him, "Master, to whom shall we go? Thou hast the words of eternal life;

⁶⁹ and we have believed and known, that thou art the HOLY one of God."

⁷⁰ Jesus answered them, "Did I not choose you, the TWELVE, and of you one is an Accuser?"

⁷¹ Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

¹ And after these things Jesus walked about in GALILEE; for he did not wish to walk in JUDEA; because the Jews were seeking to kill him.

² And the FEAST of the JEWS was near,—the FEAST of TABERNACLES.

³ His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest."

⁴ For no one does anything in secret, and seeks himself to be in public. If thou doest these things, manifest thyself to the WORLD."

⁵ (For not even his BROTHERS believed into him.)

⁶ Jesus then said to them, "My TIME is not

* VULGATE MANUSCRIPT.—1. JESUS.

& seeks that the same be known.

² The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of Israelites in tents. It is sometimes called the *feast of ingathering*. Ex. xxiii. 16, and Lev. xxiii. 34. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the tops of their houses. (2.) Extraordinary offerings were made. See Num. xxix. 12. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "Hosanna," that is, *Save now*; or, *Hosanna*. Ps. cxviii. 25. It was meant as a prayer for the coming of the Messiah. This was Jesus conducted Jerusalem by the multitude, who believed him to be the promised Saviour. (4.) The custom of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicing, and illuminations, gladdened the city.—Malcom.

⁶⁷ Acts vi. 12.

⁶⁸ Luke vi. 12.

⁶⁹ Matt. xvi. 16; Mark viii. 29; Luke ix. 20; John i. 49; xi. 27.

⁷⁰ Matt. xii. 34.

⁷¹ John v. 14, 18.

⁷² Lev. xxiii. 34.

⁷³ Matt. xii. 34.

⁷⁴ Mark iii. 21.

οὐκ ἔστιν παρὲς· ὁ δὲ καιρὸς ὁ ὑμετέρος πάντοτε
not yet is present; the and season the yours always
ἐστὶν ἑτοιμός. 7 Οὐ δύναται ὁ κόσμος μισεῖν
is ready. Not is able the world to hate
ὑμᾶς· ἐμε δε μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
you; me but it hates, because I testify concerning
αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. 8 Ὑμεῖς
it, that the works of it evil is. You
ἀναβητέ εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀνα-
go up to the feast this; I not go
βαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ
up to the feast this, because the season the
ἐμὸς οὐκ ἔστιν πεπληρωμένος. 9 Ταῦτα εἶπὼν αὐτοῖς,
mine not yet has fully come. These things saying to them,
ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
he remained in the Galilee.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε
When but had gone up the brothers of him, then
καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς,
also he went up to the feast, not openly,
ἀλλ' ὡς ἐν κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζητοῦν
but as in secret. The then Jews sought
αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Πού ἐστίν
him in the feast, and said; Where is
ἐκεῖνος; 12 Καὶ γογγυσμός πολὺς περὶ αὐτοῦ ἦν
he? And murmuring much about him was
ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον· Ὅτι ἀγαθὸς
among the crowds. The some said; That good
ἐστὶν· ἄλλοι ἔλεγον· Οὐ· ἀλλὰ πλάσθ' ὁ
he is; others said; No; but he deceives the
ὄχλον. 13 Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ
crowd. No one however with freedom spoke about
αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
him, because of the fear of the Jews.

14 Ἡδὴ δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ
Now and of the feast being half over, went up the
Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε. 15 Καὶ ἐθαύ-
Jesus into the temple, and taught. And won-
μαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γραμ-
dered the Jews, saying; How this let-
ματα οἶδε, μὴ μεμαθηκώς; 16 Ἀπεκρίθη αὐτοῖς ὁ
ters knows, not having learned? Answered them the
Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστίν
Jesus and said; The my teaching not is
ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. 17 Ἐάν τις θέλῃ
mine, but of the sending me. If anyone may wish
τὸ θελημα αὐτοῦ ποιεῖν, γινώσκειται περὶ τῆς
the will of him to do, he shall know concerning the
διδασχῆς, πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ'
teaching, whether from the God it is, or I from
ἐμαυτοῦ λαλῶ. 18 Ὁ ἀπ' ἐαυτοῦ λαλῶν, τὴν
myself speak. He from himself speaking, the
δοξάν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν
glory the own seeks; he but seeking the glory
τοῦ πέμψαντός αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ
of the sending him, this true is, and

yet arrived; but YOUR TIME
is always ready.

7 ¶ THE WORLD cannot
hate you; but it hates Me,
because I testify concern-
ing it, That its WORKS are
evil.

8 Go you up to *the
FEAST; I am not going up
to this FEAST, because *MY
Time has not yet fully ar-
rived."

9 And saying These
Things to them he remained
in GALILEE.

10 But when his BRO-
THERS, had come up, there
he also went up to the
FEAST, not openly, but so-
metimes in a private manner.

11 ¶ The Jews therefore
kept seeking him during
the FEAST, and said, "Where
is he?"

12 ¶ And there was much
murmuring about him
among the CROWDS; some
said, "He is good;" OTHERS
said, "No, but he is mis-
leading the PEOPLE."

13 No one, however,
spoke with freedom con-
cerning him, because of
the FEAR of the Jews.

14 And now, the FEAST
being advanced midway,
Jesus went up into the
TEMPLE, and taught.

15 ¶ Then the Jews
were astonished, saying
"How does this person
know letters, not having
learned?"

16 Jesus then answered
them, and said, "My
Teaching is not mine, but
his who SENT me."

17 ¶ If any one wish to
perform his WILL, he shall
know of the TEACHING,
whether it is from God or
I am speaking from myself.

18 ¶ He who SPEAKS
from himself seeks his own
GLORY; but he who seeks
the GLORY of HIM who
SENT him, he is true, and

* VATICAN MANUSCRIPT.—8. the FEAST. 16. Jesus then.

8. MY TIME.

14. JESUS.

15. THEN

¶ 7. John xv. 19. ¶ 7. John III. 19. ¶ 11. John xi. 54. ¶ 15. John ix. 25
x. 19. ¶ John. ix. 25; xii. 43; xix. 25. ¶ 15. Matt. xiii. 54; Mark vi. 3; Luke iv. 22
Acts II. 7. ¶ 16. John III. 11; viii. 28; xii. 43; xiv. 19, 24. ¶ 17. John viii. 26
x. 18. John v. 41; viii. 24.

ἀδικίᾳ ἐν αὐτῷ οὐκ ἐστίν. ¹⁹ Οὐ Μωσὴς
unrighteousness in him not is. Not Moses
 ἔδωκεν ὅμιν τὸν νόμον; καὶ οὐδεὶς ἐξ ὁμῶν
has given as you the law? and no one of you
 ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτείνειν;
does the law, why me do you seek to kill?
²⁰ Ἀπεκρίθη δ' ὁχλός· ²¹ [καὶ εἶπε·] Δαίμονιον
Answered the crowd (and said:) A demon
 ἔχει· τίς σε ζητεῖ ἀποκτείνειν. ²¹ Ἀπεκρίθη δ'
thou hast, who thee seeks to kill? Answered the
 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα,
I and said to them, One work I did
 καὶ πάντες θαυμάζετε διὰ τοῦτο. ²² Μωσὴς
and all you wonder because of this. Moses
 ἔδωκεν ὅμιν τὴν περιτομὴν (οὐχ ὅτι ἐκ τοῦ
has given to you the circumcision; (not that of the
 Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν
Moses it is, not of the fathers,) and in
 σαββάτῳ περιτέμνεται ἄνθρωπος. ²³ Εἰ περι-
a sabbath you circumcise a man. If circum-
 τιστὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ
circumcises a man in a sabbath, that not
 ἁρῇ ὁ νόμος Μωσέως, ἐμοὶ χολατέ, ὅτι
may be broken the law of Moses, with me are you angry, because
 ὅλον ἄνθρωπον ὄντην ἐποίησα ἐν σαββάτῳ;
whole a man would I made in a sabbath?
²⁴ Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν
Not judge you according to appearance, but the righteous
 κρίσιν κρίνατε. ²⁵ Ἐλέγον οὖν τινες ἐκ τῶν
judgment judge you. Said then some of the
 Ἱεροσολυμίται· Οὐχ οὗτος ἐστίν, ὃν ζητοῦσιν
Jerusalemites. Not this is he, whom they seek
 ἀποκτείνειν. ²⁶ καὶ ἰδε, παρρησίᾳ λαλεῖ, καὶ
to kill? and lo, boldly he is talking, and
 οὐκ ἐν αὐτῷ λέγουσι· μήποτε ἀληθὺς ἐγνωσαν
saying to him they say, not truly did know
 αἰρῶντες, ὅτι οὗτος ἐστίν ὁ Χριστός; ²⁷ Ἀλλὰ
I am false, that this is the Anointed? But
 τούτους οἰδαμεν, ποθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν
thos we know, whence he is; the but Anointed when
 ἐρχεται, οὐδεὶς γινώσκει, ποθεν ἐστίν. ²⁸ Ἐκρα-
he comes, no one knows, whence he is. Cried
 ζεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς, καὶ
thos in the temple teaching the Jews, and
 λέγων· Καμὲ οἰδατε, καὶ οἰδατε ποθεν εἰμι· καὶ
say. And me you know, and you know whence I am; and
 ἐγὼ ἐμῶν οὐκ ἐληλυθα, ἀλλ' ἐστίν ἀληθινός
of myself not I have come, but is true
 ὁ πατὴρ μου, ὃν ὑμεῖς οὐκ οἰδατε. ²⁹ Ἐγὼ οἶδα
is having sent me, whom you not know. I have
 αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κακίως με ἀπέσ-
him, because from him I am, and he me sent.
 τειλεν. ³⁰ Ἐζητοῦν οὖν αὐτὸν πιάσαι· καὶ
They sought therefore him to seize; and
 οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐκ ἔ-
no one put on him the hands, because not yet
 ἀφῆκε· ὁ ὥρα αὐτοῦ.
had come the hour of him.

there is no Unrighteousness in him.

19 Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"

20 The CROWD answered, "Thou hast a Demon; who is seeking to kill thee?"

21 *Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.

22 †Moses has given you CIRCUMCISION; (not that it is of Moses, but of †the FATHERS;) and you circumcise a Man on a Sab-

bath. 23 If a *Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me ‡ Because I made a Man entirely well on a Sabbath?

24 ‡ Judge not according to Appearance, but judge RIGHTEOUSLY Judgment."

25 Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?"

26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge That this is the MESSIAH?

27 ‡ But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

28 JESUS, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.

29 ‡ I know him Because I am from him, and he sent Me."

30 Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

* VARIANS MANUSCRIPT.—20. and said—omit.

21. Jesus.

23. LAW.

† 20. John viii. 45, 46; x. 24.

‡ 22. Lev. xii. 2.

‡ 22. Gen. xvii. 10.

‡ 23. John

v. 24.

‡ 24. Deut. i. 16, 17; Prov. xi. v. 28; viii. 15; James ii. 1.

‡ 27. Matt

and 46; Mark vi. 8; Luke iv. 28.

‡ 30. Matt. x. 37; John x. 18.

31 Πολλοὶ δὲ ἐκ τοῦ οὄλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μῆτι πλεονα σημεῖα * [τούτων] ποιήσει, ὡς ὁὗτος ἐποίησεν; 32 ἤκουσαν οἱ Φαρισαῖοι τοῦ οὄλου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπεστείλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρε-
Many and out of the crowd believed into him, and said; That the Anointed when he may come, will he do more signs [of these] will do, which he did?
32 Heard the Pharisees of the crowd murmuring about him these things; and sent the Pharisees and the high-priests officers,
 τας, ἵνα πιάσωσιν αὐτόν. 33 Εἶπεν οὖν ὁ Ἰησοῦς· Ἐγὼ μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 Ζητήσετε με, καὶ οὐχ ἐύρησέτε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτούς· Πού οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὕρισκόμεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; 36 Τίς ἐστὶν ὁὗτος ὁ λόγος, ὃν εἶπε; Ζητήσετε με, καὶ οὐχ ἐύρησέτε·
that they might seize him. 33 Said then the Jesus; Yet a little time with you I am, and I go to him who sent me. 34 You will seek me, and will not find; and where am I you not can come. 35 Said therefore the Jews to themselves; Where this he is about to go, that we not shall find him? not into the dispersion of the Greeks is about to go, and to teach the Greeks? 36 What is this word that he said; You will seek me, and not you will find; and where I am you cannot come?
 καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν; καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν; 37 Ἦν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορ-
are able to come. 33 Said therefore the Jews to themselves; Where this he is about to go, that we not shall find him? not into the dispersion of the Greeks is about to go, and to teach the Greeks? 36 What is this word that he said; You will seek me, and not you will find; and where I am you not can come? 37 It was on the last day of the feast of the Jews, and cried, saying; If any one thirst, let him come to me, and let him drink. 38 He believing into me, as the scripture says; Out of him shall flow rivers of living water. 39 But this he said concerning the spirit.
 τῆς εἰστάκει ὁ Ἰησοῦς, καὶ ἐκράζε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω. 38 Ὁ πιστεύων εἰς ἐμε, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥευσουσὶν ὕδατος ζώντος. 39 Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, ὁ ζώντος. 40 Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, ὁ ζώντος.

31 But many of the crowd believed into him, and said, "When the MESSIAH comes, will he do more signs than what this person did?" 32 The PHARISEES heard the CROWD murmuring these things about him; and the HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him. 33 JESUS therefore said, "Yet a Little Time am I with you; then I am going to HIM WHO SENT ME." 34 "You will seek me and will not find; and where I am, you cannot come." 35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to the DISPER-SION OF THE GREEKS, and to teach the GREEKS?" 36 What is THIS WORD that he said, "You will seek me, and will not find; and where I am, you cannot come?" 37 It was on the LAST of the GREAT DAY of the FEAST, JESUS stood and cried, saying, "If any one thirst, let him come to me and drink." 38 HE BELIEVING into me, as the SCRIPTURE says, "out of HIM shall flow Rivers of living Water." 39 But this he said concerning the SPIRIT.

* VATICAN MANUSCRIPT.—31. of these—omit. 34. me; and. 34. there.

33. HIGH-PRIESTS and the PHARISEES sent. 34. me; and. 34. there.

† 33. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time. † 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the Feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4.) but chiefly to solicit the blessing of rain on the approaching seedtime.—Lightfoot. At the Feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water.—Newcome.

† 31. Matt. xii. 33; John iii. 2; viii. 30. † 33. John xiii. 33; xvi. 34. † 34. Hebrew v. 6; John viii. 31. † 35. James i. 1; 1 Pet. i. 1. † 37. Lev. xxiii. 34. † 37. 1st. 1v. 1; John vi. 33; Rev. xii. 17. † 38. 1st. xii. 3; John iv. 14. † 39. John xvi. 7.

οὐ ἐμελλον λαμβανειν οἱ πιστευοντες εἰς αὐτον οὐτε γαρ ἦν πνευμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδὲν εδοξασθη. ³⁹ Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκουσάντες τὸν λόγον, εἶπον· Οὗτος ἐστὶν ἀληθὺς ὁ προφήτης. ⁴¹ Ἄλλοι εἶπον· Οὗτος ἐστὶν ὁ Χριστός. Ἄλλοι δὲ εἶπον· Μη γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται; ⁴² Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κωμῆς, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἐρχεται; ⁴³ Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτον. ⁴⁴ Τινες δὲ ᾔθελον ἐξ αὐτῶν νιασαὶ αὐτον· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτον τὰς χεῖρας.

⁴⁵ Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους. Καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διτί τι οὐκ ᾔγαγετε αὐτον; ⁴⁶ Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδὲν ποιεῖ οὗτος ἐλάλησεν ἀνθρώπος, ⁴⁷ [ὡς οὗτος ὁ ἀνθρώπος.] ⁴⁸ Ἀπεκρίθησαν οὖν [αὐτοῖς] οἱ Φαρισαῖοι· Μη καὶ ὑμεῖς πτελανθεῖτε; ⁴⁹ Μη τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτον, ἢ ἐκ τῶν Φαρισαίων; ⁵⁰ ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικαταρτοὶ εἰσι. ⁵¹ Ἀγгей Νικοδημὸς πρὸς αὐτους, ὁ ἐλθὼν νύκτας πρὸς αὐτον, εἰς ὡν ἐξ αὐτῶν· ⁵² Μη ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρώπον, εἰ μὴ ἀκούσῃ παρ' αὐτου προτερον, καὶ γινῇ τι ποιῇ; ⁵³ Ἀπεκρίθησαν καὶ εἰπον αὐτῷ· Μη καὶ σὺ ἐκ

which THOSE BELIEVING into him were about to receive; for the Holy Spirit * had not yet been given, because JESUS was not yet glorified.

⁴⁰ Many, therefore, of the crowd, having heard * these words, said, "This is truly * the PROPHET."

⁴¹ * SOME said, "This is the MESSIAH." But others said, "Does the MESSIAH, then, come from GALILEE?"

⁴² † Does not the SCRIPTURE say, That of the SEED of David, and from Bethlehem, ‡ the VILLAGE where David was, the MESSIAH comes?"

⁴³ A Division then occurred, among the crowd because of him;

⁴⁴ and some of them wished to seize him, but no one laid HANDS on him.

⁴⁵ The OFFICERS then came to the HIGH-PRIESTS and Pharisees, and they said to them, "Why did you not bring him?"

⁴⁶ The OFFICERS answered, † "A Man never spoke thus."

⁴⁷ THEN the PHARISEES answered, d, "Have you also been deceived?"

⁴⁸ ‡ Did any of the RULERS believe into him, or of the PHARISEES?

⁴⁹ But † THIS CROWD, who do not know the LAW, are accursed."

⁵⁰ Nicodemus says to them, (‡ HE who CAME * to him before, being one of them.)

⁵¹ "Does our LAW judge the MAN, unless it first hear from him, and know what he does?"

⁵² They answered and said to him, "Art thou also

* VATICAN MANUSCRIPT.—39. had not yet been given. 40. these words, said.

41. as this the MAN—said. 42. them—said.

40. these words, said. 50. to him before.

* B. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *an ha eretz* people of the earth; and were not thought worthy to have a *ree* vocation to eternal life.—Clarke.

39. *cf.* Deut. xvi. 15, 16; John i. 31; vi. 14. 42. *cf.* Ps. cxviii. 11; Jer. xxiii. 6; Micah v. 2; Matt. ii. 6; Luke ii. 4. 43. *cf.* 1 Sam. xvi. 1, 4. 44. *cf.* Matt. vii. 20. 45. *cf.* John 1. 12; Acts vi. 7, 1 Cor. i. 22, 23; ii. 8. 46. *cf.* John iii. 8.

της Γαλιλαίας εἰ; ἐρευνῆσθαι καὶ ἰδε, ὅτι πρὸς
the Galilee art? search and see, that a pro-
φήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγνήγρηται.
phet out of the Galilee not has been raised.

53 * [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον
(And went every one into the house
αὐτοῦ. ΚΕΦ. 7. 8. Ἰησοῦς δὲ ἐπορεύθη εἰς
of himself. Jesus but went into

τὸ ὄρος τῶν ἐλαιῶν. ὁρθροῦ δὲ πάλιν παρε-
the mountain of the olive-trees. early morn and again he
γενετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
came into the temple, and all the people came to
αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγουσι
him; and having sat down he taught them. Bring

δε οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν
and the scribes and the Pharisees to him
γυναῖκα ἐν μοιχείᾳ κατελθήμενην, καὶ στη-
a woman in adultery having been taken, and plac-
σαντες αὐτὴν ἐν μέσῳ, ἄγουσιν αὐτὴν·
ing her in middle, they say to him;

Διδασκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώ-
O teacher, this the woman was taken in the very act
ρῇ μοιχευομένη. Ἐν δὲ τῇ νόμῳ Μωσῆς ἡμῖν
committing adultery. In now the law Moses to us

ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ
commanded the such like to be stoned? thou
οὐν τί λέγεις; Ὅτι δὲ εἰπὼν πεφάσκει
therefore what sayest thou; This but they said tempting

τες αὐτόν, ἵνα ἐχῶσι κατηγορεῖν αὐτοῦ. Ὁ δὲ
him, that they might have to accuse him. The but
Ἰησοῦς κατὰ κυψάς, τῷ δακτυλῷ ἐγράφεν εἰς
Jesus down stooping with the finger wrote on

τὴν γῆν. Ὡς δὲ ἐπεμὲνον ἐρωτῶντες αὐτόν,
the ground. When but they continued asking him,
ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος
having raised up he said to them; He without sin

ὑμῶν, πρῶτος τὸν λίθον ἐκ' αὐτῆς βαλετω.
of you, first the stone on her let him cast.

Καὶ πάλιν κατὰ κυψάς, ἐγράφεν εἰς τὴν γῆν.
And again down stooping, wrote on the ground.

Οἱ δὲ ἀκούσαντες, καὶ ὑπο τῆς συνειδήσεως
They and having heard, and by the conscience
ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρχαμένοι
being convicted, went out one by one, beginning

ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ
from the elders even to the last ones; and
κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ
left alone the Jesus, and the woman in middle

from GALILEE? Search and see, that no Prophet has been raised out of GALILEE."

53 * [And every one went to his own house,

CHAPTER VIII

1 but Jesus went to the MOUNT OF OLIVET.

2 And in the Morning he came again to the TEMPLE, and All the people came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Mide,

4 they say to him, "Teacher, This WOMAN was taken in the very act, committing adultery.

5 ¶ Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said trying him, that they might have something of which to accuse him. But Jesus stooping down, wrote on the GROUND with his finger.

7 And when they continued asking him, he said to them, "He who is WITHOUT SIN of you, let him first cast the stone at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their conscience, went out, one by one, beginning from the ELDEST, even to the LAST; and JESUS was left alone, and the WOMAN standing in the midst.

* VATICAN MANUSCRIPT.—53. to vili. 11—omit.

† 52. This conclusion, according to Calmut, was incorrect. *Jonah* was of Gathhep, in Galilee; see 2 Kings xiv. 25, compared with Josh. xiv. 15. *Nahum* was a Galilean, for he was of the tribe of Simeon, and some suppose *Malachi* was of the same place. † 53. The paragraph concerning the woman taken in adultery is wanting in the *Alexandrian* (see *Westcott's Preface*), *Vatican*, *Ephrem*, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by *Origen*, *Chrysostom*, and other ancient ecclesiastical writers. It is found in the *Cambridge* manuscript, though with some variations from the received text. *Griesbach* keeps it in his text; but with great hesitation.

‡ 5. Lev. xx. 10; Deut. xxii. 22.

§ 7. Deut. xvii. 7; Rom. ii. 1.

ἴστασα. ¹⁰ Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μὴδενα
standing. Having turned up and the Jews, and no one
θεασάμενος πλην τῆς γυναίκος, εἶπεν αὐτῇ· Ἡ
seeing but the woman, said to her, The
γυνὴ, ποὺ εἰσὶν ἐκεῖνοι οἱ κατηγοροὶ σου;
woman, where are those the accusers of thee?
οὐδεὶς σε κατεκρίνεν; ¹¹ Ἡ δὲ εἶπεν· Οὐδεὶς,
no one thee condemned? She and said, No one,
κύριε. Ἔπεε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε
said and to her the Jesus, Neither I thee
κατεκρίνω· πορεύου, καὶ μὴκέτι ἁμαρτάνῃς.]
condemn; go, and no longer do thou sin.]

¹² Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·
Again therefore to the Jews to them spoke, saying;
Εγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι,
I am the light of the world, he following me,
οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ
not will shall walk in the darkness, but shall have the
φῶς τῆς ζωῆς. ¹³ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·
lights of the life. Said therefore to him the Pharisees;
Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου
Thou concerning thyself dost testify, the testimony of thee
οὐκ ἐστὶν ἀληθὴς. ¹⁴ Ἀπεκρίθη Ἰησοῦς καὶ
not is true. Answered Jesus and
εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
said to them, Even if I testify concerning myself,
ἀληθὴς ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα, ποθεν
true is the testimony of me, because I know, whence
ἦλθον, καὶ ποὺ ὁπάγω· ὑμεῖς δὲ οὐκ οἰδατε,
I came, and where I go; you but not know,
ποθεν ἐρχομαι, ἢ ποὺ ὁπάγω. ¹⁵ Ὑμεῖς κατὰ
whence I come, or where I go. You according to
τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. ¹⁶ Καὶ
the flesh judge, I not judge no one. Even
εὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστὶν·
if judge but I, the judgment the my true is;
ὅτι μένος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πεμφθὼς με
because desire not I am, but and the having sent me
πατήρ. ¹⁷ Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγ-
father Also in the law and the your It has
ραταται· ὅτι δύο ἀνθρώπων ἡ μαρτυρία
was written; That two of men the testimony
ἀληθὴς ἐστίν. ¹⁸ Εγὼ εἰμι ὁ μαρτυρῶν περὶ
true is; I am he testifying concerning
ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πεμφθὼς με
myself, and testifies concerning me the having sent me
πατήρ. ¹⁹ Ἐλέγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατήρ;
father They said then to him, where is the father

10 And Jesus raising up and seeing no one but the woman, said to her, "WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?"

11 And she said, "No one, sir." And Jesus said to her, "Neither do I condemn Thee; go, and sin no more.""]

12 Again, therefore, Jesus spoke to them, saying, "I am the LIGHT of the world; HE who follows me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE."

13 Then the PHARISEES said to him, "Thou dost testify of thyself; thy TESTIMONY is not true."

14 Jesus answered and said to them, "Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go."

15 Thou judge according to the FLESH; I judge no one.

16 But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT ME.

17 And it has also been written in YOUR LAW, That the TESTIMONY of Two Men is true.

18 I am ONE who TESTIFIES concerning myself, and the FATHER who SENT ME testifies concerning me."

19 Then they said to him, "Where is thy FA-

* 12. The Rabbins denominated the Supreme Being the *light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was a so frequently spoken of by the prophets under the emblem of *light*. See Isa. lx. 1; xlix. 6; lx. 2. The Jews, by applying this symbol to him, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xlii. tells us, that the 9th day, 10 days after the expiration of the 8th, which belonged to "the feast of the tabernacles," is a 10 days day likewise, and is called "the feast of joy for the law;" because on that day (says the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, "the candle of the law." But perhaps, after all, it was to the light which their understanding derived from the reading of the law, that Jesus here alluded to, when he said, "I am the light of the world."

† 11. Luke ix. 26; xii. 14; John iii. 17. † 11. John v. 14. † 12. John i. 4 & 9; i. 17; ix. 5; xii. 28, 29, 34. † 13. John v. 21. † 14. John vii. 24. † 15. John i. 17; xii. 47; xviii. 26. † 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 1 Cor. xii. 1; Heb. 4. 26.

ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποίω πάντοτε.
because I the things pleasing to him do always.

30 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν
These of him speaking, many believed

εἰς αὐτόν.
into him.

31 Ἐλέγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-
Said then the Jesus to those having believed

κότες αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μένητε ἐν τῷ
him Jews; If you may abide in the

λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, 32 καὶ
word the my, truly disciples of me you are, and

γινώσκειτε τὴν ἀληθείαν, καὶ ἡ ἀλήθεια ἐλευθε-
you shall know the truth, and the truth shall make

ρώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ· Σπέρμα
free you. They answered him; Seed

Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλευκαμεν πώ-
of Abraham we are, and to no one have we been slaves at

ποτε· πῶς συλεγεῖς· Ὅτι ἐλευθεροὶ γενήσεσθε;
any time, how thou sayest; That free you shall become?

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
Answered then the Jesus; Indeed indeed I say

ὑμῖν, ὅτι πᾶς ὁ ποίῶν τὴν ἁμαρτίαν, δούλος
to you, that every one who doing the sin, a slave

ἐστί· τῆς ἁμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν
is of the sin. The but slave not abides in

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
in house to the age; the son abides to the age

36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, οὕτως ἐλευ-
If then the son you may make free, really free

θερεῖ ἐσεσθε. 37 Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐστε·
you shall be. I know, that seed of Abraham you are,

ἀλλὰ ζητεῖτε με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς
but you seek me to kill, because the word the mine

οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ δὲ ἑώρακα παρὰ τῷ
not have place in you. I what have seen from the

πατρὶ μου, λαλῶ καὶ ὑμεῖς οὖν ὁ ἑωρακάτε
father of me I speak; and you therefore what you have seen

παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. 39 Ἀπεκρίθησαν
from the father of you, do. They answered

καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστί.
and said to him; The father of us Abraham is.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ
Says to them the Jesus; If children of the Abraham

ἐστέ, τὰ ἔργα τοῦ Ἀβραὰμ ποιεῖτε. 40 Νῦν δὲ
you are, the works of the Abraham you would do; Now but

ζητεῖτε με ἀποκτείνειν, ἄνθρωπον, ὃς τὴν ἀλή-
you seek me to kill, a man, who the truth

θειάν ὑμῖν λαλάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ·
to you has spoken, which I have heard from the God.

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Τί οὖν ποιεῖτε τὰ
this Abraham not did. You do the

ἔργα τοῦ πατρὸς ὑμῶν. 41 Εἶπον οὖν αὐτῷ·
works of the father of you. They said then to him.

always do the things pleas-
ing to him."

30 As he was speaking
Thesethings, many believed

into him.

31 Jesus therefore said
to the Jews who had be-
lieved him, "If you abide

in MY WORD, you are cer-
tainly my Disciples.

32 And you shall know
the TRUTH, and the

TRUTH shall make you
free."

33 They answered him,
"We are Abraham's Off-
spring, and have never

been in slavery to any one.
How dost thou say, 'You

shall become free?'"

34 Jesus answered
them, "Indeed, I assure

you, that EVERY ONE
DOING SIN is a Slave of

SIN

35 But the SLAVE does
not abide in the HOUSE to

the AGE. the son abides to
the AGE

36 If, therefore, the SON
make you free, you will in-
deed be free.

37 I know That you are
ABRAHAM'S Offspring; but

you are seeking to kill Me,
Because MY WORD has no

place in you.

38 I speak what I
have seen with my FA-
THER; and you, therefore,

do what you have heard
from your FATHER."

39 They answered and
said to him, "Our FATHER

is Abraham," JESUS says
to them, "If you were

Children of ABRAHAM, you
would do the WORKS of

ABRAHAM.

40 But now you are
seeking to kill Me, a Man

who has spoken to you the
TRUTH, which I heard from

God; This Abraham did
NOT.

41 You do the WORKS
of your FATHER?" They
said to him, "THAT we

* VARIAN MANUSCRIPT.—34 Jesus

38. heard from your FATHER.

41. They

said to him

* 34 Matt. vi 14. 15. 23; viii 1, Gal. v. 1; James i. 25: 11 19.

34 Rom. vi 14 20;

i. 1. c. 19

35 Gal. iv. 30.

36 John iii. 33; v. 19. 30; xiv. 24.

i. 16 Matt. ii. 25 ix 7. Gal. iii. 7. 20.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημεθα· ἓνα πατέρα
We from fornication not have been born: one father
ρα ἔχομεν, τὸν θεόν. 43 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·

Εἰ ὁ θεὸς πατὴρ ὡμῶν ἦν, ἠγαπάτε ἀν' ἐμε· ἐγὼ
If the God a father of you was, you would love me; I
γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ'
for from the God came out and am come; not even for of
ἐμαυτοῦ ἐληλυθα, ἀλλ' ἐκεῖνος με ἀπεστείλει.

43 Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;
Why the speech the mine not know you?
Ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τοῦ ἐμοῦ.

44 Ὡς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστε, καὶ
You from the father the accuser are, and
ταῖς ἐπιθυμίαις τοῦ πατρὸς ὧμων θελετέ ποιεῖν·

Εκεῖνος ἀνθρωποκτονὸς ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ
He a manslayer was from a beginning, and in the
ἀληθείᾳ οὐκ ἔστηκεν· ὅτι οὐκ ἐστὶν ἀληθεῖα ἐν
truth not has stood; because not is truth in
αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων

λαλεῖ· ὅτι ψεῦστος ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.
he speaks; because a liar is, also the father of him.

45 Ἐγὼ δὲ ὅτι τὴν ἀληθεῖαν λέγω, οὐ πιστεύετε
I but because the truth I speak, not you believe
μοι. 45 Τίς ἐξ ὧμων λέγει με περὶ ἀμαρτίας;

46 εἰ ἀληθεῖαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;
If truth I speak, why you not believe me?

47 Ὁ ἀν' ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκούει·
He being from the God, the words of the God hears;

διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ
through this you not hear, because from the God
οὐκ ἐστε. 48 Απεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον

αὐτῷ· Οὐ καλῶς λεγόμεν ἡμεῖς, ὅτι Σαμαριτῆς
Not well say we, that a Samaritan
εἰ σὺ, καὶ δαίμονιον ἔχεις; 49 Απεκρίθη Ἰησοῦς·

Ἐγὼ δαίμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
I a demon not have, but I honor the father
μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 Ἐγὼ δὲ οὐ ζητῶ

τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων.
the glory of me; it is he seeking and judging.

51 Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰς τὴν ἡμέραν τοῦ
Indeed indeed I say to you, if anyone the word the
ἐμοῦ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν

αἰῶνα. 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νυν
age. Said then to him the Jews; Now
ἐγνώκαμεν, ὅτι δαίμονιον ἔχεις· Ἀβραὰμ ἀπε-

43 We born of Fornication; we have One Father, God.
43 * Jesus said to them,
44 * If God were your FATHER, you would love me; for I came forth from God, and am come; for I am not even come of myself, but he sent Me.

45 Why do you not know MY SPEECH? Because you can not hear MY WORD.

46 * But are from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Manslayer from the Beginning, and has not stood in the TRUTH, because there is no Truth in him. When [any one] speaks a FALSEHOOD, he speaks from his OWN; because his FATHER also is a LIAR.

47 But because I speak the TRUTH, you do not believe me.

48 Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

49 * He who is from God hears the WORDS of God; on this account you hear not, because you are not from God.

50 The Jews answered and said to him, "Do we not say well? That thou art a Samaritan, and hast a Demon?"

51 Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me."

52 But * I seek not MY GLORY; there is one who seeks it, and judges.

53 Indeed, I assure you, * If any one keep * MY Word, he will by no means see Death to the AGE."

43 We born of Fornication; we have One Father, God.

43 * Jesus said to them,
44 * If God were your FATHER, you would love me; for I came forth from God, and am come; for I am not even come of myself, but he sent Me.

45 Why do you not know MY SPEECH? Because you can not hear MY WORD.

46 * But are from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Manslayer from the Beginning, and has not stood in the TRUTH, because there is no Truth in him. When [any one] speaks a FALSEHOOD, he speaks from his OWN; because his FATHER also is a LIAR.

47 But because I speak the TRUTH, you do not believe me.

48 Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

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51 Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me."

52 But * I seek not MY GLORY; there is one who seeks it, and judges.

53 Indeed, I assure you, * If any one keep * MY Word, he will by no means see Death to the AGE."

54 * The Jews said to him, "Now we know Thou hast a Demon." * Abra-

* VATICAN MANUSCRIPT.—43. JESUS. 44. FATHER. 45. MY WORD. 46. THE

Jews said.

* 43. John v. 43; vii. 23, 26. * 44. J. hn i. 1. 5. * 45. John x. 24, 27; 1 John

ii. 20. * 46. John vii. 20; x. 20. * 47. John v. 41; vii. 13. * 48. J. hn v. 12.

* 49. Zech. i. 5; Heb. xi. 12.

θαυε και οι προφηται, και συ λεγεις· Εαν τις
and the propheta, and thou sayest, If anyone
του λογον μου τηρησθ, ου μη γευσσηται θανατον
the word of me may keep, not yet may taste of death
εις τον αιωνα. 53 Μη συ μειζων ει του πατρος
to the age. 53 Not thou greater art of the father
ιμας Αβρααμ, οστις απεθανε; και οι προφηται
of me Abraham, who died? and the propheta
απεθανον τινα σεαυτον ποιεις; 54 Απεκριθη
died, whom thyself makest thou? 54 Answered

Ιησους· Εαν εγω δοξασω εμαυτον, η δοξα μου
Jesus. If I glorify myself, the glory of me
ουθεν εστιν. Εστιν ο πατηρ μου ο δοξασων με,
nothing is. Estin o pater mou o doxasōn me,
ου θμεις λεγετε, οτι θεος υμων εστι, 55 και ουκ
obey you say, that a God of you he is, and not
γνωσκετε αυτον· εγω δε οίδα αυτον. Και εαν
you know him; but know him. And if
ειπω, οτι ουκ οίδα αυτον, εσομαι ομοιος υμων,
I say, that not I know him, I shall be like you,
ψευστης. Αλλ' οίδα αυτον, και τον λογον
a liar But I know him, and the word

αυτου τηρω. 56 Αβρααμ ο πατηρ υμων ηγαλλι-
of him I keep. Abraham the father of you ardently
ασατο, ινα ιδη την ημεραν την εμην· και ειδε,
waited, that he might see the day the my; and he saw,
και εχαρη. 57 Ειπον ουν οι Ιουδαιοι προς
and was glad. 57 Said then the Jews to
αυτον· Πεντηκοντα ετη ουπω εχεις, και Αβρααμ
him Fifty years not yet thou art, and Abraham
ειν ηλικ; 58 Ειπεν αυτοις ο Ιησους· Αμην αμην
be I years even? Said to them the Jesus, Indeed indeed
λεγων υμιν, πριν Αβρααμ γενεσθαι, εγω ειμι.
I say to you, before Abraham to have been born, I am.

59 Τησαν ουν λιθους, ινα βαλουσιν εν αυτον·
They took up therefore stones, that they might cast on him;
Ιησους [δε] εκρυβη, και εξηλθεν εκ του ιερου.
Jesus [but] hid himself, and went out of the temple.

ΚΕΦ. Θ'. 9.

1 Και παραγων, ειδεν ανθρωπον τυφλον εκ
And passing by, he saw a man blind from
γεννητης. 2 Και ηρωτησαν αυτον οι μαθηται
birth. And asked him the disciples
αυτον, λεγοντες· Ραββι, τις ημαρτην; ουτος
of him, saying, Rabbi, who sinned? this,
η οι γονεις αυτου, ινα τυφλος γεννηθη; 3 Απεκ-
or the parents of him, that blind he should be born? An-
ριθη Ιησους· Ουτε ουτος ημαρτην, ουτε οι
swared Jesus, Neither this sinned, nor the
γονεις αυτου· αλλ' ινα φανερωθη τα εργα του
parents of him, but that may be manifested the works of the
θεου εν αυτω. 4 Εμε δει εργασθαι τα εργα
and to him. Me it behoveth to work the works

ham died, and the PROPHETS; and thou sayest, If any one keep my word, he will by no means *see Death to the AGE.

53 Art thou greater than our FATHER Abraham, who died, and the PROPHETS died? Whom dost *thou make thyself?

54 I answered, "If *I should glorify myself, my GLORY is nothing? HE who GLORIFIES ME is my FATHER, of whom you say, That he is your God.

55 And you have not known him, but I know him; and if I say, that I do not know him, I shall be like you a Liar; but I know him, and keep his word.

56 Abraham, your FATHER, ardently desired that he might see MY DAY; and he saw, and was glad."

57 Then the Jews said to him, "Thou art not yet Fifty Years old, and hast thou seen Abraham?"

58 *Jesus said to them, "Indeed, I assure you, Before Abraham was born, I am he."

59 Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

CHAPTER IX.

1 And passing along, he saw a Man blind from Birth.

2 And his DISCIPLES asked him, saying, "Rabbi, who sinned, he, or his PARENTS, so that he was born blind?"

3 Jesus answered, "Neither did he sin, nor his PARENTS, but that the WORKS of GOD might be displayed in him.

4 *I must perform the

* VULGATE MANUSCRIPT.—52. see Death to the Age. 54. I should glorify. 58. Jesus, I, but—omit. 4. We must.

: 54. John v. 41: xvi. 14; xvi. 1: Acts III. 13; 2 Pet. I. 17. : 56. Heb. xi. 13.
: 58. John 8. 41. 59. 21. 2. : 2. ver. 24. : 4. John IV. 24; v. 12, 36; xi. 9; xii. 43,
10: 6.

του πεμψαιτος με, ἕως ἡμέρα ἐστὶν ἐρχεται
of the sending me, while day it is; comes
νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. * Ὅταν ἐν
night, when no one is able to work, while in
τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. * Ταῦτα
the world I may be, light I am of the world. These things
εἰπὼν, ἐκτίσεν χάμα, καὶ ἐποίησε πῆλον ἐκ τοῦ
saying, he spilt on the ground, and made clay of the
πτύσματος, καὶ ἐπέχρισεν τὸν πῆλον ἐπὶ τοὺς
spittle, and rubbed the clay on the
οφθαλμοὺς τοῦ τυφλοῦ, † καὶ ἔειπεν αὐτῷ·
eyes of the blind, and said to him;
"Ἔπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ·
Go, wash thyself in the pool of the Siloam;
(ὃ ἐρμηνεύεται, ἀπεσταλμένος.) Ἀπῆλθεν
(which is interpreted, having been sent.) He went away
* [οὖν, καὶ ἐνίψατο, καὶ ἦλθε] βλεπών. † Οἱ
[therefore, and washed himself, and came] seeing. The
οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ προ-
then neighbors, and those seeing him the be-
τερον, ὅτι προσαιτῆς ἦν, ἐλέγον· Οὐχ ὁὗτος
fore, because a beggar he was, said; Not this
ἐστὶν ὁ καθήμενος καὶ προσαιτῶν; † Ἄλλοι
is he sitting and begging? Others
ἐλέγον· Ὅτι οὗτος ἐστίν. Ἄλλοι δὲ· Ὅτι
said, That this is, Others but That
ὅμοιος αὐτῷ ἐστίν· Ἐκεῖνος ἔλεγεν· Ὅτι ἐγώ
like him is; He said; That
εἰμι. † Ἐλέγον οὖν αὐτῷ· Πῶς ἀνεῴχθησαν
am. They said then to him· How were thine
σου οἱ ὀφθαλμοί; † Ἀπεκρίθη ἐκεῖνος· * [καὶ
of thee the eyes? Answered he (and
εἶπε·] Ἀνθρώπος, λεγομένος Ἰησοῦς, πῆλον
said; A man, being named Jesus, clay
ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ
made, and rubbed of me the eyes, and
εἶπε μοι· "Ἔπαγε εἰς τὸν Σιλωάμ, καὶ νίψαι·"
said to me; Go into the Siloam, and wash thyself.
Ἀπελθὼν δὲ καὶ νίψαμενος, ἀνεβλέψα. † Εἰπόν
Going and washing myself, I obtained sight. They said
οὖν αὐτῷ· Που ἐστὶν ἐκεῖνος; Ἀγεί· Οὐκ οἶδα.
then to him; Where is he; He says; Not I know.
‡ Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν
They bring him to the Pharisees, that
ποτε τυφλόν. † Ἦν δὲ σαββατόν, ὅτε τὸν
once blind. It was and a sabbath, when the
πῆλον ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτὸν
clay made the Jesus, and opened of him
τοὺς ὀφθαλμούς. † Πάλιν οὖν πρῶτον αὐτὸν
the eyes. Again therefore asked him
καὶ οἱ Φαρισαῖοι, πῶς ἀνεβλέψεν. Ὁ δὲ εἶπεν
also the Pharisees, how he obtained sight. He said and
αὐτοῖς· Πῆλον ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς,
to them, Clay he put of me on the eyes.

WORKS OF HIM who SENT
me while it is Day; Night
comes, when no one can
work.

5 While I am in the
WORLD, I am the light
of the WORLD."

6 Saying these things
he spit on the Ground
and made Clay of the spit-
tle, and he put the clay
on his EYES.

7 and said to him, "Go
wash thyself in the pool
of SILOAM," (which signi-
fies, Sent.) He went away
therefore, and washed
himself, and came seeing.

8 Then the NEIGHBORS
and THOSE who had pre-
viously seen him, because
he was a Beggar, said, "Is
not this HE who was sit-
ting and begging?"

9 Some said, "This is
he;" others said, "No,
but he is like him," &c.
said, "I am &c."

10 They then said to
him, "How were thine
EYES opened?"

11 He answered, "The
MAN called Jesus made
Clay, and rubbed me EYES,
and said to me, "Go to the
SILOAM, and wash thy-
self." I went, therefore,
and washed myself, and
obtained sight.

12 And they said to
him, "Where is he?" He
says, "I do not know."

13 They bring HIM that
was formerly BLIND to
the PHARISEES.

14 And it was a Sab-
bath when JESUS made the
CLAY, and opened his
EYES.

15 Then the PHARISEES
also asked him again how
he obtained his sight. And
he said to them, "He put
Clay on mine EYES, and I
washed myself, and see."

* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. there-
fore, and washed, and came—out. 8. said; "No; but he is." 11. and said—&c.
11. The man called. 11. I went therefore and. 12. And they said to him

† 7. The Pool of Siloam is described by recent travellers to have been "a well half a mile
tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide." It is
now only about two feet of water in it. It is supplied from an upper fountain through a
well-cut conduit more than a quarter of a mile long.

καὶ ἐν τῷ, καὶ βλάτω. ¹⁶ Ἐλεγον οὖν ἐκ
 and in the and see Said therefore of
 τῶν Φαρισαίων τινες· Οὗτος δ' ἀνθρώπος οὐκ
 the Pharisees some. This the man not
 ἐστὶν παρὰ τοῦ θεοῦ, ὅτι τὸ σαββατὸν οὐ τηρεῖ.
 is from the God, because the sabbath not he keeps
 Ἀλλοι ἐλέγον· Πῶς δύναται ἀνθρώπος ἁμαρ-
 Others said· How is it able a man a
 τῶλος τοιαῦτα σημεῖα ποιεῖν· Καὶ σχίσμα ἦν
 as he such signs to do? And a division was
 ἐν αὐτοῖς. ¹⁷ Λέγουσιν τῷ τυφλῷ πάλιν· Σὺ τι
 in them. They say to the blind again. Thou what
 λίσσῃ περὶ αὐτοῦ, ὅτι ἠνοιξε σου τοὺς ὀφθαλ-
 say concerning him, seeing that he opened of thee the eyes?
 μους· Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. ¹⁸ Οὐκ
 he said· That a prophet he is. Not
 ἐπιστάμεθα οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφ-
 know we therefore the Jews concerning him, that blind
 λος ἦν, καὶ ἄν' ἄλφην, ἕως ὅτου ἐφώνησαν
 he was, and obt. and sight, till when they called
 τοὺς γονεῖς αὐτοῦ τοῦ ἀναθελόντος. ¹⁹ Καὶ
 the parents of him the having obtained sight. And
 ἠρώτησαν αὐτοὺς, λέγοντες· Ὁ γὰρ ἐστίν ὁ υἱὸς
 asked them, saying, This is the son
 τοῦ, ἐν ᾧ οὐκ ἐστιν λέγετε, ὅτι τυφλὸς ἐγεννήθη;
 of whom you say, that blind he was born?
 αὐτοὺς οὐκ ἐβλάτει· ²⁰ Ἀπεκρίθησαν· [αὐτοῖς]
 him them now blameth? Answered [them]
 οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν, ὅτι οὗτος
 the parents of him and said· We know, that this
 ἐστὶν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·
 is the son of us, and that blind he was born.
²¹ Τὴν δὲ νῦν βλάτει, οὐκ οἶδαμεν· ἢ τις ἠνείκεν
 him now blameth, we know not, or who opened
 αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν,
 of him the eyes, we not know.
 αὐτὸς ἥλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς
 he full age has, him ask you; he
 νῦν αὐτοῦ λαλήσει. ²² Ταῦτα εἶπον οἱ
 now himself shall speak. These things said the
 γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους.
 parents of him, because they feared the Jews.
 Ἡ δὲ γὰρ συνηθίζοντο οἱ Ἰουδαῖοι, ἵνα εἰάν τις
 they for believed the Jews, that if any one
 αὐτοῦ ὁμολογῇ τὴν Χρ. τήν, ἀποσυναγωγῆς
 of him shall avow Anathematized, from a synagogue
 ᾖ· τίται. ²³ Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον·
 we Through this the parents of him said·
 Ὅτι ἥλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ²⁴ Ἐφα-
 That full age he has, him ask you. They
 ῖσαν οὖν ἐκ δευτέρου τοῦ ἀνθρώπου, ὃς ἦν
 answered therefore a second time the man, who was
 τυφλός, καὶ εἰπὼν αὐτῷ· Δός δόξαν τῷ θεῷ·
 blind, and said to him; Give glory to the God;
 ἡμεῖς οἶδαμεν, ὅτι ὁ ἀνθρώπος οὗτος ἁμαρτωλός
 we know, that the man this a sinner

¹⁶ Then some of the PHARISEES said, "This MAN is not from * God, Because he keeps not the SABBATH." Others said, "How can a sinful Man perform such Signs?" And there was *a Division among them.

¹⁷ *They say to the BLIND man again, "What dost thou say concerning him, Seeing that he opened Thine EYES?" And he said, "He is a Prophet."

¹⁸ The JEWS, therefore, did not believe of him, That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

¹⁹ And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

²⁰ *Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

²¹ but how he now sees, we know not; or who opened HIS EYES, we know not; *ask Him, he is of mature Age; he will speak concerning himself."

²² His PARENTS said this, *Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah, he should be expelled from the synagogue.

²³ On this account his PARENTS said, "He is of mature Age, ask him."

²⁴ They called, therefore, a second time, the MAN who had been blind, and said to him, "Give Glory to God; we know * That This Man is a Sinner."

* VATICAN MANUSCRIPT.—16. God. 17. Then they say. 20. Then his PARENTS, from them—and. 21. ask Him; he is of mature Age; he will. 24. That This Man is.

† 16. ver. 20; John III. 2. † 16. John VII. 12, 43; x. 19. † 17. John IV. 19. v. 14. † 22. John VII. 13; xii. 42; xix. 23; Acts v. 12. † 23. ver. 24; John xvi. 2.

εστιν. ²⁵ Απεκριθη ουν εκεινος * [και ειπεν] ²⁶ Ει αμαρτωλος εστιν, ουκ οίδα· εν οίδα, ²⁷ οτι τυφλος εν, αρτι βλεπω. ²⁸ Ειπον δε αυτοις * [παλιν] Τι ποιησε σοι; ²⁹ πως ηνοιξε σου τους οφθαλμους; Απεκριθη αυτοις· Ειπον υμιν ηδη, και ουκ ηκουσατε· τι παλιν θελετε ακουειν; μη και υμεις θελετε αυτον μαθηται γενεσθαι; ³⁰ Ελοιδορησαν αυτον, και ειπον· Συ ει μαθητης εκεινου· ημεις δε του Μωση εσμεν μαθηται. ³¹ Ημεις οιδαμεν, οτι Μωση λελαληκεν ο θεος· τουτον δε ουκ οιδαμεν ποθεν εστιν. ³² Απεκριθη ο ανθρωπος και ειπεν αυτοις· Εν γαρ τωτ' θαυμαστον εστι, οτι υμεις ουκ οιδατε ποθεν εστι, και ανεψε μου τους οφθαλμους. ³³ Οιδαμεν * [δε,] οτι αμαρτωλων ο θεος ουκ ακουει· αλλ' εαν τις θεοσεβης, και το θελημα αυτου ποιη, τουτου ακουει. ³⁴ Εκ του αιωνος ουκ ηκουσθη, οτι ηνοιξε τις οφθαλμους τυφλου γεγεννημενου. ³⁵ Ειμ' ην ουτος παρα θεου, ουκ ηδυνατο ποιειν ουθεν. ³⁶ Απεκριθησαν και ειπον αυτω· Εν αμαρτιας συ εγεννηθης ολος· και συ διδασκεις ημας; Και εξβαλον αυτον εξω. ³⁷ Ηκουσεν ο Ιησους, οτι εξεβαλον αυτον εξω· και εδρων αυτον, ειπεν * [αυτω]· Συ πιστευεις εις τον υιον του θεου; ³⁸ Απεκριθη εκεινος και ειπε· Και τις εστι, κυριε, ινα πιστευσω εις αυτον; ³⁹ Ειπε * [δε] αυτω ο Ιησους· Και εωρακας

²⁵ Then he answered, "If he is a Sinner, I know not. One thing I do know, that having been blind, now I see." ²⁶ And they said to him, "What did he do to thee, that now he open thine eyes?" ²⁷ He answered them, "I told you just now, and did you not hear? Why then do you wish to hear again? are you also willing to become His Disciples?" ²⁸ And they replied him, and said, "Thou art His Disciple; but we are Disciples of Moses." ²⁹ "We know that God has spoken to Moses; but this person, we know not whence he is." ³⁰ The man answered and said to them, "Why, in this is a wonder, that you know not whence he is, and he opened my eyes!" ³¹ We know that God does not hear Sinners; but if any one be a worshipper of God, and perform his will, him he hears. ³² From the earliest age it was not heard, that any one opened the eyes of one having been born blind. ³³ If he were not from God, he could do nothing. ³⁴ They answered and said to him, "Thou wast entirely born in sins, and dost thou teach us?" And they cast him out. ³⁵ Jesus heard that they had cast him out; and having found him, he said to him, "Dost thou believe into the Son of God?" ³⁶ He answered and said, "Who is he, Sir, that I may believe into him?" ³⁷ Jesus said to him, "Thou hast even seen him

* VARIAN MANUSCRIPT.—²⁵ and said—omit. ²⁶ again—omit. ²⁷ Why then do you wish. ²⁸ And they replied. ²⁹ But—omit. ³⁰ to him—omit. ³¹ For of man? and he said, Who. ³² and—omit. ³³ John viii. 14. ³⁴ John viii. 16. ³⁵ Job xviii. 9; Ps. lvi. 16; Prov. xv. 9, 20; xxviii. 9. ³⁶ Matt. xvi. 16; John x. 26; 1 John v. 13.

αὐτον, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος ἐστίν.
him, and he talking with thee, he is.

20 Ὁ δὲ εἶπεν· Πιστεύω, κύριε· καὶ προσεκύνησεν
He and said, I believe, O sir, and he prostrated
αὐτῷ. 20 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς
to him. And said the Jesus, For judgment I into

τοὺς κόσμους τούτους ἔλθω, ἵνα οἱ μὴ βλέποντες
the world this came, that those not seeing
βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωται.
might see, and those seeing blind might become.

21 [Καὶ] ἤκουσαν ἐκ τῶν Φαρισαίων τὰ ταῦτα οἱ
[And] heard of the Pharisees these things those
οἱ μετ' αὐτον, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς
being with him, and said to him, Not also we

τυφλοὶ ἐσμέν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ
blind are? Said to them the Jesus, If
τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν νυν δε
blind you were, not you would have sin; now but

λέγετε· Ὅτι βλέπομεν· ἡ [οὖν] ἁμαρτία
you say, That we see, the [therefore] sin
ἐν ὑμῖν μένει.
in you remains.

ΚΕΦ. Θ'. 10.

1 Ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
Indeed I say to you, he not entering
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,
through the door into the fold of the sheep,

ἀλλὰ ἀναβαῖν αὐτοῦ, ἐκεῖνος κλεψῆς
but going up another way, he a thief
ἐστὶ καὶ λῃστής. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς
is and robber, he but entering through the

θύρας, ποιμὴν ἐστὶ τῶν προβάτων. 3 Τούτῳ δ'
door, shepherd is of the sheep. To him the
θυρῶνος ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς
doorkeeper opens, and the sheep the voice

αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ'
of him hears, and the own sheep he calls by
ὄνομα, καὶ ἐξέρχεται αὐτά. 4 [Καὶ] ὅταν τὰ ἴδια
name, and he leads out them. [And] when the own

πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται·
sheep he puts forth, before them he goes;
καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν
and the sheep him follows, because they know the

φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολου-
voice of him. A stranger but not not they may
θῶσιν, ἀλλὰ φεύκονται ἀπ' αὐτοῦ ὅτι οὐκ
follow, but will flee from him, because not

οἶδασιν τὴν ἀλλοτρίων τὴν φωνήν. 6 Ταῦτῃ
they know of the strangers the voice. This

and he who is talking
with thee is he."

38 And he said, "Lord,
I believe;" and he threw
himself prostrate before
him.

39 And Jesus said,
:" For Judgment came I
into this world; § so that
those not seeing may
see, and those seeing
may become blind."

40 Those of the PHARI-
SEES being with him
heard these things, and
said to him, "Are we blind
also?"

41 * Jesus said to them,
:" If you were blind, you
would not have Sin; but
now you say, 'We see,'
your sin remains.

41 * Jesus said to them,
:" If you were blind, you
would not have Sin; but
now you say, 'We see,'
your sin remains.

CHAPTER X.

1 Indeed, I truly say to
you, He who ENTERS not
by the DOOR into the FOLD
of the SHEEP, but climbs
up another way, he is a
Thief and a Robber;

2 but HE who COMES
IN by the DOOR, is the
Shepherd of the SHEEP

3 The DOOR-KEEPER
opens to him; and the
SHEEP hear his voice;
and he calls his OWN Shep-
herd Name, and leads them
out.

4 When he puts forth *all
his OWN, he goes before
them, and the SHEEP fol-
low him, Because they
know his voice.

5 But a Stranger they
will not follow, but will flee
from him; Because they
know not the voice of
STRANGERS."

5 But a Stranger they
will not follow, but will flee
from him; Because they
know not the voice of
STRANGERS."

* VERGILIAN MANTIC. — 20. And — omit. 41. Jesus. 41. therefore — omit.
4. And — omit. 4. all his own, he goes.

* 4. "We see a flock of perhaps threescore black and white sheep returning from the
fields where they have been grazing, or from the caves in which they have been sheltered
from the noon heat. Before them slowly walks the shepherd, staff in hand, not once looking
back at him. The flock follows quietly, not scattering nor needing the rod or the angry
voice. He and they seem to know each other well, and to have mutual confidence. He
writes the twenty-third Psalm must have known scenes like this; and still more He
writes it, "when he putteth forth his own sheep, he goeth before them, and the sheep follow
him: for they know his voice." — H. BAKER.

: 27. John v. 22, 27. See John iii. 17; xii. 4. : 30. Matt. xiii. 12. : 40. Rom. ii. 19.
: 41. John xv. 22, 24.

τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι
the. parable said to them the Jesus; they
δε οὐκ ἐγνώσαν, τίνα ἦν, ἃ ἐλάλε αὐτοῖς.
but not knew, what was, which he spoke to them.

Ἔειπεν οὖν πάλιν * [αὐτοῖς] ὁ Ἰησοῦς· Ἀμὲν
Said then again [to them] the Jesus; Indeed
ἀμὲν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προ-
indeed I say to you, that I am the door of the sheep.
βατῶν. ὅς πάντες ὅσοι ἤλθον πρό μου, κλέτται
but not knew, what was, which he spoke to them.

All so many as came before me, thieves
εἰσι καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τα-
are and robbers; but not heard them the
προβάτα. Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ εἰς τὴν
sheep. I am the door: through me if any one
εἰσελθῇ, σωθήσεται, καὶ εἰσελευσεται καὶ
may come in, he shall be saved, and shall come in and
ἐξελυσθήσεται, καὶ νομὴν ἐβρῆσει. 10 Ὁ κλέττης
go out and pasture shall find. The thief

οὐκ ἐρχεται, εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ
not comes, if not that he may steal, and may kill, and
ἀπολεσῇ· ἐγὼ ἤλθον, ἵνα ζωὴν ἐχῶσι, καὶ
may destroy; I came, that life they may have, and
περισσοὺς ἐχῶσιν. 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός
abundance may have. I am the shepherd the good

ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθεῖν ὑπὲρ
the shepherd the good the life of himself lays down in behalf
τῶν προβάτων. 12 Ὁ μισθωτός δέ, καὶ οὐκ ὢν
of the sheep. The hireling but, and not being
ποιμὴν, οὐ οὐκ εἰσι τα πρόβατα ἴδια, θεωρεῖ
a shepherd, of whom not are the sheep own, sees

τὸν λύκον ἐρχομένον, καὶ ἀρῆσιν τα πρόβατα,
the wolf coming, and leaves the sheep,
καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ
and flies, and the wolf seizes them, and
σκορπίζει τα πρόβατα. 13 Ὁ δὲ μισθωτός
scatters the sheep. The but hireling
φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μελεῖ αὐτῷ
flies, because an hireling he is, and not it concerns him
περὶ τῶν προβάτων.
about the sheep.

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω
I am the shepherd the good; and know
τὸ ἐμὸν, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν, 15 καθὼς
the mine, and am known by the mine, as

γινώσκει με ὁ πατήρ, κτλ γινώσκω τὸν
knows me the father, and I know the
πάτερα· καὶ τὴν ψυχὴν μου τιθεῖν ὑπὲρ τῶν
father; and the life of me I lay down in behalf of the
προβάτων. 16 Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ
sheep. And other sheep I have, which not

ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα με δεῖ
is of the fold this; also them me it behooves

6 This PARABLE spoke
JESUS to them; but they
knew not what things they
were which he spoke to
them.

7 Then said * Jesus
again, "Indeed, I truly say
to you, I am the door of
the sheep."

8 † All who came before
me are Thieves and Rob-
bers; but the SHEEP hear
them not.

9 ‡ I am the door; if
any one come in by me, he
shall be saved, and shall
come in, and go out, and
find Pasture.

10 The THIEF comes not,
except that he may steal
and kill, and destroy. I
came, that they may have
Life, and may have abun-
dantly.

11 † I am the GOOD
SHEPHERD; the GOOD
SHEPHERD lays down his
LIFE in behalf of the
SHEEP.

12 But the HIRE-
LING, not being a PASTOR,
whose own the SHEEP are
not, sees the WOLF coming,
and leaves the SHEEP, and
flies; and the WOLF seizes
and scatters them.

13 Because he is a Hire
Servant, and cares not for
the SHEEP.

14 I am the GOOD
SHEPHERD; and I know
mine, and mine know
me;

15 even as the FATHER
knows me, and I know the
FATHER; and I lay down
my LIFE in behalf of the
SHEEP.

16 And Other Sheep I
have, which are not of the
fold; these also I must

* VULGATE MANUSCRIPT.—7. Jesus.
he is a Hireling, and.

7. to them—omit. 14. mine, and mine know me; even as.

15. them; Because

† 8. Pasts, all, may be taken in the sense of *pollos*, many; thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were come *anointed* to speak in the name of Jehovah; but rather those religious leaders who "about up to the height of the heavens against men," by taking away the "key of knowledge." See Matt. x. 1. 13, Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 18.

‡ 11. Isa. xl. 11; Ezek. xxxiv. 12, 17; xxxvii. 24; Heb. xiii. 20; 1 Pet. ii. 25; v. 4.

‡ 14. 2 Tim. ii. 15.

‡ 15. John xv. 13.

ἀγαγόντες καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ
to lead, and the voice of me they will hear, and
γενεσθῇ μία ποίμνη, εἰς μίαν. ¹⁷ Διὰ τοῦτο
there will be one flock, one shepherd. Through this

ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν
the father me loves, because I lay down the life
μου, ἵνα πάλιν λάβω αὐτήν. ¹⁸ Οὐδεὶς αἶρει αὐτήν
of me, that again I may receive her, no one takes her

ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ
from me, but I lay down her of myself,
ἐπειδὴ ἔχω θῆναι αὐτήν, καὶ ἐξουσίαν ἔχω
because I have to give her, and authority I have

πάλιν λαβεῖν αὐτήν. ¹⁹ Τὴν ἐντολὴν ἔλα-
again to receive her, this the command I re-
βον ἀπὸ τοῦ πατρὸς. ²⁰ ὁ πατήρ ὁ ἀγαπᾷ
from the father. ²⁰ The father who loves
ἐμὲ, ὁ ἐγὼ ἐκείνου. ²¹ ὁ δὲ ἀγαπᾷ
me, I love him, who loves me, I love him

τὸν κόσμον, ὅτι ἔσται ὁ κόσμος ἐξ αὐτῶν. ²² ὁ
the world, because he will be the world from them.
ἀγαπᾷ ἐμὲ, καὶ μαίνεται τὸ αὐτοῦ ἀκούετε;
loves me, and is mad, why him hear you?

²³ Ἄλλοι εἶπον· Ταῦτα τὰ ῥήματα οὐκ ἐστὶ
Others said, These the words not are
δαίμονιοι· μὴ δαίμονιον δύναται τυφλὸν
of one being demoniac, not a demon is able blind
ὀφθαλμοὺς ανοίγει;

²⁴ Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολυ-
Occurred then the feast of dedication in the Jerusa-
μοῖς, καὶ χειμὼν ἦν. ²⁵ καὶ περιπατεῖ ὁ Ἰησοῦς
lem, and winter it was; and was walking the Jesus

ἐν τῷ ἱερῷ, ἐν τῷ στοίᾳ Σολομῶνος. ²⁶ Ἐκυκ-
in the temple, in the porch of Solomon. ²⁶ Encir-
λῆσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ·
circled therefore him the Jews, and said to him;

Ἔως ποτε τὴν ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἶ ὁ
Till when the life of us doest thou take? If thou art the
Χριστὸς, εἰπε ἡμῖν παρρησια. ²⁷ Ἀπεκρίθη αὐτός
Anointed, tell us plainly. ²⁷ Answered he them

ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. Τὰ
the Jesus; I told you, and not you believe. The
ἐγὼ, ὁ ἐγὼ ποιεῖ ἐν τῷ ὀνόματι τοῦ πατρὸς μου,
I, I do in the name of the father of me,

τὰ ἔργα μαρτυρεῖ περὶ ἐμοῦ. ²⁸ Ἀλλ' ὑμεῖς οὐ πισ-
the works testify concerning me. ²⁸ But you not be-
τεύετε, ὅτι οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν.
believe, because you are not of the sheep the mine.

²⁹ Καὶ εἶπον ὑμῖν, ³⁰ τὰ πρόβατα τὰ ἐμα-
As I said to you, the sheep the mine
τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά, καὶ
of the voice of me hears, and I know them, and

ἐκλήθην μοι. ³¹ καὶ ζωὴν αἰώνιον δίδωμι
they call me, and I life eternal give
αὐτοῖς, καὶ οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, καὶ
them, and not that they will perish into the age, and

lead, and they will hear my voice, and they shall be one flock, One Shepherd.

¹⁷ On account of this the FATHER loves ME, because I lay down my LIFE, that I may receive it again.

¹⁸ No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. ¹⁹ This COMMANDMENT I received from my FATHER.

¹⁹ There was a Division again among the JEWS because of these WORDS.

²⁰ And many of them said, He has a Demon, and is mad, why do you hear him?

²¹ Others said, These are not the WORDS of a Demoniac; can a Demon open the Eyes of the blind?

²² It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

²³ and Jesus was walking in the TEMPLE, in SOLOMON'S PORCH.

²⁴ The JEWS, therefore, surrounded him, and said to him, How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly.

²⁵ Jesus answered them, I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me.

²⁶ But you believe not, because you are not of MY SHEEP.

²⁷ MY SHEEP hear my VOICE, and I know them, and they follow me;

²⁸ and I give them eternal Life; and they shall by no means perish to the

* Vatican Manuscript.—19. then—omit.
Jerusalem; it was Winter.

22. Jesus.

23. It was then the FEAST OF DEDICATION. As I said to you—omit.

24. Eph. xxi. 17; 2 Th. ii. 14.

25. 17. Isa. lili. 7, 8, 12; Heb. ii. 9.

26. 18. John

27. 19. Acts ii. 24, 32.

28. 20. John vii. 43; ix. 16.

29. 21. John vi. 29; viii. 45, 52.

30. 22. John viii. 11; i. 9.

31. 23. John viii. 12; i. 9.

32. 24. John vi. 27; xvii. 11, 13.

οὐκ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ Ο

not will wrest any one them out of the hand of me. The

πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστίν·

father of me, who has given to me, greater of all in:

καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς

and no one is able to wrest out of the hand

του πατρὸς μου· ³⁰ ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.

of the father of me; I and the father one are.

³¹ Ἐβαστάσαν οὖν καλὴν λίθους οἱ Ἰουδαῖοι, ἵνα

Took up then again stones the Jews that

λίθωσιν αὐτόν. ³² Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·

they might stone him. Answered them the Jesus;

Πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς

Many good works I showed you from the father

μου· διὰ ποῖον αὐτῶν ἔργον λίθαζετε με·

of me, because of which of them work do you stone me?

³³ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι * [λεγοντες·]

Answered him the Jews [saying·]

Περί καλοῦ ἔργου οὐ λίθαζομεν σε, ἀλλὰ

Concerning a good work not we stone thee, but

περί βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος ὢν,

concerning blasphemy, and that thou, a man being,

ποιεῖς, σεαυτὸν θεόν. ³⁴ Ἀπεκρίθη αὐτοῖς ὁ

makest thyself a god. Answered them the

Ἰησοῦς· Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ

Jesus. Not is it having been written in the law

ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστε;” ³⁵ Εἰ ἐκεῖνοι

of you· “I said, gods you are?” If them

εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,

he called gods, to whom the word of the God came,

καὶ οὐ δύναται λυθῆναι ἡ γραφή· ³⁶ ὃν ὁ πατὴρ

and not is able to be broken the writing; whom the father

love, and no one shall wrest them out of my hand.

²⁹ I My FATHER, who has given them to me, is greater than all; and no

one is able to wrest them out of * the FATHER'S

HAND.

³⁰ I; and the FATHER are One.”

³¹ Then the Jews took up Stones again, that they might stone him.

³² JESUS said to them, “Many * good Works did I show you from * the FATHER; on account of

which of these Works do you stone * Me?”

³³ The Jews answered him, “We do not stone thee for a Good Work, but for Blasphemy; and Be-

cause thou, being a Man, makest thyself God.”

³⁴ * Jesus answered them, I “Is it not written in your LAW, “I said, you are Gods?”

³⁵ If he called them Gods, to whom the word of GOD came, and the SCRIPTURE cannot be broken,

³⁶ of him whom the FATHER set apart and sent into the WORLD, do you say, ‘Thou blasphemest;’ Because I said, ‘I am a Son of GOD?’

³⁷ If I do not the works of my FATHER, believe me not.

³⁸ But if I do, and if you believe not me, believe the WORKS, so that you may know and * believe, I That the FATHER is in me, and * I am in the FATHER.”

³⁹ Therefore, they were seeking again to seize Him; but he went forth out of their HAND.

⁴⁰ And he went away again beyond the JORDAN, into the PLACE where

* VATICAN MANUSCRIPT.—29 the FATHER'S HAND.

31. Me.

33. I am in the FATHER.

† 20 John xiv 23.

xiv. 10. 11: xvii. 31.

31. saying—omit.

† 20 John xvii. 11. 22

31. good Works.

34. Jesus

† 34. For ix xxi 6.

† 34. John

† 34. John

31. the

33. understood, That

† 34. John

† 34. John

† 34. John

τοπον, όπου ην Ιωαννης το πρωτον βαπτιζων
place where was John the first dipping;
και εμεινεν εκει. ⁴¹ Και πολλοι ηλθον προς
and he abode there. And many came to
αυτον, και ελεγον· Ὅτι Ιωαννης μεν σημειον
him, and said: That John indeed a sign
εποησεν ουδεν παντα δε οσα ειπεν Ιωαννης
did not one; all but what things said John
περι τούτου, αληθη ην. ⁴² Και επιστευσαν
concerning this, true was. And believed
πολλοι εκει εις αυτον.
many there into him.

ΚΕΦ. ια'. 11.

¹ Ην δε τις ασθενων, Λαζαρος, απο Βηθανιας,
Was and certain sick one, Lazarus, from Bethany,
εκ της κομης Μαρίας και Μαρθας της αδελφης
out of the village of Mary and Martha the sister
αυτης. ² (Ην δε Μαρια η αλειψασα τον κυριον
of her. (Was and Mary the having anointed the lord
μυρον, και εκμαζασα τους ποδας αυτου ταις
with balsam, and wiped the feet of him with the
θριξιν αυτης· ης ο αδελφος Λαζαρος ησθε-
hair of herself of whom the brother Lazarus was
ναι.) ³ Απιστειλαν ουν αι αδελφαι προς αυτον,
sent therefore the sisters to him,
λεγουσαι· Κυριε, ιδε, ον φιλεισ, ασθενει.
saying: O lord, lo, whom thou lovest, is sick.
⁴ Ακουσας δε ο Ιησους ειπεν· Αληη η ασθενεια
Hearing heard and the Jesus said: This the sickness
ουκ εστι προς θανατον, αλλ' οπερ της δοξης
not is to death, but on account of the glory
του θεου, ινα δοξασθω ο υιος του θεου δι' αυτης.
of the God, that may be glorified the son of the God through her.
⁵ Ηγνων δε ο Ιησους την Μαρθαν, και την
Loved now the Jesus the Martha, and the
αδελφην αυτης, και τον Λαζαρον. ⁶ Ως ουν
sister of her, and the Lazarus. When then
ηκουσεν, οτι ασθενει, τότε μεν εμεινεν εν τω
he heard, that he was sick, then indeed he abode in which
ην τοπω δυο ημερας. ⁷ Επειτα μετα τουτο
he was place two days. Then after this
λεγει τοις μαθηταις· Αγωμεν εις την Ιουδαιαν
he says to the disciples: Let us go into the Judea
πάλιν. ⁸ Λεγουσιν αυτω οι μαθηται· Ραββι,
again. Say to him the disciples: Rabbi,
ου εξητουν σε λιθασαι οι Ιουδαιοι, και παλιν
we sought thee to stone the Jews, and again
επαγεις εκει· ⁹ Απεκριθη Ιησους· Ουχι δωδεκα
poult thou there? Answered Jesus: Not twelve
εισις ώρα της ημερας· εαν τις περιπατη εν τη
as hours of the day? if any one may walk in the
ημερα, ου προσκοπται, οτι το φως του κοσμου
day, not he stumbles, because the light of the world
τούτου βαλκει· ¹⁰ εαν δε τις περιπατη εν τη
this the now? if but any one may walk in the
νυκτι, προσκοπται, οτι το φως ουκ εστιν εν
a night, he stumbles, because the light not is in

John was immersing at the first; and he abode there.

⁴¹ And many came to him, and said, "John, indeed, performed no Sign; but Whatever John said concerning him was true."

⁴² And many believed into him there.

CHAPTER XI.

¹ Now there was a certain sick man, Lazarus of Bethany, from the village of Mary, and Martha, her sister.

² (It was that Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

³ The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

⁴ But JESUS, having heard, said, "THIS SICKNESS is not to Death, but for the GLORY of GOD, that the SON of GOD may be glorified by it."

⁵ Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

⁶ When, therefore, he heard that he was sick, then, indeed, he abode in the Place where he was Two Days.

⁷ Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

⁸ The DISCIPLES say to him, "Rabbi, the Jews recently sought to stone thee; and art thou going there again?"

⁹ Jesus answered, "Are there not Twelve Hours of the DAY? If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this WORLD."

¹⁰ But if any one walk in the NIGHT, he stumbles: because the LIGHT is not in him."

¹ 41 John iii. 27. ² 1. Luke x. 26, 29.
³ 42 John ii. 23: ver. 24. ⁴ 1 & John x. 20.

⁵ 2. Matt. xxvii. 7; Mark xiv. 3; John
⁶ 1 & John x. 20. ⁷ 3. John x. 21.

⁸ 13 John x. 24.

αὐτῶν. ¹¹ Ταῦτα εἶπε· καὶ μετὰ τούτου λέγει αὐτοῖς· Λαζάρου ὁ φίλος ἡμῶν κεκοιμηται· ὁ τοῦ Λαζάρου ὁ φίλος ἡμῶν κεκοιμηται· ἀλλὰ πορεύομαι, ἵνα ἐγυπνίσω αὐτόν. ¹² Εἰπὼν οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμηται, σὺ οὐκ οἶσθα· ἡμεῖς οἱ μαθηταὶ αὐτοῦ· ὁ τοῦ Λαζάρου ὁ φίλος ἡμῶν κεκοιμηται· ἀλλὰ πορεύομαι, ἵνα ἐγυπνίσω αὐτόν. ¹³ Εἰρηνεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάζοντο, ὅτι περὶ τῆς κοιμῆσεως τοῦ θανάτου λέγει. ¹⁴ Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρήσει· Λαζάρου ἀπεθάνει· καὶ χαίρει δι' ὅτις, ἵνα πιστεύσῃτε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν. ¹⁵ Εἰπὼν οὖν Θίμας, ὁ λεγόμενος Διδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτόν. ¹⁶ Εἰπὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τεσσαρὰς ἡμέρας ἡδη ἔχοντα ἐν τῇ μνημείῳ. ¹⁷ Ἡν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱερουσαλὴμ, ὡς πρὸς τὴν Βηθανίαν δεκάκεντε. ¹⁸ Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθότες πρὸς ταῖς περὶ Μαρθᾶ καὶ Μαρίας, ἵνα παραμυθησώνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ¹⁹ Ἡ οὖν Μαρθα ὡς ἤκουσεν, ὅτι Ἰησοῦς ἐρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῇ ο�κῷ ἐκάθεζετο. ²⁰ Εἰπὼν οὖν ἡ Μαρθα πρὸς τὸν Ἰησοῦν· Κυριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνῆκει· ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα ἀναισθητοὶ τὸν θεόν, δώσεις σοὶ ὁ θεός. ²¹ Λέγει αὐτῷ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. ²² Λέγει αὐτῷ Μαρθα· Οἶδα, ὅτι ἀναστήσεται,

· 11 These things he said and after this he says to them, ¹² Lazarus our friend, has fallen asleep; but I am going, that I may awake him. ¹³ The disciples, therefore, said to him, "Lord, if he has fallen asleep, he will recover." ¹⁴ But Jesus had spoken concerning his death, but they thought that he was speaking of the repose of sleep. ¹⁵ Then, therefore, Jesus said plainly, "Lazarus is dead; and I rejoice, on your account, that I was not there, so that you may believe; but let us go to him." ¹⁶ Then that Thomas, who is called Didymus, said to the fellow-disciples, "Let us also go, that we may die with him." ¹⁷ Jesus, therefore, coming, found that he had been already four days in the tomb. ¹⁸ Now Bethany was near Jerusalem, about fifteen furlongs distant. ¹⁹ And many of the Jews had come to them with Martha and Mary, that they might comfort them in their mourning. ²⁰ Martha, therefore, when she heard that Jesus was coming, went to meet him; but Mary was sitting in the house. ²¹ Then Martha said to Jesus, "Lord, if thou hadst been here, my brother would not have died." ²² And even now I know, that whatever things thou wilt ask of God, God will give thee." ²³ Jesus said to her, "Thy brother will rise again." ²⁴ Martha said to him, "I know that he will

* VATICAN MANUSCRIPT.—12. THE DISCIPLES, THEREFORE, SAID TO HIM. 21. JESUS. 22. AND. 24. MARTHA.
 † 11. DONT. XXXI. 16; DAN. XII. 2; MALA. II. 24; ACTS VII. 60; 1 COR. XV. 22. 23. 24. LUKE XIV. 14; JOHN V. 27.
 ‡ 22. JOHN

εν τη αναστασει εν τη εσχάτη ἡμέρᾳ. ²⁵ Εἶπεν
 to the resurrection in the last day. Said
 αὐτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ
 to her the Jesus, I am the resurrection and the
 ζῶν· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, (ῥησεται·
 living, he believing into me, even if he may die, he shall live.
²⁶ καὶ πᾶς ὁ (ὢν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ
 and all the living and believing into me, not not
 ἀποθάνῃ εἰς τὴν αἰῶνα. Πιστεύεις τούτο;
 to die into the age. Believest thou this?
²⁷ Ἀπεκρίθη αὐτῇ· Ναι, κὺριε· ἐγὼ πεπιστεύκα, ὅτι
 He says to him; Yea, O Lord; I have believed, that
 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσ-
 thou art the Anointed, the son of the God, he into the world
 μόν ἐρχομένης. ²⁸ Καὶ ταῦτα εἰπούσα, ἀπηλθὲ,
 coming. And these things saying, she went,
 καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λαθρά,
 and called Mary the sister of her privately,
 εἰπούσα· Ὁ διδάσκαλος παρῆστι, καὶ φωνεῖ σε.
 saying; The teacher to present, and calls thee.
²⁹ Ἐκείνη ὡς ἤκουεν, ἐγείρεται ταχὺ, καὶ ἐρχε-
 she when she heard, rises up quickly, and comes
 ται πρὸς αὐτόν. ³⁰ (Οὐκ ἔτι νῦν ἦλθεν οὐδὲ ὁ Ἰη-
 to him. (Not yet now had come the Je-
 σοῦς εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου
 sus into the village; but was in the place, where
 ἐπηγγέλλον αὐτῇ ἡ Μάρθα.) ³¹ Οἱ οὖν Ἰουδαῖοι,
 and him the Martha.) Therefore Jews,
 οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθου-
 those being with her in the house and were comfort-
 ντες αὐτήν, ἰδοὺτες τὴν Μαρίαν, ὅτι ταχέως
 ing her, seeing the Mary, that quickly
 ἐκστή καὶ ἐξηλθεν, ἠκολούθησαν αὐτῇ, λέγον-
 sus rose up and went out, followed her, saying;
 τες· Ὅτι ὁπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ.
 That she goes into the tomb, that she may weep
 ἐκεῖ. ³² Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰη-
 there. The therefore Mary when came where was the Je-
 σοῦς, ἰδούσα αὐτόν, ἐπεσεν αὐτοῦ εἰς τοὺς
 sus, seeing him, she fell of him to the
 πόδας, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε,
 feet, saying to him; O Lord, if thou hadst been here,
 οὐκ ἂν ἀπέθανε μὲν ὁ ἀδελφός. ³³ Ἰησοῦς οὖν
 I should have died of me the brother. Jesus therefore
 εἰς εἶδεν αὐτὴν κλαίουσάν, καὶ τοὺς συνελθόν-
 into saw her weeping, and those having come
 τας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ
 with her Jews weeping, he was agitated in the
 πνεύματι, καὶ ἐταράξεν ἑαυτόν, ³⁴ καὶ εἶπε·
 spirit, and troubled himself, and said;
 Πού τοθεῖκατε αὐτόν· Λέγουσιν αὐτῷ· Κύριε,
 Where have you laid him? They say to him; O Lord,
 ὅρα, καὶ ἴδε. ³⁵ Ἐδάκρυσεν ὁ Ἰησοῦς.
 or saw, and saw. Wept the Jesus.

rise again, in the RESUR-
 RECTION, in the LAST day."

25 JESUS said to her, "I
 am the RESURRECTION,
 and the LIFE; HE BE-
 LIEVING into me, even
 though he die, shall live;

26 and no one LIVING
 and believing into me, shall
 die to the AGE. Dost thou
 believe this?"

27 She says to him, "Yes,
 Lord; I have believed that
 thou art the MESSIAH,
 THAT SON OF GOD COMING
 into the world."

28 And saying these
 things, she went and called
 Mary, her SISTER, pri-
 vately, saying, "The TEA-
 CHER is come, and calls
 thee."

29 And she, when she
 heard, rose up quickly, and
 came to him.

30 Now JESUS had not
 yet come into the VIL-
 LAGE, but was still in the
 place where Martha met
 him.

31 THOSE JEWS, there-
 fore, who were with her
 in the house, and were
 consoling her, seeing MAR-
 THA, that she rose up sud-
 denly and went out, fol-
 lowed her, saying, "She
 is going to the TOMB, that
 she may weep there."

32 MARY, therefore, when
 she came where JESUS
 was, seeing him, fell at his
 FEET, saying to him, "Lord,
 if thou hadst been here,
 My BROTHER would not
 have died."

33 When JESUS, there-
 fore, saw her weeping, and
 the JEWS having come with
 her weeping, he was greatly
 agitated in his SPIRIT, and
 affected,

34 and said, "Where
 have you laid him?" They
 say to him, "Lord, come
 and see."

35 JESUS wept.

* VATICAN MANUSCRIPT.—22. And she, when she heard, rose up.
 21. thinking. 22. JESUS.

30. still in the

25 John v. 21: v. 26, ch. 4.

1. 1. 11. 127. Matt. xvi. 16; John i. 42; iv. 42; vi. 14 & 62.

25 John i. 4: v. 23: xiv. 6; Col. iii. 4; 1 John 1.

25 Luke xix. 41.

³⁵ Ελεγον ουν οι Ιουδαιοι· Ιδε, πως εφιλει αυτον.

³⁷ Τιμες δε εξ αυτων ειπαν· Ουκ ηδυνατο ουτος,

ο ανοιξας τους οφθαλμους του τυφλου ποιησαι,

ινα και ουτος μη αποθηνη; ³⁸ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ³⁹ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴⁰ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴¹ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴² Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴³ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴⁴ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴⁵ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴⁶ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴⁷ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴⁸ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁴⁹ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁵⁰ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁵¹ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁵² Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁵³ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁵⁴ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁵⁵ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁵⁶ Ιησους ουν παλιν

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ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁵⁸ Ιησους ουν παλιν

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ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶⁰ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶¹ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶² Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶³ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶⁴ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶⁵ Ιησους ουν παλιν

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ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶⁷ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶⁸ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁶⁹ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁷⁰ Ιησους ουν παλιν

ειπεν· Οτι ουκ εστιν οτι αποθηνη; ⁷¹ Ιησους ουν παλιν

³⁶ The Jews, therefore, said, "Behold, how he loved him!"

³⁷ But some of them said, "Could not he, who opened the eyes of the blind man, have even prevented this man's death?"

³⁸ Jesus, therefore, again being agitated within himself, comes to the tomb. Now it was a Cave, and a Stone was lying upon it.

³⁹ Jesus said, "Take away the stone." Martha, the sister of him who had died, says to him, "Lord, he smells now; for it is the fourth day."

⁴⁰ Jesus says to her, "Did I not tell thee, that if thou wouldest believe, thou shalt see the glory of God?"

⁴¹ Then they took away the stone. And Jesus lifted his eyes above, and said, "Father, I give thanks to thee, that thou dost hear me."

⁴² And he knew that they heard him; and he said unto them, "Stand by, I speak, so that they may believe that ye have heard me."

⁴³ And having said these words, he cried out with a loud voice, "Lazarus, come forth!"

⁴⁴ He who thus been dead came forth, having his hands and feet bound with bandages, and his face bound about with a napkin. Jesus says to them, "Loose him, and let him go."

⁴⁵ Many, therefore, of the Jews who came to Mary, and beheld what which he had done, believe into him.

⁴⁶ But some of them went to the Pharisees, and told them what things Jesus did.

⁴⁷ Then the Pharisees and the Jews

* VARIAN MANUSCRIPT.—30. had died, says.

41. Jesus.

48. that which he

† 37. John ix. 6.

‡ 40. ver. 4. 21.

§ 42. John xii. 30.

|| 44. John xii. 7.

|| 46. John ii. 23; x. 42; xii. 11, 12.

25 Απεκρίθη οὖν ἐκεῖνος * [καὶ εἶπεν·] ἰσ. Answered them he (and said.)
 Ἐἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι If a sinner he is, not I know, that
 τυφλὸς ὢν, ἀρτί βλεπῶ. 26 Εἶπον δὲ αὐτοῖς blind being, now I see. They said and to him
 * [παλιν·] Τί ἐποίησες σοι; πῶς ᾤοιζες σου; [again:] What did he to thee? how opened of thee
 τοὺς ὀφθαλμούς; Απεκρίθη αὐτοῖς· Εἶπον ὁμοῖα the eyes; He answered them; I said to you
 ἦν, καὶ οὐκ ἤκουσατε· τί παλιν θέλετε already, and not you did hear; why again do you wish
 ἀκοῦν; μὴ καὶ ὑμεῖς θέλετε αὐτὸν μαθηταί to hear? not also you wish of him disciple
 γενεσθαι; 28 Ελοιδόρησαν αὐτὸν, καὶ εἶπον· Σὺ They reviled him, and said; Then
 εἰ μαθητὴς ἐκεῖνον· ἡμεῖς δὲ τοῦ Μωσῆ εσμεν a disciple of him; we but of the Moses are
 μαθηταί. 29 Ἥμεῖς οἶδαμεν, ὅτι Μωσῆ λέλα- disciples. We know, that to Moses has
 ληκέν ὁ θεός· τούτων δὲ οὐκ οἶδαμεν ποθεν spoken the God; this but not we know whence
 ἐστίν. 30 Απεκρίθη δὲ ἄνθρωπος καὶ εἶπεν is. Answered the man and said
 αὐτοῖς· Ἐν γὰρ ταύτῃ θαυμαστόν ἐστιν, ὅτι to them; In for this a wonder is, that
 ὑμεῖς οὐκ οἰδατε ποθεν ἐστίν, καὶ ἀνεῴξε μου you not know whence he is, and he has opened of me
 τοὺς ὀφθαλμούς. 31 Οἶδαμεν * [δε,] ὅτι ἀμαρ- the eyes. We know [but,] that sin-
 τῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσε- ners the God not hears; but if any one a worshipper
 βῇ, ἢ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου of God may be, and the will of him may do, this
 ἀκούει. 32 Ἐκ τοῦ αἰῶνος οὐκ ἤκουσθη, ὅτι he hears. From the ago not it was heard, that
 ᾤοιζεν τις ὀφθαλμοῦ τυφλοῦ γεγεννημένου. opened any one eyes of blind having been born.
 33 Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἔδυνάτο ποιεῖν If not was this from God, not were able to do
 αὐτὸν. 34 Απεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν nothing. They answered and said to him; In
 ἁμαρτίαις σου ἐγεννήθης ὅλος· καὶ σὺ διδάσκεις sins thou wast born wholly; and thou teachest
 ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. 35 ἤκουσεν δὲ us? And they cast him out. Heard the
 Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὗρον Jesus, that they cast him out; and having found
 αὐτὸν, εἶπεν * [αὐτῷ·] Σὺ πιστεύεις εἰς τὸν him, said [to him:] Thou believest into the
 υἱὸν τοῦ θεοῦ; 36 Απεκρίθη ἐκεῖνος καὶ εἶπε· son of the God? Answered he and said;
 Καὶ τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; And who is he, O sir, that I may believe into him?
 37 Εἶπε * [δε] αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας Said [and] to him thou Jesus; Even thou hast seen

25 Then he answered.
 "If he is a Sinner, I know not. One thing I do know, that having been born blind, now I see."
 26 And they said to him.
 "What did he do to thee? How did he open thine eyes?"
 27 He answered them.
 "I told you just now, and did you not hear? Why then do you wish to hear again? are ye also willing to become His Disciples?"
 28 * And they reviled him, and said, "Thou art His Disciple; but we are Disciples of Moses."
 29 We know that God has spoken to Moses; but this person,—we; know not whence he is."
 30 The MAN answered and said to them, "Why in this is a wonder, that ye know not whence he is, and he opened MY eyes!"
 31 We know; that God does not hear Sinners, but if any one be a Worshipper of God, and perform his WILL, him he hears.
 32 From the (earliest) AGE it was not heard, that any one opened the Eyes of one having been born blind.
 33 If he were not from God, he could do nothing."
 34 They answered and said to him, "Thou wast entirely born in Sin, and dost thou teach us?" And they cast him out.
 35 Jesus heard that they had cast him out; and having found him, he said to him, "Dost thou believe into 'the son of God'?"
 36 He answered and said, "Who is he, Sir, that I may believe into him?"
 37 Jesus said to him.
 "Thou hast even seen him."

* VATICAN MANUSCRIPT.—25. and said—omit. 26. again—omit. 27. Why then do you wish. 28. and they reviled. 31. But—omit. 32. to him—omit.
 25. son of man? and he said, Who. 27. and—omit.
 † 28. John viii. 14. † 30. John iii. 10. † 31. Job xxvii. 9; Psa. lvi. 18; Prov. xv. 9, 20; xxviii. 9. † 32. Matt. xvi. 16; John x. 36; 1 John v. 13.

αὐτοῦ, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος ἐστίν.
him, and he talking with thee, he is.

38 Ὁ δὲ εἶπ· Πιστεύω, κυριε· καὶ προσεκύνησεν
He and said; I believe, O sir, and he prostrated
αὐτῷ. 39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα γὰρ εἰς
to him. And said the Jesus; For judgment I into
τοὺς κόσμους τούτων ἦλθον, ἵνα οἱ μὴ βλέποντες
the world this came, that those not seeing

βλέψωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.
might see, and those seeing blind might become.
40 [Καὶ] ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ
[And] heard of the Pharisees these things these
οὐτὲς μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς
being with him, and said to him; Not also we
τυφλοὶ ἐσμέν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ
blind are? Said to them the Jesus; If
τυφλοὶ ᾗτε, οὐκ ἂν εἶχετε ἁμαρτιᾶν· νῦν δὲ
blind you were, not you would have sin; now but
λέγετε· Ὅτι· βλέπομεν· ἡ * [οὖν] ἁμαρτία
you say; That we see; the [therefore] sin
ἔμεινεν·
of you remains.

ΚΕΦ. 10.

1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
Indeed indeed I say to you, he not entering
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,
through the door into the fold of the sheep,
ἀλλὰ ἀναβαίνειν ἀλλοχόθεν, ἐκεῖνος κλεπτὴς
but going up another way, he a thief
ἐστὶ καὶ λῃστής· 2 ὁ δὲ εἰσερχόμενος διὰ τῆς
is and a robber; he but entering through the
θύρας, ποιμὴν ἐστὶ τῶν προβάτων. 3 Τούτῳ δ'
door, shepherd is of the sheep. To him the
θυρῶνος ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς
doorkeeper opens; and the sheep the voice
αὐτοῦ ἀκούει· καὶ τὰ ἰδία πρόβατα καλεῖ κατ'
of him hears; and the own sheep he calls by
ὄνομα, καὶ ἐξάγει αὐτὰ. 4 * [Καὶ] ὅταν τὰ ἰδία
name, and he leads out them. [And] when the own
πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται·
sheep he puts forth, before them he goes;
καὶ τὰ πρόβατα αὐτοῦ ἀκολουθεῖ, ὅτι οἶδασιν τὴν
and the sheep him follows, because they know the
φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολου-
voice of him. A stranger but not not they may
θῆσεν, ἀλλὰ φεύξεται ἀπ' αὐτοῦ· ὅτι οὐκ
know, but will flee from him; because not
οἶδαι τὴν ἀλλοτρίαν τῆς φωνῆς. 6 Ταύτην
they know of the stranger the voice. This

and HE who is TALKING
with thee is HE."

38 And HE said, "Lord,
I believe;" and he threw
himself prostrate before
him.

39 And JESUS said,
"For Judgment came I
into this world; so that
THOSE NOT SEEING may
see, and THOSE SEEING
may become blind."

40 THOSE OF THE PHARI-
SEES BEING with him
heard these things, and
said to him, "Are we blind
also?"

41 * Jesus said to them,
"If you were blind, you
would not have Sin; but
now you say, 'We see';
your SIN remains.

CHAPTER X.

1 Indeed, I truly say to
you, HE who ENTERS not
by the DOOR into the FOLD
of the SHEEP, but climbs
up another way, HE is a
Thief and a Robber;

2 but HE who COMES
in by the DOOR, is the
Shepherd of the SHEEP

3 The DOOR-KEEPER
opens to HIM; and the
SHEEP hear his VOICE;
and he calls his OWN Shep-
herd Name, and leads them
out.

4 When he puts forth *all
his own, HE goes before
them, and the SHEEP fol-
low him, Because they
know his VOICE.

5 But a Stranger they
will not follow, but will flee
from him; Because they
know not the VOICE of
STRANGERS."

* VATICAN MANUSCRIPT.—om. And—omit.
4 And—omit. 4 all his own, he goes.

41. Jesus.

41. therefore—omit.

* "We see a flock of perhaps three-score black and white sheep returning from the hills where they have been grazing, or from the caves in which they have been sheltered as the noon heat. Before them a lowly wicket the shepherd, staff in hand, not once looking at him. The flock follows quietly, not scattering nor needing the rod or the angry voice. He and they seem to know each other well, and to have mutual confidence. He is the twenty-third Psalmist must have known scenes like this; and still more He is the 40th, when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Dugger.

: St. John v. 22, 27. See John iii. 17; xii. C. : 30. Matt. xiii. 12. : 40. Rom. ii. 19.
: St. John xv. 22, 24.

την παροιμιαν εἶπεν αυτοῖς ὁ Ἰησοῦς· ἐκείνοι
the. parable said to them the Jews; they
δε οὐκ ἐγνώσαν, τίνα ἦν, ἃ ἐλάλε αὐτοῖς.
but not know, what was, which he spoke to them.

Ἰ Εἶπεν οὖν πάλιν * [αὐτοῖς] ὁ Ἰησοῦς Ἀμήν
said then again [to them] the Jesus; indeed
ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προ-
indeed I say to you, that I am the door of the sheep-
βατῶν. ⁸ Πάντες ὅσοι ἤλθον πρό μου, κτενται
All as many as came before me, thieves

εἰσι καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
are and robbers; but not heard them the
προβάτα. ⁹ Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ εἰς τις
sheep. I am the door; through me if any one

εἰσελθῇ, σωθήσεται, καὶ εἰσελεύσεται καὶ
may come in, he shall be saved, and shall come in
ἐξελεύσεται, καὶ νομὴν ἐβρῆσει. ¹⁰ Ὁ κλεψτὴς
go out and pasture shall find. The thief

οὐκ ἐρχεται, εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ
not comes, if not that he may steal, and may kill, and
ἀπολέσῃ· ἐγὼ ἤλθον, ἵνα ζωὴν ἐχῶσι, καὶ
may destroy; I came, that life they may have, and
περίσσουν ἐχῶσιν. ¹¹ Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς
abundance may have. I am the shepherd the good

ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθήσιν ὑπὲρ
the shepherd the good the life of himself lays down in behalf
τῶν προβάτων. ¹² Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν
of the sheep. The hireling but, and not being

ποιμὴν, οὐ οὐκ εἰσι τὰ πρόβατα ἰδία, θεωρεῖ
a shepherd, of whom not are the sheep own, sees
τὸν λύκον ἐρχομένον, καὶ ἀρῆσιν τὰ πρόβατα,
the wolf coming, and leaves the sheep,

καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ
and flees, and the wolf seizes them, and
σκορπίζει τὰ πρόβατα. ¹³ Ὁ δὲ μισθωτὸς
scatters the sheep. The but hireling

φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μελεῖ αὐτῷ
flees, because an hireling he is, and not it concerns him
περὶ τῶν προβάτων.
about the sheep.

¹⁴ Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς· καὶ γινώσκω
I am the shepherd the good; and know
τὸ ἐμὸν, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν, ¹⁵ καθὼς
the mine, and am known by the mine, as

γινώσκει με ὁ πατήρ, καὶ γινώσκω τὸν
knows me the father, and I know the
πάτερα· καὶ τὴν ψυχὴν μου τιθήμι ὑπὲρ τῶν
father; and the life of me I lay down in behalf of the

προβάτων. ¹⁶ Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ
sheep. And other sheep I have, which not
ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα με δεῖ
is of the fold this; also them me it behooves

6 This PARABLE spake
JESUS to them; but they
knew not what things they
were which he spake to
them.

7 Then said * Jesus
again, "Indeed, I truly say
to you, I am the door of the
SHEEP.

8 † All who came before
me are Thieves and Rob-
bers; but the SHEEP heard
them not.

9 ‡ I am the door. If
any one come in by me, he
shall be saved, and shall
come in, and go out, and
find Pasture.

10 The THIEF comes not,
except that he may steal
and kill, and destroy; I
came, that they may have
Life, and may have abun-
dantly.

11 † I am the good
SHEPHERD; the good
SHEPHERD lays down his
LIFE in behalf of the
SHEEP.

12 But the HIRELING ser-
vant, nothing caring for
whose own the SHEEP are,
not, sees the wolf coming,
and leaves the SHEEP and
flees; and the wolf
seizes and scatters them.

13 Because he is a Hireling
Servant, and cares not for
the SHEEP.

14 I am the good
SHEPHERD; and I know
MY MINE, and MY MINE
knows me;

15 even as the FATHER
knows me, and I know the
FATHER; and I lay down
MY LIFE in behalf of the
SHEEP.

16 And Other Sheep I
have, which are not of this
FOLD; them also I must

* VATICAN MANUSCRIPT.—7. Jesus. 7. to them—omit. 12. them. Because
he is a Hireling, and. 14. mine, and mine know me; even as.

† 8. *Panta, all*, may be taken in the sense of *πολλοί*, many; thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom of the heavens against men," by taking away the "key of knowledge." See Matt. xiii. 17, Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 13. 10. Isa. xl. 11; Ezek. xxxiv. 12, 21; xxxv. 1, 2; Jer. xiii. 20; 1 Pet. ii. 25; v. 4. 11. 2 Tim. ii. 12. 12. John xv. 15.

ἀγαθὸν καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ
 to lead, and the voice of me they will hear, and
 γενέσεται μία ποιμήν, εἰς μίαν. ¹⁷ Διὰ τοῦτο
 there will be one flock, one shepherd. Through this
 ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν
 the father me loves, because I lay down the life
 μου, ἵνα πάλιν λάβω αὐτήν. ¹⁸ Οὐδεὶς αἶρει αὐτήν
 mine, that again I may receive her, no one takes her
 ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ·
 from me, but I lay down her of myself;
 ἵνα ἵνα ἐγὼ θύναμι αὐτήν, καὶ ἐξουσίαν ἔχω
 so that I may take it up, and authority I have
 ἵνα λαβὼν αὐτήν, ἵνα τὴν ἐντολήν ἐλα-
 so to receive her, this the command I re-
 βώ παρὰ τοῦ πατρὸς. ¹⁹ Σχίσμα * [οὐκ
 I take from the father. A division [is not
 ἐστὶν ἐν ἐμοί. ²⁰ ὅσα τὰ δαίμονες
 is not in me. As many as the demons
 τούτους. ²¹ Ἐὰν γὰρ ἐ. πολλοὶ ἐξ αὐτῶν δαι-
 these. And many of them; A
 μωνες εἶναι, καὶ μαινέται· τί αὐτοὺ ἀκούετε;
 demons be, and is mad, why him hear you?
²² Ἄλλοι εἶπον· Ταῦτα τὰ ῥήματα οὐκ ἐστὶ
 Others said, These the words not are
 δαιμονιζομένου· μή δαιμονίων δυνατόν τυφλῶν
 of one being demonized; not a demon is able blind
 ὀφθαλμοὺς ανοιγεῖν;
 eyes to open?

²³ Ἐγένετο δὲ τὰ εγκαίνια ἐν τοῖς Ἱεροσολυ-
 Occurred now the feast of dedication in the Jerusa-
 μαις, καὶ χειμὼν ἦν. ²⁴ καὶ περιπατεῖ ὁ Ἰησοῦς
 Jerusalem, and winter it was; and was walking the Jesus
 ἐν τῷ ἱερῷ, ἐν τῷ στοίᾳ Σολομῶνος. ²⁵ Ἐκυκ-
 in the temple, in the porch of Solomon. Sur-
 λωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ·
 surrounded therefore him the Jews, and said to him;
 Ἔως ποτε τὴν ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἶ ὁ
 Till when the life of us dost thou take? If thou art the
 Χριστὸς, εἰπε ἡμῖν παρρησιαί. ²⁶ Ἀπεκρίθη αὐτοῖς
 As said, tell us plainly. Answered them
 ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. Τὰ
 the Jesus; I said you, and not you believe. The
 ὅσα, ἃ ἐγὼ ποίω ἐν τῷ ὀνόματι τοῦ πατρὸς μου,
 which I do in the name of the father of me,
 οὐκ ἔχετε μαρτυρεῖν περὶ ἐμοῦ. ²⁷ Ἀλλ' ὑμεῖς οὐ πισ-
 you have not bearing witness concerning me. But you not be-
 λῆτε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν.
 believe; not for you are of the sheep the mine.
²⁸ [Καὶ οὕτως εἶπον ὑμῖν,] ²⁹ τὰ πρόβατα τὰ ἐμα-
 [As I said to you,] the sheep the mine
 τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά, καὶ
 of the voice of me, and I know them, and
 ἐλθέτω με. ³⁰ Καὶ ὁ ζῶν αιωνίως δίδωμι
 come to me, and I life eternal give
 αὐτοῖς, καὶ οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, καὶ
 them, and not will they be perished into the age, and

lead, and they will hear my voice, and they shall be one flock, one Shepherd.

¹⁷ On account of this the FATHER loves me, because I lay down my LIFE, that I may receive it again.

¹⁸ No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. This COMMANDMENT I received from my FATHER.

¹⁹ There was a Division again among the Jews because of these words.

²⁰ And many of them said, He has a Demon, and is mad, why do you hear him?

²¹ Others said, "These are not the WORDS of a Demoniac; can a Demon open the Eyes of the blind?"

²² It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

²³ and Jesus was walking in the TEMPLE, in SOLOMON'S PORCH.

²⁴ The Jews, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly."

²⁵ Jesus answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me."

²⁶ But you believe not, because you are not of MY SHEEP.

²⁷ MY SHEEP hear my voice, and I know them, and they follow me;

²⁸ and I give them eternal Life; and they shall by no means perish to the

* Vatican Manuscript.—19. then—omit.
 at Jerusalem; it was Winter.

22. It was then the FEAST OF DEDICATION at Jerusalem; it was Winter.
 26. As I said to you—omit.

17. Eph. vii. 25; Eph. ii. 14. 17. Isa. lxi. 7, 8, 12; Heb. ii. 9. 18. John vi. 17. Art. ii. 24, 31. 19. John vii. 43; ix. 16. 20. John vii. 20; viii. 49, 52. 21. John vii. 12. 22. John vii. 47; 1 John iv. 6. 23. John vi. 27; xii. 11, 12.

οὐχ ἄρπασει τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ Ὁ

not will wrest any one them out of the hand of me. The

πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστί·

father of me, who has given to me, greater of all is;

καὶ οὐδεὶς δύναται ἄρπασειν ἐκ τῆς χειρὸς

and no one is able to wrest out of the hand

του πατρὸς μου. ³⁰ ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμέν.

of the father of me; I and the father one are.

³¹ Ἐβαστάσαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα

Took up then again stones the Jews that

λίθωσιν αὐτόν. ³² Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·

they might stone him. Answered them the Jesus;

Πολλὰ καλὰ ἔργα εἰδείξα ὑμῖν ἐκ τοῦ πατρὸς

Many good works I showed you from the father

μου· διὰ ποίων αὐτῶν ἔργων λίθαζετε με·

of me, because of which of them work do you stone me·

³³ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· ³⁴ [λεγοντες·]

Answered him the Jews [saying:]

Περὶ καλοῦ ἔργου οὐ λίθαζομεν σε, ἀλλὰ

Concerning a good work not we stone thee, but

περὶ βλασφημίας, καὶ ὅτι σὺ, ἀνθρώπος ὢν,

concerning blasphemy, and that thou, a man being,

ποιεῖς, σεαυτὸν θεόν. ³⁵ Ἀπεκρίθη αὐτοῖς ὁ

makest thyself a god. Answered them the

Ἰησοῦς· Οὐκ ἐστὶ γεγραμμένον ἐν τῇ νόμῳ

Jesus. Not is it having been written in the law

ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστέ.” ³⁶ Εἰ ἐκεῖνοι

of you· “I said, gods you are?” If them

εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,

he called gods, to whom the word of the God came,

καὶ οὐ δύναται λυθῆναι ἡ γραφή. ³⁷ Ὁν δὲ πατὴρ

and not is able to be broken the writing; whom the father

ἡγάγησεν, καὶ ἀπεστείλεν εἰς τὸν κόσμον, ὑμεῖς

set apart, and sent into the world, you

λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπα, υἱὸς τοῦ

say That then blasphemy, because I said, a son of the

θεοῦ εἰμι; ³⁸ Εἰ οὐ ποῶ τὰ ἔργα τοῦ πατρὸς

God I am? If not I do the works of the father

μου, μὴ πιστεύετε μοι. ³⁹ Εἰ δὲ ποῶ, καὶ ἐμοὶ

of me, not you believe me. If but I do, and if me

μὴ πιστεύετε, τοῖς ἔργοις πιστεύσατε· ἵνα

not you believe, the works believe you; that

γινώτε καὶ πιστεύετε, ὅτι ἐν ἐμοὶ ὁ πατὴρ,

you may know and you may believe, that in me the father,

κτλ. ἐν αὐτῷ. ⁴⁰ Ἐζητοῦν οὖν πάλιν αὐτόν

and in him They sought therefore again him

πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

to seize, and he went forth out of the hand of them.

⁴¹ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν

And he went again beyond the Jordan, to the

AGE, and no one shall wrest them out of my HAND.

²⁹ I My FATHER, who has given them to me, a

greater than all; and no one is able to wrest them

out of the FATHER'S HAND.

³⁰ I and the FATHER are One.

³¹ Then the Jews took up Stones again, that they might stone him.

³² Jesus said to them, “Many good Works do I show you from the FATHER; on account of

which of these Works is you stone Me?”

³³ The Jews answered him, “We do not stone thee for a Good Work, but for Blasphemy; and because thou, being a Man, makest thyself God.”

³⁴ Jesus answered them, “Is it not written in your Law, ‘I said, you are Gods?’

³⁵ If he called them Gods, to whom the word of God came, and the SCRIPTURE cannot be broken.

³⁶ of him whom the FATHER set apart and sent into the world, do you say, ‘Thou blasphemest; Because I said, ‘I am a Son of God?’

³⁷ If I do not the works of my FATHER, believe me not.

³⁸ But if I do, and if you believe not me, believe the works, so that you may know and believe, that the FATHER is in me, and I am in the FATHER.”

³⁹ Therefore, they were seeking again to seize Him; but he went back out of their HAND.

⁴⁰ And he went away again beyond the JORDAN, into the PLACE where

* VATICAN MANUSCRIPT.—2) the FATHER'S HAND. ³¹ good Works. ³² the FATHER. ³³ Me. ³⁴ saying—I said. ³⁵ Jesus. ³⁶ understood, That.

³⁷ I am in the FATHER. ³⁸ John xiv. 23. ³⁹ John xvii. 13, 25. ⁴⁰ From Isaiah 6. ⁴¹ See John xiv. 10: 11: xvii. 21.

τοῦτον, ὅπου ἦν Ἰωάννης το πρῶτον βαπτίζων·
 place where was John the first dipping:
 καὶ ἐμείνεν ἐκεῖ. ⁴¹ Καὶ πολλοὶ ἦλθον πρὸς
 and he abode there. And many came to
 αὐτόν, καὶ εἶπον· Ὅτι Ἰωάννης μὲν σημείων
 him, and said; That John indeed a sign
 ἐποίησεν οὐδὲν πάντα δε ὅσα εἶπεν Ἰωάννης
 did not one; all but what things said John
 περὶ τούτου, ἀληθὴ ἦν. ⁴² Καὶ ἐπίστευσαν
 respecting this, true was. And believed
 πολλοὶ ἐκεῖ εἰς αὐτόν.
 many there into him.

ΚΕΦ. ια'. 11.

¹ Ἦν δὲ τις ἀσθενῶν, Λαζάρου, ἀπὸ Βηθανίας·
 Was and certain sick one, Lazarus, from Bethany;
 ἐκ τῆς κωμῆς Μαρίας καὶ Μαρθας τῆς ἀδελφῆς
 out of the village of Mary and Martha the sister
 αὐτῆς. ² (Ἦν δὲ Μάρια ἡ ἀλειψάσα τὸν κύριον
 of her. (Was and Mary the having anointed the lord
 μύρρον, καὶ ἐκμαζάσα τὰς πόδας αὐτοῦ ταῖς
 with balsam, and wiped the feet of him with the
 ἑλκιν αὐτῆς· ἥς ὁ ἀδελφὸς Λαζάρου ἦσθε
 hair of herself of whom the brother Lazarus was
 παῖς.) ³ Ἀπεστείλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν,
 and; sent therefore the sisters to him,
 λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ.
 saying; O lord, lo, whom thou lovest, is sick.
⁴ Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Ἀὐτὴ ἡ ἀσθενεία
 Having heard and the Jesus said. This the sickness
 οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὥστε διὰ τῆς δόξης
 was not to death, but on account of the glory
 τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.
 of the God, that may be glorified the son of the God through her.
⁵ Ἦκουσα δὲ ὁ Ἰησοῦς τὴν Μαρθάν, καὶ τὴν
 Loved now the Jesus the Martha, and the
 ἀδελφὴν αὐτῆς, καὶ τὸν Λαζάρου. ⁶ Ὡς οὖν
 sister of her, and the Lazarus. When then
 ἤκουσεν, ὅτι ἀσθενεῖ, τότε μὲν ἐμείνεν ἐν τῷ
 he heard, that he was not, then indeed he abode in which
 τῷ τόπῳ δύο ἡμέρας. ⁷ Ἐπειτα μετὰ τούτο
 he was place two days. Then after this
 λέγει τοῖς μαθηταῖς· Ἀγόμεν εἰς τὴν Ἰουδαίαν
 he says to the disciples; Let us go into the Judea
 πάλιν. ⁸ Ἀκούουσιν αὐτὴν οἱ μαθηταί· Ῥαββί,
 again. Say to him the disciples; Rabbi,
 ἵνα ἐξέλθωμεν σε λιθασαί οἱ Ἰουδαῖοι, καὶ πάλιν
 we thought thee to stone the Jews, and again
 ἰσχυρίζεαι ἐκεῖ· ⁹ Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δωδεκά
 you think there? Answered Jesus; Not twelve
 ἡμέρας ἔτι τῆς ἡμέρας· εἰ μὴ τις περικατῇ ἐν τῇ
 no hours of the day? if any one may walk in the
 ἡμέρᾳ, οὐ προσκνέται, ὅτι τὸ φῶς τοῦ κόσμου
 day, not he stumbles, because the light of the world
 τούτου βλέπει· ¹⁰ εἰ μὴ δὲ τις περικατῇ ἐν τῇ
 this he sees? if but any one may walk in the
 νύκτι, προσκνέται, ὅτι τὸ φῶς οὐκ ἐστὶν ἐν
 night, he stumbles, because the light not is in

John was immersing at the first; and he abode there.

41 And many came to him, and said, "John, indeed, performed no sign; but whatever John said concerning him was true."

42 And many believed into him there.

CHAPTER XI.

1 Now there was a certain sick man, Lazarus of Bethany, from the village of Mary, and Martha, her sister.

2 (It was that Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

3 The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

4 But Jesus, having heard, said, "This SICKNESS is not to Death; but for the GLORY of GOD, that the SON of GOD may be glorified by it."

5 Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

6 When, therefore, he heard That he was sick, then, indeed, he abode in the Place where he was Two Days.

7 Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

8 The DISCIPLES say to him, "Rabbi, the Jews recently sought to stone thee; and art thou going there again?"

9 Jesus answered, "Are there not Twelve Hours of the DAY? If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this WORLD."

10 But if any one walk in the NIGHT, he stumbles: Because the LIGHT is not in him."

1. John xi. 2.

11. 1. John xi. 4.

1. Luko 2. 25, 26.

1. John xi. 3: ver. 22.

1. 2. Matt. xxi. 7; Mark xiv. 3: John

1. John x. 21.

1. 2. John 2. 21.

αὐτῶν. ¹¹ Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λαζαρος ὁ φίλος ἡμῶν κεκοιμηται· αὐτοὶ δὲ οὐκ ᾔδεισαν ὅτι ἐλάλει περὶ τῆς θανάτου αὐτοῦ· ἀλλὰ πορευομαι, ἵνα ἐγερῶ αὐτόν· ¹² Εἰπὼν οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμηται, ὁ θάνατός αὐτοῦ· ¹³ Εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει· ¹⁴ Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρήσῃ· Λαζαρος ἀπεθάνει· καὶ χαίρειτε δι' ὅμῃς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν· ¹⁵ Εἰπὼν οὖν Θωμᾶς, ὁ λεγόμενος Διδυμὸς, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ· ¹⁶ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τεσσαρὰς ἡμέρας ἔχοντα ἐν τῇ μνημείῳ· ¹⁷ Ἐν τῇ ἑβδόμῃ ἡμέρᾳ λέγει αὐτῷ· Μαρία, ἡ ἀδελφή σου, λέγει· Οὐκ οἶδα, ὅτι ἐλάλει περὶ τῆς θανάτου αὐτοῦ· ἀλλὰ πορευομαι, ἵνα ἐγερῶ αὐτόν· ¹⁸ Εἰπὼν οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμηται, ὁ θάνατός αὐτοῦ· ¹⁹ Εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει· ²⁰ Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρήσῃ· Λαζαρος ἀπεθάνει· καὶ χαίρειτε δι' ὅμῃς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν· ²¹ Εἰπὼν οὖν Θωμᾶς, ὁ λεγόμενος Διδυμὸς, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ· ²² Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τεσσαρὰς ἡμέρας ἔχοντα ἐν τῇ μνημείῳ· ²³ Ἐν τῇ ἑβδόμῃ ἡμέρᾳ λέγει αὐτῷ· Μαρία, ἡ ἀδελφή σου, λέγει· Οὐκ οἶδα, ὅτι ἐλάλει περὶ τῆς θανάτου αὐτοῦ· ἀλλὰ πορευομαι, ἵνα ἐγερῶ αὐτόν· ²⁴ Εἰπὼν οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμηται, ὁ θάνατός αὐτοῦ· ²⁵ Εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει· ²⁶ Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρήσῃ· Λαζαρος ἀπεθάνει· καὶ χαίρειτε δι' ὅμῃς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν· ²⁷ Εἰπὼν οὖν Θωμᾶς, ὁ λεγόμενος Διδυμὸς, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ· ²⁸ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τεσσαρὰς ἡμέρας ἔχοντα ἐν τῇ μνημείῳ· ²⁹ Ἐν τῇ ἑβδόμῃ ἡμέρᾳ λέγει αὐτῷ· Μαρία, ἡ ἀδελφή σου, λέγει· Οὐκ οἶδα, ὅτι ἐλάλει περὶ τῆς θανάτου αὐτοῦ· ἀλλὰ πορευομαι, ἵνα ἐγερῶ αὐτόν· ³⁰ Εἰπὼν οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμηται, ὁ θάνατός αὐτοῦ· ³¹ Εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει· ³² Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρήσῃ· Λαζαρος ἀπεθάνει· καὶ χαίρειτε δι' ὅμῃς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν·

11 These things he said, and after this he says to them, "Lazarus, our friend, has fallen asleep; but I am going, that I may awake him." 12 * The disciples, therefore, said to him, "Lord, if he has fallen asleep, he will recover." 13 But Jesus had spoken concerning his death, but they thought that he was speaking of the repose of sleep. 14 Then, therefore, Jesus said plainly, "Lazarus is dead; and I rejoice, on your account, that I was not there, so that you may believe; but let us go to him." 15 Then that Thomas, who is called Didymus, said to the fellow-disciples, "Let us also go, that we may die with him." 16 Jesus, therefore, coming, found that he had been already four days in the tomb. 17 Now Bethany was near Jerusalem, about fifteen furlongs distant. 18 And many of the Jews had come to him with Martha and Mary, but they might come to him concerning their brother. 19 And Martha, therefore, when she heard that Jesus was coming, went to meet him; but Mary was sitting in the house. 20 Then Martha said to Jesus, "Lord, if thou hadst been here, my brother would not have died." 21 * And even now I know, that whatever things thou wilt ask of God, God will give thee." 22 Jesus said to her, "Thy brother will rise again." 23 * Martha said to him, "I know that he will

* VATICAN MANUSCRIPT.—12. THE DISCIPLES, therefore, said to him.

21. JESUS.

22. AND.

24. MARTHA.

25. JESUS.

† 11. Doud. xxi. 16; Dan. xii. 2; Mat. ix. 24; Acts vii. 60; 1 Cor. xv. 22, 23. ; 22. John ix. 21. ; 24. Luke xiv. 14; John v. 29.

ἐν τῇ ἀναστάσει ἐν τῇ εσχάτῃ ἡμέρᾳ. ²⁸ Εἶπεν
 in the resurrection in the last day. Said
 αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ
 to her the Jesus· I am the resurrection and the
 ζωὴ· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται·
 he believing into me, even if he may die, he shall live.
²⁹ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ
 and all the living and believing into me, not not
 ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τούτῳ;
 die into the age. Believest thou this?
³⁰ Ἀπεκρίθη αὐτῇ· Ναί, κἀντί· ἐγὼ πεπίστευκα, ὅτι
 answered to him, Yes, O Lord; I have believed, that
 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον
 thou art the Messiah, the son of the God, he into the world
 μὲν ἐρχομένης. ³¹ Καὶ ταῦτα εἰπούσα, ἀπηλθὲ,
 coming. And these things saying, she went,
 καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λαθρα,
 and called Mary the sister of her privately,
 εἰπούσα· Ὁ διδάσκαλος παρῶσι, καὶ φωνεῖ σε.
 saying· The teacher is present, and calls thee.
³² Ἐκείνη ὡς ἤκουσεν, ἐγειρεται ταχὺ, καὶ ἐρχε-
 she when she heard, rises up quickly, and comes
 ται πρὸς αὐτόν. ³³ (Οὐκὰ δὲ ἐληλυθεὶ ὁ Ἰη-
 to him. (Not yet now had come the Je-
 σοῦς εἰς τὴν κωμὴν· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου
 into the village; but was in the place, where
 ὕπαιτ' ἦσαν αὐτῇ ἡ Μάρθα.) ³⁴ Οἱ οὖν Ἰουδαῖοι,
 and him the Martha.) Therefore Jews,
 οἱ οὐκ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθου-
 those being with her in the house and were comfort-
 ντες αὐτὴν, ἰδοὺτες τὴν Μαρίαν, ὅτι ταχέως
 ing her, seeing the Mary, that quickly
 ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγον-
 rose up and went out, followed her, saying:
 τες· Ὅτι ὕπαιγε εἰς τὸ μνημεῖον, ἵνα κλαύσῃ
 That she goes into the tomb, that she may weep
 ἐκεῖ. ³⁵ Ἡ οὖν Μάρθα ὡς ἦλθεν ὅπου ἦν ὁ Ἰη-
 there, The therefore Mary when came where was the Je-
 σοῦς, ἰδούσα αὐτόν, ἐπεσεν· αὐτοῦ εἰς τοὺς
 seeing him, she fell of him to the
 πόδας, λέγουσα αὐτῷ· Κυριε, εἰ ἦς ὧδε,
 for, saying to him; O Lord, if thou hadst been here,
 οὐκ ἂν ἀπέθανε μὲν ὁ ἀδελφός. ³⁶ Ἰησοῦς οὖν
 would have died of me the brother. Jesus therefore
 εἰς εἶδεν αὐτὴν κλαίουσάν, καὶ τοὺς συνελθόν-
 when he saw her weeping, and those having come
 ται αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ
 with her Jews weeping, he was grieved in the
 πνεύματι, καὶ ἐταράξεν ἑαυτόν, ³⁷ καὶ εἶπε·
 spirit, and troubled himself, and said,
 Πῶς τοῦτο λέγετε αὐτόν; Λέγουσιν αὐτῷ· Κυριε,
 How have you said him? They say to him; O Lord,
 ὁρῶν, καὶ ἰδε. ³⁸ Ἐδάκρυσεν ὁ Ἰησοῦς.
 and see. Wept the Jesus.

rise again, in the resur-
 rection, in the last day."
²⁸ Jesus said to her, "I
 am the resurrection, and
 the life; he be-
 lieving into me, even
 though he die, shall live;
²⁹ and no one living
 and believing into me, shall
 die to the age. Dost thou
 believe this?"
³⁰ She says to him, "Yes,
 Lord; I have believed that
 thou art the Messiah,
 that son of God coming
 into the world."
³¹ And saying these
 things, she went and called
 Mary, her sister, pri-
 vately, saying, "The tra-
 cher is come, and calls
 thee."
³² *And she, when she
 heard, rose up quickly, and
 came to him.
³³ Now Jesus had not
 yet come into the vil-
 lage, but was *still in the
 place where Martha met
 him.
³⁴ Those Jews, there-
 fore, who were with her
 in the house, and were
 consoling her, seeing Ma-
 ry, that she rose up sud-
 denly and went out, fol-
 lowed her, *saying, "She
 is going to the tomb, that
 she may weep there."
³⁵ Mary, therefore, when
 she came where *Jesus
 was, seeing him, fell at his
 feet, saying to him, "Lord,
 if thou hadst been here,
 My brother would not
 have died."
³⁶ When Jesus, there-
 fore, saw her weeping, and
 the Jews having come with
 her weeping, he was greatly
 grieved in his spirit, and
 affected,
³⁷ and said, "Where
 have you laid him?" They
 say to him, "Lord, come
 and see."
³⁸ † Jesus wept.

* GREEK MARY MAGDALENE.—30. And she, when she heard, rose up.
 31. thinking. 32. Jesus.

30. still in the

: 23. John 9: 21; v. 22, ch. 11. : 23. John 1: 4; v. 23; xiv. 6; Col. 1: 11, 4; 1 John 1:
 1. 2. v. 11. 127. Matt. xvi. 16; John 1: 43; iv. 42; v. 14, 60. † 23. Luke xii. 6.

³⁵ Ελεγον ουν οι Ιουδαιοι· Ιδε, πως εφιλει αυτον.
Said then the Jews; See, how he loved him.

³⁷ Τιμες δε εξ αυτων ειπαν· Ουκ ηδυνατο ουτος, ο ανοιξας τους οφθαλμους του τυφλου ποιησαι, ινα και ουτος μη αποθηνη; ³⁸ Ιησους ουν παλιν εμβριμωμενος εν εαυτω, ερχεται εις το μνημειον.
Some but of them said; Not was able this, he having opened the eyes of the blind to have caused, that even this not should die? Jesus therefore again being agitated in himself, comes to the tomb.

Ην δε σπηλαιον, και λιθος επεκειτο εν αυτω.
It was now a cave, and a stone was lying on it.

³⁹ Λεγει ο Ιησους· Αρατε τον λιθον. Λεγει αυτη η αδελφη του τεθνηκοςτος, Μαρθα· Κυριε, ηδη οκει τεταρταιος γαρ εστι.
Says the Jesus; Take away the stone. Says to her the sister of the having died, Martha; O Lord, now hometh; fourth day for it is.

⁴⁰ Λεγει αυτη ο Ιησους· Ουκ ειπον σοι, οτι εαν πιστευσης, οφει την δοξαν του θεου; ⁴¹ Ηραν ουν αυτη, οφει την δοξαν του θεου; ⁴² Ηραν ουν αυτη, οφει την δοξαν του θεου; ⁴³ Ηραν ουν αυτη, οφει την δοξαν του θεου;
Not I said to thee, that if thou wouldst believe, thou shalt see the glory of the God? They took away then the stone. The but Jesus lifted up the eyes

αυω, και ειπε· Πατερ, ευχαριστω σοι, οτι ηκουσας μου.
above, and said; O father, I give thanks to thee, that thou didst hear me.

⁴⁴ Εγω δε ηδην, οτι παντοτε μου ακουεις· αλλα δια τον οχλον τον περιεστωτα ειπον, ινα πιστευσωσιν, οτι συ με απεστειλας.
I and knew, that always me thou dost hear; but on account of the crowd that standing-by I spoke, so that they may believe, that thou me hast sent.

⁴⁵ Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.
And these things saying, with a voice loud he cried out.

Λαζαρε, δευρο εξω.
O Lazarus, come out.

⁴⁶ Εξηλθεν ο τεθνηκος, δεδεμενος τους ποδας και τας χειρας κειρταις, και η οψις αυτου σουδαριω περιεδεδετο.
Came out he having been dead, having been bound the feet and the hands with bandages, and the face of him with a napkin bound about.

Λεγει αυτοις ο Ιησους· Λυσατε αυτον, και αφετε οπαγειν.
Says to them the Jesus; Loose you him, and allow to go.

⁴⁷ Πολλοι ουν εκ των Ιουδαιων, οι ελθοντες προς την Μαριαν, και θεασαμενοι η εποικησεν, επιστευσαν εις αυτον.
Many therefore of the Jews, those having come to the Mary, and having gazed upon what which he had done, believed into him.

⁴⁸ Τιμες δε εξ αυτων απηλθον προς τους Φαρισαιους, και ειπεν αυτοις η εποικησεν ο Ιησους.
Some but of them went to the Pharisees, and told them what did the Jesus.

⁴⁹ Συνηγαγον ουν οι αρχιερεις και οι Φαρι-
Assembled then the high-priests and the Phari-

³⁶ The Jews, therefore, said, "Behold, how he loved him!"

³⁷ But some of them said, "Could not he, who opened the eyes of the blind man, have even prevented this man's death?"

³⁸ Jesus, therefore, again being agitated within himself, comes to the tomb. Now it was a Cave, and a Stone was lying upon it.

³⁹ Jesus said, "Take away the stone." Martha, the sister of him who had died, says to him, "Lord, he smelleth now; he is it is the fourth day."

⁴⁰ Jesus says to her, "Did I not tell thee, that if thou wouldst believe, thou shalt see the glory of God?"

⁴¹ Then they took away the stone. And Jesus lifted his eyes above, and said, "Father, I give thanks to thee. That thou dost hear me."

⁴² And I knew that thou dost hear me always; but on account of that crowd standing by I spoke, so that they may believe that thou dost send Me."

⁴³ And having said these words, he cried out with a loud voice, "Lazarus, come forth!"

⁴⁴ He who thus had been dead came forth, having his hands and feet bound with Bandages, and his face bound about with a Napkin. Jesus says to them, "Loose him, and let him go."

⁴⁵ Many, therefore, of the Jews who came to Mary, and beheld what which he had done, believed into him.

⁴⁶ But some of them went to the Pharisees, and told them what things Jesus did.

⁴⁷ Then the High-priests and the Phari-

* VATICAN MANUSCRIPT.—30. had died, says. 44. Jesus. 45. that which he had done, believed. 47. John ix. 6. 48. ver. 4. 53. 49. John xii. 50. 54. John xi. 52; x. 42; xii. 11, 13. 55. John xii. 57.

οἱ αὐτοὶ συνέδριον, καὶ εἶπον· Τί ποιοῦμεν; ὅτι
 οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. ⁴⁸ Ἐὰν ἀφ-
 ὠμεν αὐτὸν οὗτο, πάντες πιστεύσουσιν εἰς αὐτόν·
 καὶ ἐλευσονται οἱ Ῥωμαῖοι, καὶ ἀρῶσιν ἡμῶν καὶ
 τὸν τόπον καὶ τὸ ἔθνος. ⁴⁹ Εἰς δὲ τις αὐτῶν,
 Καϊάφας, ἀρχιερεὺς ὡς τοῦ ἐνιαυτοῦ ἐκεῖνου,
 εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἰδατε οὕθεν. ⁵⁰ Οὐδε
 ἔαλογίζεσθε, ὅτι συμφερεῖ ἡμῖν, ἵνα εἰς ἄνθρω-
 πὸς ἀποθῇ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ
 ἔθνος ἀπολῇται. ⁵¹ Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ
 ἔκρινεν, ἀλλὰ ἀρχιερεὺς ὡς τοῦ ἐνιαυτοῦ ἐκεῖνου,
 προεφῆτευσεν, ὅτι ἐμελλεν Ἰησοῦς ἀποθῆσκειν
 ὑπὲρ τοῦ ἔθνους. ⁵² καὶ οὐχ ὑπὲρ τοῦ ἔθνους
 μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ
 διασκορπισμένα συναγαγῇ εἰς ἓν.

⁵³ Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνέβουλε-
 ντο, ἵνα ἀποκτείνωσιν αὐτόν. ⁵⁴ Ἰησοῦς οὖν
 συνεῖτι παρήσια περιεπατεῖ ἐν τοῖς Ἰουδαίοις,
 ἀλλὰ ἀπηλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς
 ἐφραίμ, εἰς Ἐφραίμ λεγόμενῃ πόλιν κἀκεῖ
 διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. ⁵⁵ Ἦν δὲ
 γγγυ τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνεβήσαν
 πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ
 πασχα, ἵνα ἁγιάσωσιν ἑαυτοὺς. ⁵⁶ Ἐζήτουν οὖν

convened the Sanhe-
 drim, and said, ¶ What
 are we doing? Because
 This man performs Many
 Signs.

⁴⁸ If we suffer him thus,
 all will believe into him;
 and the ROMANS will come
 and take away both our
 PLACE and NATION."

⁴⁹ And a certain one of
 them, † Caiaphas, † being
 High-priest that YEAR, said
 to them, "You know nothing;

⁵⁰ † neither do you con-
 sider That it is expedient
 for us that One Man should
 die in behalf of the PEOP-
 LE, than that the WHOLE
 NATION should perish."

⁵¹ But he said this not
 from himself; but being
 High-priest that YEAR, he
 predicted That Jesus was
 about to die in behalf of
 the NATION;

⁵² and not only in be-
 half of the NATION, † but
 that he should also assem-
 ble into one, THOSE CHILD-
 REN of GOD who have been
 SCATTERED ABROAD.

⁵³ Therefore from That
 DAY, *they took coun-
 sel that they might kill
 him.

⁵⁴ * Jesus, † therefore,
 walked no longer publicly
 among the JEWS, but went
 away thence into the
 COUNTRY near the DESERT,
 into a City called † Eph-
 raim, and there *abode
 with the DISCIPLES.

⁵⁵ † And the PASSOVER
 of the JEWS was near; and
 many went up to Jerusalem
 out of the COUNTRY, before
 the PASSOVER, that they
 might purify themselves.

⁵⁶ Then they sought for

* VATICAN MANUSCRIPTS.—53. they took counsel.
 † VATICAN.

54. JESUS.

55. abode with

† 51 By the law of Moses, Exod. xl. 15, the office of high-priest was for life, and the son of a high-priest always succeeded his father. But at this time the high-priesthood was also-
 cated; the Romans and Herod put down and raised up whom they pleased, and when
 passed, without alluding to any other rule than merely that the person put in this
 should be of the sacerdotal race. Caiaphas held this office eight or nine years.—(Clarke.)
 † 54 A Jew's village in the neighborhood of Bethel. Eusebius and Jerome say it was about
 twenty miles north of Jerusalem.

† 55 John xiii. 1; Acts iv. 14. † 56 Luke xii. 8; John xviii. 17; Acts iv. 6. 822.
 John xviii. 14. † 56. 1st. xiii. 6; John x. 16. Eph. i. 10; ii. 16—17. † 54. John ix. 1,
 1. vii. 1. † 55. John ii. 13; v. 1; vi. 4.

τον Ιησουν, και ελεγον μετ' αλληλων εν τη
the Jesus, and said with each other in the
Ιερν Ιστηκοτες· Τι δοκει υμιν· οτι ου μη
temple standing; What think you? that not
ελθη εις την Ιερτην· ⁵¹ Δεδωκεισαν δε
he may come to the feast? Had given now
* [και] οι αρχιερεις και οι Φαρισαιοι εντολην,
[both] the high-priests and the Pharisees a commandment,
ινα εαν τις γνωσκει τον Ιησουν, μηνυση, οπως
that if anyone should know where he is, he should show, how
πιασωσιν αυτον.
they might seize him.

ΚΕΦ. ΙΒ'. 12.

¹ Ο ουν Ιησους προ εξ ημερων του πασχα
The therefore Jesus before six days the pasover
ηλθεν εις Βηθανιαν, οπου ην Λαζαρος * [ο τεθ-
came into Bethany, where was Lazarus [he having
νηκως,] ον ηγειρεν εκ νεκρων. ² Εποίησαν ουν
been dead, whom he raised out of dead ones. They made therefore
αυτω δειπνον εκει, και η Μαρθα διηκουει· ο δε
him a supper there, and the Martha served; the but
Λαζαρος εις ην των ανακειμενων συν αυτω.
Lazarus one was of those reclining with him.
³ Η ουν Μαρια λαβουσα λιτραν μυρου ναρδου
The then Mary having taken a pound of balsam of spikenard
πιστικης κλυττιμου, ηλειψε τους ποδας του
of great price, anointed the feet of the
Ιησου, και εξεμαξε τας θρηιν ατης τους ποδας
Jesus, and wiped with the hairs of herself the feet
αυτου· η δε οικια επληρωθη εκ της οσμης του
of him; the and house was filled with the odor of the
μυρου. ⁴ Λεγει ουν εις εκ των μαθητων αυτου,
balsam. Says therefore one of the disciples of him,
Ιουδας Σιμωνος Ισκαριωτης, ο μελλων αυτον
Judas of Simon Iscariot, he being about him
παραδιδουαι· ⁵ Διατι τουτο το μυρον ουκ επραθη
to deliver up. Why this the balsam not sold
τριακοσιαν δηναριων, και εδοθη πτωχοις; ⁶ Ειπε
three hundred denari, and given to poor ones? He said
δε τουτο, ουχ οτι περι των πτωχων εμελειν
now this, not because about the poor it is concerned
αυτω, αλλ' οτι κλεπτης ην, και το γλωσσοκο-
him, but because a thief he was, and the thou
μον ειχε, και τα βαλλομενα εβασταζεν.
he had, and the things being put in he carried off.
⁷ Ειπεν ουν ο Ιησους· Αφες αυτην· εις την
Said therefore the Jesus; Let alone her, for the
ημεραν του ενταφιασμου μου τετηρηκεν αυτο.
day of the embalming of me she has kept it.
⁸ Τους πτωχους γαρ παντοτε εχετε μεθ' εαυ-
The your for always you have with your-
των, εμε δε ου παντοτε εχετε. ⁹ Εγγω ουν
selves, me but not always you have. Know therefore
οχλος πολυς εκ των Ιουδαιων, οτι εκει εστι·
a crowd great of the Jews, that there he is.

Jesus, and said to one another, standing in the temple, "What think you? Will he not come to the feast?"

⁵⁷ Now the high-priests and the Pharisees had given * a Commandment, that if any one should where he was, he should show how they might apprehend him.

CHAPTER XII

¹ Then Jesus Six Days before the Passover came to Bethany; where that Lazarus was whom * Jesus raised from the Dead.

² They made him, therefore, a Supper there, and Martha served, but Lazarus was one of those reclining with him.

³ Then * Mary having taken a Pound of Balsam of spikenard, anointed the feet of * Jesus, and wiped his feet with her hair; and the house was filled with the odor of the balsam.

⁴ And one of his disciples, that Iscariot, who was about to betray him, says,

⁵ "Why was not this Balsam sold for Three hundred Denari, and given to the Poor?"

⁶ Now he said this, not because he cared for the poor; but because he was a Thief, and had the box, and stole what was laid there in it.

⁷ Jesus, therefore, said, "Suffer her, that she may keep it for the day of my embalming."

⁸ For * the poor you have always with yourselves; but Me you have not always."

⁹ A great Crowd of the Jews, therefore, knew that he was there; and they

* VATICAN MANUSCRIPT.—57. Commandments that. I have having been dead.—omit. 1. Jesus raised. 2. Jesus. 3. Jesus. 4. And one of his disciples, that Iscariot who was about to betray him, says.

57. both—omit. 1. he 4. And one of his disciples, that Iscariot who was about to betray him, says.

1. John xi. 1, 43. 2. Matt. xvi. 8; Mark xiv. 8. John xiii. 28. 3. Matt. xvi. 11; Mark xiv. 7.

1. 2. John xi. 2. 3. 3

και ηλθον ου δια τον Ιησουν μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
τοι τον Λαζαρον ιδωσιν, ου ηγειρεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσατο δε οι αρχιερεις, ινα και τον
Took counsel but the high-priests, that also the
Λαζαρον αποκτεινωσιν· 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
ηπηγον των Ιουδαιων, και επιστευον εις τον Ιη-
went away of the Jews, and believed into the Je-
σου.

12 Τη επαυριον οχλος πολυς, ο ελθων εις την
On the morrow a crowd great, who having come to the
ιορτην, ακουσατες, οτι ερχεται Ιησους εις
feast, having heard that was coming Jesus into
Ιερουσαλημ, 13 ελεβον τα βαια των φοινικων,
Jerusalem, they took the boughs of the palm-trees,
και εξηλθον εις ηπατησιν αυτην, και εκραζον
and went out to a meeting with him, and cried out:
'Ωσαννα, ευλογημενος ο ερχομενος εν ονοματι
Hosanna, worthy of blessing he coming in name.
ακριου, ο βασιλευς του Ισραηλ. 14 Εύρων δε ο
of Lord, the king of the Israel. Finding and the
Ιησους οναριον, εκαθισεν επ' αυτο, καθως εστι
Jesus a young ass, he sat on it, as it is

γεγραμμενον· 15 'Μη φοβου, θυγατερ Σιων·
having been written: "Not fear, O daughter of Zion,
Ιου, ο βασιλευς σου ερχεται καυημενος επι
to, the king of thee comes sitting on
πυλос οσου." 16 Ταυτα δε ουκ εγνωσαν οι
a fool of an ass." These things now not knew the
μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη
disciples of him the first; but when was glorified
ο Ιησους, τότε εμνησθησαν, οτι ταυτα ην εν
the Jesus, then they remembered, that these things were about
αυτην γεγραμμενα, και ταυτα εποιησαν αυτην
him having been written, and these things they did to him

17 Εμαρτυρει ουν ο οχλος, ο εν μετ' αυτου, οτι
Testified then the crowd, that being with him, that
τον Λαζαρον εφωνησεν εκ του μνημειου, και
the Lazarus he called out of the tomb, and
ηγειρεν αυτον εκ νεκρων. 18 Δια τουτο και
raised him out of dead ones. On account of this also
ηπατησεν αυτην ο οχλος, οτι ηκουσαν τουτο
mistaken him the crowd, because they heard this
αυτου πεποιηκεναι το σημειον. 19 Οι ουν Φαρι-
him to have done the sign. The then Phari-
σαις ειπον προς εαυτους· Θεωρετε οτι ουκ
we said to ourselves; You see that not
ωφελεισε ουδεν· ιδε, ο κοσμος οπισω αυτου
you gain nothing; see, the world after him
επηλθεν.
is going away.

20 Ησαν δε τινες Έλληνες εκ των αναβαινον-
Were and some Greeks of those going
των, ινα προσκυνησωσιν εν τη ιορτη. 21 Ουτοι
that they might worship in the feast. These

came, not on account of Jesus only, but also that they might see LAZARUS, whom he raised from the DEAD.

10 † And even the HIGH-PRIESTS took counsel, that they might kill LAZARUS also;

11 † Because, on account of him, many of the Jews went away, and believed into Jesus.

12 † THE NEXT DAY, a great Crowd HAVING COME to the FEAST, having heard That Jesus was coming to Jerusalem,

13 took BRANCHES of PALM-TREES, and went out to meet him, and cried out, † "Hosanna, Blessed is HE who COMES in the Name of Jehovah, the KING of ISRAEL!"

14 And Jesus having found a Young ass, sat on it, as it has been written,

15 † "Fret not, O daughter of Zion; behold, thy "king comes, sitting on "the Colt of an Ass."

16 Now these things his DISCIPLES knew not at first; but when Jesus was glorified, † then they remembered That These things had been written about him, and they did these things to him.

17 Then THAT CROWD which was with him, testified that he called LAZARUS out of the TOMB, and raised him from the dead.

18 On this account also the CROWD met him. Because they heard that he had done THIS SIGN.

19 Therefore the PHARISES, said among themselves, † "You see that you are gaining nothing; be-hold, the world is gone away after him."

20 And there were † some Greeks of THOSE HAVING COME UP, that they might worship during the FEAST.

* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS.

15. DAUGHTER of Zion.

: 10. Luke xvi. 31. : 11. John xi. 45.

: 12. Matt. xxi. 5; Mark xi. 8; Luke

xix. 23, &c. : 13. Ps. cxviii. 23, 26.

: 14. Zech. ix. 9.

: 15. John xiv. 22.

: 16. John xi. 47, 48. : 20. Acts xvii. 4.

οὐν προσήλθον Φίλιππ, τῷ ἀπο Βηθσαιδα τῆς
therefore came to Philip, that from Bethsaida of the
Γαλιλαιας, καὶ πρῶτον αὐτον, λεγοντες· Κυριε,
Galilee, and were asking him, saying, O Sir,
θελομεν τὸν Ἰησουν ἰδεν. ²² Ἐρχεται Φίλιπ-
we wish the Jesus to see. Come Philip,
πος, καὶ λεγει τῷ Ἀνδρεᾷ· ^{*}[καὶ πάλιν] Ἀν-
and says to the Andrew, [and again] An-
δρεας καὶ Φίλιππος λεγουσι τῷ Ἰησῷ. ²³ Ὁ δε
drew and Philip say to the Jesus. The best
Ἰησους ἀπεκρίνατο αὐτοῖς, λεγων· Ἐληλυθεν ἡ
Jesus answered them, saying, Has come the
ώρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ Ἀμην
hour, that may be glorified the son of the man. Indeed I
αὐτῷ λεγω ὑμῖν, εἰ μὴ ὁ κόκκος τοῦ σίτου
indeed I say to you, if not the grain of the wheat
πέσῃ εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει·
falling into the ground should die, he alone abides:
εἰς δε ἀποθάνῃ, πολὺν καρπὸν φερεῖ. ²⁵ Ὁ
if but it may die, much fruit it bears. He
φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ
loving the life of himself, shall lose her, and
ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ,
he hating the life of himself in the world this,
εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
into life age-lasting shall have her.

²⁶ Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω·
If me may serve any one, me let him follow;
καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διακονὸς ὁ ἐμός
and where am I, there also the servant the mine
ἔσται· εἰ μὴ τις ἐμοὶ διακονῇ, τιμῆσει αὐτὸν ὁ
shall be, if any one me may serve, will serve him the
πατὴρ. ²⁷ Νῦν ἡ ψυχὴ μου τεταρακταὶ· καὶ τί
father. Now the soul of me is troubled; and what
εἶπω· Πατὴρ, σῶσον με ἐκ τῆς ὥρας ταύτης·
shall I say? O father, save me from the hour this?
Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
But on account of this I came to the hour this.

²⁸ Πατὴρ, δοξάσον σου τὸ ὄνομα. Ἦλθεν οὖν
O father, glorify of thee the name. Came then
φῶν ἡ ἐκ τοῦ οὐρανοῦ· “Καὶ ἐδοξασα, καὶ
a voice out of the heaven; “Both I glorified, and
πάλιν δοξάσω.” ²⁹ Ὁ ^{*}[οὖν] ὄχλος ὁ ἰσθῶς
again will glorify.” The [therefore] crowd that standing
καὶ ἀκουσας, εἶλεγε βροντὴν γεγενεῖναι. Ἄλλοι
and hearing, said thunder to have been. Others
εἶλεγον· Ἀγγελοὶ αὐτῷ λελάληκεν. ³⁰ Ἀπεκρίθη
said, A messenger to him has spoken. Answered
ὁ Ἰησους καὶ εἶπεν· Οὐ δι’ ἐμε αὐτὴ ἡ φωνὴ
the Jesus and said, Not on account of me this the voice
γεγενεῖται, ἀλλὰ δι’ ὑμᾶς. ³¹ Νῦν κρίσις ἐστὶ
has come, but on account of you. Now judgment is
τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου
the world this; now the ruler of the world
τοῦτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβλη-
this, now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, “Sir, we wish to see JESUS.”

22 * PHILIP came and tells ANDREW; ANDREW and Philip * come and tell JESUS.

23 And JESUS * answers them, saying, “The HOUR has come that the SON of MAN may be glorified.”

24 Indeed, I assure you, if the GRAIN of wheat falling into the EARTH should not die, it remains alone; but if it should die, it bears MUCH FRUIT.

25 * HE LOVES his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to eternal LIFE.

26 If any one serve me, let him follow me; and where I am, there shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 * Now is my soul troubled; and what shall I say? Father, save me from this HOUR! But on this account I came to this HOUR.

28 Father, glorify * Thy NAME.” * Then a Voice came from HEAVEN, “I both glorified and will glorify again.”

29 THAT CROWD STANDING and hearing, said, “It was THUNDER;” others said, “An Angel has spoken to him.”

30 * Jesus answered and said, “This VOICE has not come on account of me, but on your account.”

31 There is now a Judgment of this WORLD; * THE RULER of this WORLD shall now be cast out.

* VATICAN MANUSCRIPT.—22. PHILIP. 22. and again—omit. 22. come and tell.
28. answer. 28. My name. 29. therefore—omit. 30. Jesus.
23. John xiii. 33: xvii. 1. 24. 1 Cor. xv. 38. 25. Matt. x. 39; xvi. 25; Mark
viii. 35; Luke ix. 37: xvii. 33. 26. John xiv. 5; xvi. 24; 1 Thess. iv. 17. 27.
Matt. xvi. 28, 29; Luke xii. 50; John xiii. 31. 28. Matt. iii. 17. 31. John xiv.
26: xvi. 11.

θησεται εγω. ²² Καγω εαν υψωθω εκ της
 not And I if I should be lifted up from the
 γης, παντα ληψω προς εμαυτον. ²³ Τουτο
 earth, all will draw to myself. This
 δε ελεγε, σημαινων ποιη θανατου ημελλεν απο-
 but he said, signifying by what death he was about to
 θησκειν. ²⁴ Απεκριθη αυτη ο οχλος· Ἡμεεις
 die. Answered him the crowd; We
 ηκουσαμεν εκ του νομου, οτι ο Χριστος μενει
 heard out of the law, that the Anointed abides
 εις τον αιωνα· και πως συ λεγεις, οτι δει
 into the age; and how thou sayest, that it behoov-
 υψωθηναι τον υιον του ανθρωπου; τις εστιν
 to be lifted up the son of the man? who is
 ουτος ο υιος του ανθρωπου; ²⁵ Ειπεν ουν αυτοις
 this the son of the man? Said then to them
 ο Ιησους· Ετι μικρον χρονον το φως εν υμιν
 the Jesus; Yet a little time the light among you
 εστι. Περιπατειτε, εως το φως εχετε, ινα μη
 is Walk you, while the light you have, that not
 σκοτια θυμα καταλαβη· και ο περιπατων εν τη
 darkness you may overtake; and he walking in the
 σκοτια ουκ ειδε που υπαγει. ²⁶ Εως το φως
 darkness not knows where he goes. While the light
 εχετε, πιστευετε εις το φως, ινα υιοι φωτος
 you have, believe into the light, that sons of light
 γινεσθε. Ταυτα ελαλησεν ο Ιησους, και
 you may become. These things spoke the Jesus, and
 ατελθων εκρυβη απ' αυτων.
 going away he was hid from them.

²⁷ Τονταυτα δε αυτου σημεια πεποιηκοτος
 So many but of him signs having been done
 εμπροσθεν αυτων ουκ επιστευον εις αυτον· ²⁸ ινα
 in presence of them not they did believe into him; that
 ο λογος Ησαιου του προφητου πληρωθι, ον
 the word of Isaiah the prophet might be fulfilled, which
 ειπα· Ὁ κυριε, τις επιστευσε τη ακοη ημων;
 he said; "O Lord, who believed of us?
 και ο βραχιων κυριου τινι απεκαλυφθη;" ²⁹ Δια
 and the arm offered to whom was it revealed? On account of
 τουτο ουκ ηδυνατο πιστευσιν· οτι παλιν ειπεν
 this not they were able to believe, because again said
 Ἡσαιας· ³⁰ "Τετυφλωκεν αυτων τους οφθαλ-
 Isaiah; He has blinded of them the eyes,
 μου, και πεπωρωκεν αυτων την καρδιαν· ινα
 and has hardened of them the heart; so that
 μη ιδωσι τοις οφθαλμοις, και νοησωσι τη
 so they might see with the eyes, and understand with the
 καρδια, και επιστρεφωσι; και ιασωμαι αυτους."
 heart, and should turn back, and I should heal them."
³¹ Ταυτα ειπεν Ἡσαιας, οτι ειδε την δοξαν
 These things said Isaiah, because he saw the glory
 αυτου, και ελαλησε περι αυτου. ⁴¹ Ὅμως
 of him and spoke concerning him. Nevertheless

²² And I, if I be raised
 on high from the EARTH,
 will draw All to myself."
²³ Now this he said,
 signifying by What Death
 he was about to die.

²⁴ Then the CROWD
 answered him, "We
 heard out of the LAW, That
 the MESSIAH continues to
 the AGE; and how sayest
 thou, 'That the SON of MAN
 must be raised on high?'
 Who is This SON of MAN?"

²⁵ Jesus, therefore said
 to them, "Yet a Little
 Time the LIGHT is among
 you. Walk while you have
 the LIGHT, so that Dark-
 ness may not overtake You;
 and he who WALKS in
 DARKNESS knows not
 where he is going.

²⁶ While you have the
 LIGHT, believe into the
 LIGHT, that you may be-
 come the SONS of LIGHT."
 These things spoke Jesus,
 and going away he was
 concealed from them.

²⁷ But though he had
 performed so Many Signs
 in their presence, they did
 not believe into him;

²⁸ that the WORD of
 Isaiah, the PROPHET, might
 be verified, which he said,
 "Lord, who believed our
 REPORT? and the ARM of
 the Lord, to whom was it
 revealed?"

²⁹ On account of this
 they could not believe, Be-
 cause Isaiah said again,

³⁰ "He has blinded
 Their EYES, and hardened
 Their HEART, so that they
 should not see with the
 EYES, and understand
 with the HEART, and
 should turn, and I should
 heal them."

³¹ Isaiah said these
 things, because he saw his
 GLORY, and spoke of him.

⁴² Nevertheless, many

* VULGATE MANUSCRIPT.—34. Then the crowd.

35. Jesus.

1. 22. John vi. 14; viii. 28.

23. John xviii. 22.

24. Ps. lxxviii. 26, 27; ex. 4.

2. 25. John i. 9; viii. 12; ix. 5; ver. 42.

26. John xi. 10; i. John ii. 1.

27. Isa. lxxxi. 1; Rom. x. 14.

3. 28. John i. 9; Eph. v. 8; i. Thess. v. 8; i. John ii. 0-11.

31. Isa. vi. 1.

41. Isa. vi. 1.

μεντοι και εκ των αρχοντων πολλοι πιστευουσιν
 truly and of the rulers many believed
 εις αυτον· αλλα δια τους Φαρισαιους ουχ
 into him; but on account of the Pharisees not
 ὁμολογουν, ινα μη αποσυναγωγαι γενωται·
 did confess, so that not from synagogues they might be,
 43 ηγαπησαν γαρ την δοξαν των ανθρωπων
 they loved for the glory of the men
 μαλλον, ηπερ την δοξαν του θεου.
 more, than the glory of the God.

44 Ιησους δε εκραζε και ειπεν· Ὁ πιστευων
 Jesus and cried and said; He believing
 εις εμε, ου πιστευει εις εμε, αλλ' εις τον πεμ-
 into me, not believe into me, but into him having
 ψαντα με· 45 και ο θεωρων εμε, θεωρει τον πεμ-
 sent me; and he seeing me, sees him having
 ψαντα με. 46 Εγω φως εις τον κοσμον εληλυ-
 sent me. I alight into the world have come,
 θα, ινα πας ο πιστευων εις εμε, εν τη σκοτια
 that all the believing into me, in the darkness

μη μεινη. 47 Και εαν τις μου ακουση των
 not may abide. And if any one of me may hear the
 ρηματων, και μη πιστευση, εγω ου κρινω αυτον·
 words, and not may believe, I not judge him;

(ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα
 (not for I came, that I might judge the world, but that
 σωσω τον κοσμον) 48 ο αθετων εμε, και
 I might save the world;) he rejecting me, and
 μη λαμβανων τα ρηματα μου εχει τον κρινοντα
 not receiving the words of me has that judging

αυτον· ο λογος ον ελαλησα, εκεινος κρινει
 him; the word which I spoke, that shall judge
 αυτον εν τη εσχατη ημερα. 49 Ὅτι εγω ελ-
 him in the last day. Because I from

εμαντου ουκ ελαλησα· αλλ' ο πεμπας με πατηρ
 myself not spoke; but the having sent me Father
 αυτος μοι εντολην εδωκε, τι ειπω και τι
 he me a commandment gave, what I should say and what

λαλησω· 50 και οίδα, οτι η εντολη αυτου ζωη
 I should speak; and I know, that the commandment of him life
 αιωνιος εστιν. Α ουν λαλω εγω, καθως ειρη-
 age-lasting is. What therefore say I as have spo-

κε μοι ο πατηρ, ουνω λαλω.
 he to me the father, so I speak.

ΚΕΦ. ιγ: 18.

1 Προ δε της εορτης του πασχα, ειδως ο Ιη-
 Before and the feast of the pasover, knowing the Je-
 σους, οτι εληλυθεν αυτου η ὥρα, ινα μεταβη
 sus, that was come of himself the hour, that he should depart

εκ του κοσμου τούτου προς τον πατερα,
 out of the world this to the Father,

αγαπησας τους ιδιους τους εν τη κοσμη, εις
 having loved the own those in the world, to

τελος ηγαπησεν αυτους. 2 Και δεκνον γενο-
 me end he loved them. And supper being

of the rulers also believed into him; but because of the Pharisees they did not confess him, so that they might not be put out of the synagogues.

43 For they loved the glory of men more than the glory of God.

44 But Jesus cried out and said; "He believing into me, believes not into me, but into him who sent me;

45 and; He beholding me, beholds him who sent me.

46 I have come a Light into the world, so that he believing into me may not abide in darkness.

47 And if any one hear and keep not My words, I do not judge him; for I came not that I might judge the world, but that I might save the world.

48 He rejecting me, and receiving not my words, has that which I spoke, that will judge him in the last day.

49 Because I speak not from myself; but the Father who sent me, he has given me a Commandment, what I should say, and what I should speak.

50 and I know that the Commandment is eternal life. What things I speak, therefore, as the Father has told me, so I speak."

CHAPTER XIII.

1 Now Jesus knowing before the feast of the pasover, That His hour was come, that he should depart out of this world to the Father, having loved those his own who were in the world, he loved them to the End.

2 And as Supper was set-

* VATICAN MANUSCRIPT.—46. HE BELIEVING.

47. keep not.

48. has given me

: 42 John vii. 13; ix. 22. : 43. John v. 44. : 44. Mark ix. 37; 1 Pet. i. 9. : 45. John xiv. 9. : 46. ver. 25, 26; John iii. 19; viii. 12; ix. 5, 20. : 47. John vi. 12. : 48. Deut. xviii. 19; Mark xvi. 10. : 49. John viii. 28; xiv. 10. : 50. John vi. 12.

μεν, (τον διαβολου ηδη βεβληκotos εις την
down, (the answer already having put into the
καρδιαν Ιουδα Σιμωνος Ισκαριωτου, ινα αυτον
heart Judas of Simon Iscariot, that him
παραδω.) ⁵ ειδως δ Ιησους, οτι παντα δεδωκεν
to night betray.) knowing the Jews, that all things had given
αυτω ο πατηρ εις τας χειρας, και οτι απο θεου
him the Father into the hands, and that from God
εξηλθε, και προς τον θεον υπαγει· ⁶ εγειρεται
he came out, and to the God he goes; rises
εκ του δεσπνου, και τιθησι τα ιματια, και λα-
from the supper, and puts off the mantles, and having
βων λεντιον, διεζωσεν ιαντον. ⁷ Ειτα βαλλει
taken a towel, girded himself. Afterward he puts
δωρ εις τον ρικτηρα, και ηρξατο ρικτην τους
water into the wash-basin, and began to wash the
ποδας των μαθητων, και εκμασσειν τω λεντιω
feet of the disciples, and to wipe with the towel
·ω ην διεζωσμενος. ⁸ Ερχεται ουν προς
with which he was having been girded. He comes then to
Σιμωνα Πეტρον· και λεγει αυτω· κεινος· Κυριε,
Simon Peter; and says to him· he; O Lord,
συ μου ρικτηεις τους ποδας; ⁹ Απεκριθη Ιησους
thou of me washest the feet? Answered Jesus
και ειπεν αυτω· Ο εγω ποιω, συ ουκ ειδας
and said to him· What I do, thou not knowest
αρτι, γινωσκ δε μετα ταυτα. ¹⁰ Λεγει αυτω·
now, thou shalt know but after these things. Says to him
Πατερ. Ου μη νιψω τους ποδας μου εις
Father. Not not thou wastest wash the feet of me in-
την αωνα. Αρ· ηδη αυτω δ Ιησους· Εαν μ
to age. Answered him the Jesus; If a
νιψω σε, ουκ εχεις μερος μετ' εμου. ¹¹ Λε-
I may wash thee, not thou hast a part with me. Say-
ειπεν Σιμων Πეტρος· Κυριε, μη τους ποδας μ
to him Simon Peter; O Lord, not the feet of me
μωτην, αλλα και τας χειρας, και την κεφαλην.
alms, but also the hands, and the head.
¹² Δεγει αυτω δ Ιησους· Ο λελουμενος ου
says to him the Jesus; No having been bathed not
χρειαν εχει των ποδας νιψασθαι, αλλ' εστι
need him then the feet to wash, but is
καθαρος ολος· και υμεις καθαροι εστε, αλλ'
wholly; and you clean are, but
ουχι παντες. ¹³ Ηδει γαρ τον παραδιδοντα
not all. He knew for the betraying
αυτου· δια τουτο ειπεν· Ουχι παντες καθαροι
him; an account of this he said; Not all clean
εστε.

paring, the ENEMY having
already put into the HEART
of Judas Iscariot, son of
Simon, that he should be-
tray him,
5 * he knowing † That
the FATHER had given him
All things into his HANDS,
and That he came out
† from God, and was going
to GOD,
4 rises from the SUPPER,
and puts off his MANTLE,
and taking a Towel girded
himself.
6 † Afterward he puts
Water into the WASH-BAS-
IN, and began to wash the
FEET of the DISCIPLES,
and to wipe them with the
TOWEL with which he was
girded.
6 Then he comes to Si-
mon Peter; * he says to
him, "Lord, dost thou
wash MY FEET?"
7 Jesus answered and
said to him, "What I am
doing, thou knowest not
now, but I after this thou
wilt know."
8 Simon Peter says to
him, "Thou shalt not wash
my FEET to the AGE." * He
answered him; "Unless I
wash thee, thou hast no
PART with me."
9 Simon Peter says to
him, "Lord, not my FEET
on'y, but also my HANDS
and my HEAD."
10 * Jesus says to him,
† "He who has been BATH-
ING, has no need unless to
wash his FEET, but is
wholly clean; and † you
are clean, but not all."
11 For † he knew WHO
was BETRAYING him; on
this account he said, "You
are not all clean."

* VATICAN MANUSCRIPT.—4. he knowing. 6. he says. 8. He answered.
10. I—said.
• 2. The washing of the feet in times of primitive simplicity was performed by the host
• to serve to the guest, but afterwards it was committed to the servants, and therefore was
• considered a servile employment. When David sent to Abigail, to inform her that he had
• been her for a wife, she arose and said,—“Behold, let thy handmaid be a servant, to wash
• feet of the servants of my lord.” 1 Sam. xiv. 41. At the time when our Lord performed
• this office, it was esteemed the office of the meanest slaves. This act plainly showed the
• humility and condescension of Jesus, and emphatically taught the same to his disciples.
• It was customary for the Jews to bathe themselves (twice, according to some,) before
• eating the paschal supper.
• 2. Matt. xi. 27; xxviii. 18; John iii. 28; xiv. 2. 12. John xiii. 48; xvi. 28. 17.
• 10. John xv. 3. 11. John vi. 64.

αὐτῷ. ¹¹ Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λαζαρος ὁ φίλος ἡμῶν κεκοιμήται· ἡμεῖς πορεύομαι, ἵνα ἐγυπνίσω αὐτόν. ¹² Εἰπὼν οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμήται, πῶς ὀφείλουται σωθῆσθαι; ¹³ Εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς κοιμῆσεως τοῦ ὄντου λέγει. ¹⁴ Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρήσσια· Λαζαρος ἀπεθάνει· καὶ χαίρετε δι' ὅμας, ἵνα πιστεύσῃτε, ὅτι οὐκ ἔστιν ἡμῶν ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν. ¹⁵ Εἰπὼν οὖν Θίμας, ὁ λεγόμενος Διδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. ¹⁶ Εἰλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τεσσαρὰς ἡμέρας ἤδη ἐχόντα ἐν τῇ μνημείῳ. ¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τεσσαρὰς ἡμέρας ἤδη ἐχόντα ἐν τῇ μνημείῳ. ¹⁸ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τεσσαρὰς ἡμέρας ἤδη ἐχόντα ἐν τῇ μνημείῳ. ¹⁹ Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθότες πρὸς τὰς περὶ Μαρθὰ καὶ Μαρίας, ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ²⁰ Ἡ οὖν Μαρθὰ ὡς ἤκουσεν, ὅτι Ἰησοῦς ἐρχεται, τότε Μαρθὰ ὡς ἤκουσεν, ὅτι Ἰησοῦς ἐρχεται, ὑπήντησεν αὐτῷ· Μαρίας δὲ ἐν τῇ ο�κῷ ἑκάθετο. ²¹ Εἰπὼν οὖν ἡ Μαρθὰ πρὸς τὸν Ἰησοῦν· Κυριε, εἰ ἦς ὡδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει· ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα αὐτὸς αἰτήσῃ τὸν θεόν, δώσει αὐτῷ ὁ θεός. ²² Λέγει αὐτῷ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. ²³ Λέγει αὐτῷ Μαρθὰ· Οἶδα, ὅτι ἀναστήσεται,

• 11 These things he said, and after this he says to them, I say unto you, Lazarus, our friend, has fallen asleep; but I am going, that I may awake him.
• 12 The disciples therefore, said to him, "Lord, if he has fallen asleep, he will recover."
• 13 But Jesus had spoken concerning his death; but they thought that he was speaking of the sickness of sleep.
• 14 Then, therefore, Jesus said plainly, "Lazarus is dead; and I rejoice, on your account, that I was not there, so that you may believe; but let us go to him."
• 15 Then that Thomas, who is called Didymus, said to the fellow-disciples, "Let us also go, that we may die with him."
• 16 Jesus, therefore, coming, found that he had been already four days in the tomb.
• 17 Now Bethany was near Jerusalem, about fifteen furlongs distant.
• 18 And many of the Jews had come to them with Martha and Mary, that they might comfort them concerning their brother.
• 19 Martha, therefore, when she heard that Jesus was coming, went to meet him; but Mary was sitting in the house.
• 20 Then Martha said to Jesus, "Lord, if he had not been here, my brother would not have died."
• 21 And even now I know, that whatever things thou wilt ask of God, God will give thee."
• 22 Jesus said to her, "Thy brother will rise again."
• 23 Martha said to him, "I know that he will

* VATICAN MANUSCRIPT.—12. The disciples, therefore, said to him.
21. Jesus.

24. MARTHA.

† 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 22, 51. ; 22. John ix. 31. ; 24. Luke xiv. 14; John v. 22.

εν τῇ ἀναστάσει εν τῇ εσχάτῃ ἡμέρᾳ. ²⁵ Εἶπεν
 in the resurrection in the last day. ²⁵ Said
 αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ
 to her the Jesus; I am the resurrection and the
 ζῆ· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται·
 he believing into me, even if he may die, he shall live.
²⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ
 all the living and believing into me, not will
 ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τούτο;
 die into the age. Believest thou this?
²⁷ Ἀπεκρίθη αὐτῇ· Ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι
 answered to him, Yea, O Lord; I have believed, that
 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσ-
 thou art the Anointed, the son of the God, he into the world
 μόν ἐρχομένης. ²⁸ Καὶ ταῦτα εἰπούσα, ἀπῆλθε,
 coming. And these things saying, she went,
 καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λαβρά,
 and called Mary the sister of her privately,
 εἰπούσα· Ὁ διδάσκαλος παρῆστι, καὶ φωνεῖ σε.
 saying; The teacher is present, and calls thee.
²⁹ Ἐκώσῃ ὥς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἐρχε-
 she when she heard, rises up quickly, and comes
 ται πρὸς αὐτόν. ³⁰ (Οὐκ ἔτι δὲ ἐληλυθεὶ ὁ Ἰη-
 to him. (Not yet now had come the Je-
 σους εἰς τὴν κωμὴν· ἀλλ' ἦν εν τῇ τοκῇ, ὅπου
 he into the village, but was in the place, where
 ἐκνήχρυσεν αὐτῇ ἡ Μάρθα.) ³¹ Οἱ οὖν Ἰουδαῖοι,
 and him the Martha.) Therefore Jews,
 οἱ ὄντες μετ' αὐτῆς εν τῇ οἰκίᾳ καὶ παραμυθου-
 those being with her in the house and were comfort-
 νον αὐτήν, ἰδόντες τὴν Μαρίαν, ὅτι ταχέως
 ing her, seeing the Mary, that quickly
 ἀνίστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγον-
 arose up and went out, followed her, saying:
 τες· Ὅτι ὅπου εἰς τὸ μνημεῖον, ἵνα κλαύσῃ·
 That she goes into the tomb, that she may weep
 ἐκεῖ. ³² Ἡ οὖν Μαρία ὥς ἦλθεν ὅπου ἦν ὁ Ἰη-
 there, The therefore Mary when came where was the Je-
 σους, ἰδούσα αὐτόν, ἐπεσέ· αὐτοῦ εἰς τοὺς
 he seeing him, she fell of him to the
 πόδας, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε,
 feet, saying to him; O Lord, if thou hadst been here,
 οὐκ ἂν ἀπεθάνε μὲν ὁ ἀδελφός. ³³ Ἰησοῦς οὖν
 he would have died of me the brother. Jesus therefore
 ὡς εἶδεν αὐτὴν κλαίονσαν, καὶ τοὺς συνελθόν-
 as he saw her weeping, and those having come
 τας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ
 with her Jews weeping, he was agitated in the
 πνεύματι, καὶ ἐταράξεν ἑαυτόν, ³⁴ καὶ εἶπε·
 spirit, and troubled himself, and said;
 Πῶς τεθόικε αὐτόν; Λέγουσιν αὐτῷ· Κύριε,
 Where have you laid him? They say to him; O Lord,
 ὅρα, καὶ ἴδε. ³⁵ Ἐδάκρυεν ὁ Ἰησοῦς.
 see, and see. Wept the Jesus.

rise again, in the RESUR-
 RECTION, in the LAST day."
²⁵ JESUS said to her, "I
 am the RESURRECTION,
 and the LIFE; HE BE-
 LIEVING into me, even
 though he die, shall live;
²⁶ and no one LIVING
 and believing into me, shall
 die to the AGE. Dost thou
 believe this?"
²⁷ She says to him, "Yes,
 Lord; I have believed that
 thou art the MESSIAN,
 THAT SON OF GOD COMING
 into the world."
²⁸ And saying these
 things, she went and called
 Mary, her SISTER, pri-
 vately, saying, "The TEA-
 CHER is come, and calls
 thee."
²⁹ And she, when she
 heard, rose up quickly, and
 came to him.
³⁰ Now JESUS had not
 yet come into the VIL-
 LAGE, but was still in the
 PLACE where Martha met
 him.
³¹ THOSE JEWS, there-
 fore, who were with her
 in the HOUSE, and were
 consoling her, seeing MAR-
 THA, That she rose up sud-
 denly and went out, fol-
 lowed her, saying, "She
 is going to the TOMB, that
 she may weep there."
³² MARY, therefore, when
 she came where JESUS
 was, seeing him, fell at his
 FEET, saying to him, "Lord,
 if thou hadst been here,
 My BROTHER would not
 have died."
³³ When JESUS, there-
 fore, saw her weeping, and
 the JEWS having come with
 her weeping, he was greatly
 agitated in his SPIRIT, and
 affected,
³⁴ and said, "Where
 have you laid him?" They
 say to him, "Lord, come
 and see."
³⁵ JESUS wept.

* VARIAN MANUSCRIPT.—22. And she, when she heard, rose up.

30. still in the

place. 31. thinking.

32. Jesus.

† 22. John v. 21: vi. 40, 41.

‡ 23. John i. 4: vi. 23: xiv. 6; Col. iii. 4; 1 John i. 12, v. 11.

‡ 27. Matt. xvi. 16; John i. 40; iv. 42: vi. 14, 62.

‡ 33. Luke xii. 41.

26 Ελεγον ουν οι Ιουδαιοι· Ιδε, πως εφιλει αυτον.
Said then the Jews; See, how he loved him.

27 Τιμες δε εξ αυτων ειπον· Ουκ ηδυνάτο οβτος,
Some but of them said; Not was able this,
δ ανοιξας τους οφθαλμους του τυφλου ποιησαι,
he having opened the eyes of the blind to have caused,
ινα και οβτος μη αποθηνη· 28 Ιησους ουν παλιν
that even this not should die? Jesus therefore again
εμβριμωμενος εν εαυτω, ερχεται εις το μνη-
being agitated in himself, comes to the tomb-
μειον. Ην δε σπηλαιον, και λιθος επεκειτο επ'
It was now a cave, and a stone was lying on

αυτω. 27 Λεγει ο Ιησους· Αρατε τον λιθον.
it. Says the Jesus, Take away the stone.

Λεγει αυτω η αδελφη του τεθνηκτος, Μαρθα·
Says to him the sister of the having died, Martha·

Κυριε, ηδη οζει· τεταρταιος γαρ εστι. 40 Λεγει
O Lord, now becometh; fourth day for it is. Says

αυτη ο Ιησους· Ουκ ειπον σοι, οτι εαν πιστευ-
to her the Jesus; Not I said to thee, that if thou wouldst.

σης, οφει την δαξαν του θεου· 41 Ηραν ουν
believe, thou shalt see the glory of the God? They took away then

τον λιθον. Ο δε Ιησους ηρε τους οφθαλμους
the stone. The but Jesus lifted up the eyes

αυου, και ειπε· Πατερ, ευχαριστω σοι, οτι
above, and said; O father, I give thanks to thee, that

ηκουσας μου. 42 Εγω δε ρηδην, οτι παντοτε μου
thou didst hear me. I and knew, that always me

ακουεις· αλλα δια τον οχλον τον περιστατωτα
thou hearest; but on account of the crowd that standing-by

ειπον, ινα πιστευσωσιν, οτι συ με απεπειπilas.
I spoke, so that they may believe, that thou me hast sent.

43 Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.
And these things saying, with a voice loud he cried out.

Λαζαρε, δευρο εξω. 44 Εξηλθεν ο τεθνηκως.
O Lazarus, come out. Came out he having been dead,

δεδεμενος τους ποδας και τας χειρας κειριαις,
having been bound the feet and the hands with bandages,

και η οφis αυτου σουδαριω περιεδεδετο. Λεγει
and the face of him with a napkin bound about. Says

αυτοις ο Ιησους· Λυσατε αυτον, και αφετε οπα-
to them the Jesus; Loose you him, and allow to

γειν. 45 Πολλοι ουν εκ των Ιουδαιων, οι
go. Many therefore of the Jews, those

ελθοντες προς την Μαρiam, και θεασαμενοι α
having come to the Mary, and having gazed upon what

εποιησεν, επιστευσαν εις αυτον. 45 Τιμες δε
he did, believed into him. Some but

εξ αυτων απηλθον προς τους Φαρισαιους, και
of them went to the Pharisees, and

ειπεν αυτοις α εποιησεν ο Ιησους.
told them what did the Jesus.

47 Συνηγαγον ουν οι αρχιερεις και οι Φαρι-
Assembled then the high-priests and the Phari-

36 The Jews, therefore, said, "Behold, how he loved him!"

37 But some of them said, "Could not he, who OPENED the EYES of the BLIND man, have even prevented this man's death?"

38 JESUS, therefore, again being agitated within himself, comes to the tomb. Now it was a Cave, and a Stone was lying upon it.

39 JESUS said, "Take away the STONE." MARTHA, "he sister of HIM who had died, says to him, "Lord, he smelleth now; for it is the fourth day."

40 JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt see the GLORY of God?"

41 Then they took away the STONE. And JESUS, lifted his EYES UPWARDS, and said, "Father, I give thanks to thee That thou dost hear me."

42 And I knew That thou hearest Me always; I was on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

43 And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

44 HE who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and his FACE bound about with a Napkin. * JESUS says to them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who CAME to MARY, † and beheld ‡ what which he had done, believed into him.

46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARISEES

* VATICAN MANUSCRIPT.—30. had died, says. 44 Jesus.

45. that which he

46. that which he

† 27 John ix. 6. ‡ 40. ver. 4, 23. 42. John xii. 30. 44. John xx. 7.

46. John ix. 28; x. 43; xii. 11, 12.

τον Ἰησοῦν, καὶ εἶπεν μετ' ἀλλήλων ἐν τῷ
the Jesus, and said with each other in the
ἱερῷ ἑστῆκοτες· Τι δοκεῖ ὑμῖν· ὅτι οὐ μὴ
temple standing; What think you? that not
ἐλθῇ εἰς τὴν ἑορτὴν; ⁵⁷ Δεδώκεισαν δὲ
he may come to the feast? Had given now
* [καὶ] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν,
[both] the high-priests and the Pharisees a commandment,
ἵνα εἰς τις γινῶσκει αὐτοῦ, ὅπως
that if any one should know where he is, he should show, how
πιάσωσιν αὐτόν.
they might seize him.

ΚΕΦ. ΙΒ'. 12.

¹ Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα
The therefore Jesus before six days the pascever
ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λαζάρους * [ὁ τεθ-
came into Bethany, where was Lazarus [he having
νήκως,] ὃν ἤγειρεν ἐκ νεκρῶν. ² Ἐποίησαν οὖν
been dead, whom he raised out of dead ones. They made therefore
αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκονεῖ· ὁ δὲ
him a supper there, and the Martha served; the but
Λαζάρους εἰς τὴν τῶν ἀνακειμένων συν αὐτῷ.
Lazarus one was of those reclining with him.
³ Ἡ οὖν Μαρία λαβούσα λίτραν μυρου νάρδου
The then Mary having taken a pound of balsam of spikenard
πιστικῆς κλυττύμου, ἠλείψε τοὺς πόδας τοῦ
genules of great price, anointed the feet of the
Ἰησοῦ, καὶ ἐξεμαζε ταῖς θρῖξιν αὐτῆς τοὺς ποδας
Jesus, and wiped with the hairs of herself the feet
αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς οσμῆς τοῦ
of him; the and house was filled with the odor of the
μυροῦ. ⁴ Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ,
balsam. Says therefore one of the disciples of him.
Ιουδᾶς Σιμωνος Ἰσκαριώτης, ὁ μελλὼν αὐτὸν
Judas of Simon Iscariot, he being about him
παράδιδοναι· ⁵ Διὰ τί τοῦτο τὸ μύρον οὐκ ἐκράθη
to deliver up. Why this the balsam not sold
τριακοσίαν δηνარიῶν, καὶ ἐδόθη πτωχοῖς; ⁶ Εἶπε
three hundred denarii, and given to poor ones? He said
δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεῖν
now this, not because about the poor it concerned
αὐτῷ, ἀλλ' ὅτι κλεπτὴς ἦν, καὶ τὸ γλωσσοκο-
him, but because a thief he was, and the
μὸν εἶχε, καὶ τὰ βαλλόμενα ἐβαστάζειν.
he had, and the things being put in he carried off.
⁷ Εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες αὐτὴν· εἰς τὴν
Said therefore the Jesus; Let alone her, for the
ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.
day of the embalming of me she has kept it.
⁸ Τοὺς πτωχοὺς γὰρ παντοτε εἴχετε μεθ' ἑαυ-
The poor for always you have with your-
τῶν, ἐμε δὲ οὐ παντοτε εἴχετε. ⁹ Ἐγὼ οὖν
selves, me but not always you have. Know therefore
ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστὶ·
a crowd great of the Jews, that there he is.

JESUS, and said to one another, standing in the TEMPLE. * What think you? Will he not come to the FEAST? ⁵⁷ NOW the HIGH-PRIESTS and the PHARISEES had given * a COMMAND, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

1 THEN JESUS SIX DAYS before the PASSOVER came to Bethany; where was Lazarus who was whom * Jesus raised from the Dead. 2 They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of those RECLINING with him. 3 Then * MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of * JESUS, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALM. 4 * And one of his DISCIPLES, THAT IS: SCARJOT, WAS ABOUT to betray him. 5 "Why was not THE BALM sold for THREE hundred DENARII, and given to the POOR?" 6 NOW he said this, not because he cared for the POOR; but because he was a Thief, and had the BOX, and stole what THINGS were DEPOSITED in it. 7 JESUS, therefore, said, "Suffer her, that she may keep it for the DAY of MY EMBALMING." 8 For * the POOR you have always with yourselves; but ME you have not always." 9 A great CROWD of the JEWS, therefore, knew THAT he was there; and they

* VATICAN MANUSCRIPT.—57. Commandments that. 1. Jesus raised. 2. Jesus, that Iscariot who was about to betray him, says. 3. I for the day of my embalming.

1. 1. John xi. 1, 43. 2. Matt. xxvi. 6; Mark xiv. 3. John xiii. 29. 3. Matt. xxvi. 11; Mark xiv. 7.

57. both—omit. 1. he. 4. And one of his disciples. 7. Suffer her, that she may keep

1. 1. John xi. 2. 2. 3

και ηλθον εν δια τον Ιησουν μονον, αλλ' ινα
 but they came upon account of the Jesus alone, but that
 και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων.
 also the Lazarus they might see, whom he raised out of dead ones.

10 Εβουλευσαυτο δε οι αρχιερεις, ινα και τον
 Took counsel but the high-priests, that also the
 Λαζαρον αποκτεινωσιν· 11 οτι πολλοι δι' αυτον
 Lazarus they might kill; because many on account of him
 υπηγον των Ιουδαιων, και επιστευον εις τον Ιη-
 son of the Jews, and believed into the Je-
 σουν.

12 Τη επαυριον οχλος πολυς, ο ελθων εις την
 On the morrow a crowd great, who having come to the
 ιερτην, ακουσαντες, οτι ερχεται Ιησους εις
 feast, having heard that was coming Jesus into
 Τεροσολυμην, 13 ελαβον τα βρια των φοινικων,
 Jerusalem, they took the boughs of the palm-trees,

και εηλθον εις οπαντησιν αυτη, και εκραζον
 and went out to a meeting with him, and cried out;
 'Ωσαννα, ευλογημενος ο ερχομενος εν ονοματι
 Hosanna, worthy of blessing he coming in name.
 κυριου, ο βασιλευς του Ισραηλ. 14 Εδρων δε ο
 of Lord, the king of the Israel. Finding and the

Ιησους αναριον, εκαθισεν εν' αυτο, καθως εστι
 Jesus a young son, he sat on it, as it is

γεγραμμενον· 15 "Μη φοβου, θυγατερ Σιων·
 having been written: "Not fear, O daughter of Zion,

ιδου, ο βασιλευς σου ερχεται καθήμενος επι
 lo, the king of thee comes sitting on
 πωλον ονου." 16 Ταυτα δε ουκ εγνωσαν οι
 a colt of an ass." These things now not knew the

μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη
 disciples of him the first; but when was glorified

ο Ιησους, τότε εμνηστησαν, οτι ταυτα ην εν
 the Jesus, then they remembered, that these things were about

αυτη γεγραμμενα, και ταυτα εποιησαν αυτη·
 them having been written, and these things they did to him

17 Επαρτιρει ουν ο οχλος, ο ον μετ' αυτον, οτι
 testified then the crowd, that being with him, that

τον Λαζαρον εφωνησεν εκ του μνημειου, και
 the Lazarus he called out of the tomb, and

ηγειρεν αυτον εκ νεκρων. 18 Δια τουτο και
 raised him out of dead ones. On account of this also

ιπητησεν αυτη ο οχλος, οτι ηκουσαν τουτο
 said him the crowd, because they heard this

αυτου πεποιηκεναι το σημειον. 19 Οι ουν Φαρι-
 him to have done the sign. The then Phari-

σαις ειπον προς εαυτους· Θεωρειτε οτι ουκ
 we said to themselves; You see that not

ωφελεισε ουδεν· ιδε, ο κοσμος οπισω αυτου
 you gain nothing; see, the world after him

επηλθεν.
 is going away.

20 Ηταν δε τινες Έλληνες εκ των αναβαινον-
 Were and some Greeks of those going

των, ινα προσκυνησωσιν εν τη ιερτη. 21 Ουτοι
 on, that they might worship in the feast. These

came, not on account of
 Jesus only, but also that
 they might see LAZARUS,
 whom he raised from the
 DEAD.

10 † And even the
 HIGH-PRIESTS took coun-
 sel, that they might kill
 LAZARUS also;

11 † Because, on account
 of him, many of the JEWS
 went away, and believed
 into JESUS.

12 † THE NEXT DAY, a
 great CROWD HAVING COME
 TO THE FEAST, HAVING HEARD
 THAT JESUS WAS COMING TO
 Jerusalem,

13 TOOK BRANCHES OF
 PALM-TREES, and went out
 to meet him, and cried out,
 † "Hosanna, Blessed is HE
 who comes in the Name
 of Jehovah, the KING OF
 ISRAEL!"

14 And JESUS having
 found a Young ass, sat on
 it, as it has been written,

15 † "Fear not, 'daugh-
 ter of Zion; behold, thy
 "KING comes, sitting on
 "the Colt of an Ass."

16 Now these things his
 DISCIPLES knew not at
 FIRST; but when JESUS
 was glorified, † then they
 remembered That These
 things had been written
 about him, and they did
 these things to him.

17 Then THAT CROWD
 which was with him, testi-
 fied that he called LAZARUS
 out of the tomb, and raised
 him from the dead.

18 On this account also
 the CROWD met him. Be-
 cause they heard that he
 had done THIS SIGN.

19 Therefore the PHARI-
 SEES, said among them-
 selves, † "You see that you
 are gaining nothing; be-
 hold, the WORLD is gone
 away after him."

20 And there were some
 Greeks of THOSE HAVING
 GONE UP, that they might
 worship during the FEAST.

* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS.

15. DAUGHTER OF ZION.

† 10. Luke xvi. 21.

† 11. John xi. 45.

† 12. Matt. xxi. 3; Mark xi. 8; Luke

† 13. &c.

† 15. Psal. cxviii. 24, 26.

† 16. Zech. ix. 9.

† 18. John xiv. 22.

† 19. John xi. 47. &c.

† 20. Acts xvii. 4.

οὐν προσελθὼν Φίλιππῳ, τῷ ἀπὸ Βηθσαϊδα τῆς
therefore came to Philip, that from Bethsaida of the
Γαλιλαίας, καὶ πρῶτον αὐτόν, λέγοντες· Κύριε,
Galilee, and were asking him, saying, O Sir,
θελοῦμεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχεται Φίλιπ-
we wish the Jesus to see. Comes Philip,
πος, καὶ λέγει τῷ Ἀνδρῶν· * [καὶ πάλιν] Ἀν-
and says to the Andrew; [and again] An-
δρῶν καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. 23 Ὁ δὲ
Andrew and Philip say to the Jesus. The Son
Ἰησοῦ ἀπεκρίνατο αὐτοῖς, λέγων· Ἐληλυθεν ἡ
Jesus answered them, saying; Has come the
ώρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Ἀμὲν,
hour, that may be glorified the son of the man. Amen!
ἀλλὰ λέγω ὑμῖν, εἰ μὴ ὁ κόκκος τοῦ σίτου
indeed I say to you, if not the grain of the wheat
πέσῃ εἰς τὴν γῆν ἀποθάνει, αὐτὸς μόνος μένει·
falling into the ground should die, he alone abides;
εἰ δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 Ὁ
if but it may die, much fruit it bears. He
φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ
loving the life of himself, shall lose her; and
ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ,
he hating the life of himself in the world this,
εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
into life age-lasting shall keep her.

26 Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω·
If me may serve any one, me let him follow;
καὶ ὅπου ἐγώ ε�μι, ἐκεῖ καὶ ὁ διακονὸς ὁ ἐμός
and where I am, there also the servant the mine
ἔσται· εἰ μὴ τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ
shall be; if any one me may serve, will serve him the
πατήρ. 27 Νῦν ἡ ψυχὴ μου τεταρακταὶ καὶ τι
father. Now the soul of me is troubled; and what
εἶπῶ· Πάτερ, σῶσον με ἐκ τῆς ὥρας ταύτης·
shall I say? O father, save me from the hour this?
Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
But on account of this I came to the hour this.

28 Πάτερ, δοξάσον σου τὸ ὄνομα. Ἦλθεν οὖν
O father, glorify of thee the name. Came then
φωνὴ ἐκ τοῦ οὐρανοῦ· "Καὶ ἐδόξασα, καὶ
a voice out of the heaven; "Both I glorified, and
πάλιν δοξάσω." 29 Ὁ * [οὖν] ὄχλος ὁ ἵστας
again will glorify." The [therefore] crowd that standing
καὶ ἀκουσας, εἶπε βροντὴν γεγενῆσθαι. Ἄλλοι
and hearing, said thunder to have been. Others
εἶπον· Ἄγγελος αὐτῶν λελαλήκεν. 30 Ἀπεκρίθη
said; A messenger to him has spoken. Answered
ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμε αὐτὴ ἡ φωνὴ
the Jesus and said; Not on account of me this the voice
γεγονεν, ἀλλὰ δι' ὑμᾶς. 31 Νῦν κρίσις ἐστὶ
has come, but on account of you. Now judgment is
τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου
the world this; now the ruler of the world
τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβλη-
this, now the ruler of the world this will be

21 There, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, "Sir, we wish to see JESUS."

22 PHILIP comes and tells ANDREW; ANDREW and Philip "come and tell JESUS."

23 AND JESUS "answers them, saying, 'The HOUR has come that the SON of MAN may be glorified."

24 Indeed, I assure you, if the GRAIN of wheat falling into the earth should not die, it remains alone; but if it should die, it bears MUCH Fruit."

25 HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to eternal LIFE."

26 If any one serve me, let him follow me; and where I AM, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor."

27 "Now is my soul troubled; and what shall I say? Father, save me from this HOUR! But on this account I came to this HOUR."

28 Father, glorify "Thy NAME." "Then a Voice came from HEAVEN, 'I both glorified and will glorify again."

29 THAT CROWD STANDING and hearing, said, "It was THUNDER;" others said, "An Angel has spoken to him."

30 "Jesus answered and said, 'This VOICE has not come on account of me, but on your account."

31 There is now a Judgment of this WORLD; the RULER of this WORLD shall now be cast out."

* VATICAN MANUSCRIPT.—21. PHILIP. 22. and again—omit. 23. come and tell. 24. therefore—omit. 25. JESUS.
: 23. John xiii. 32: xvii. 1. : 24. 1 Cor. xv. 36. : 25. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 55: xvii. 33. : 26. John xiv. 8; xvii. 24; 1 Thess. iv. 17. : 27.
Matt. xxvi. 26, 29; Luke xii. 50; John xiii. 31. : 28. Matt. vii. 17. : 31. John xiv. 30; xvi. 11.

θησεται εξω. ²² Καγω εαν ²² ὑψωθω εκ της
out. And I if I should be lifted up from the
γης, παντα ²³ ἔλκυσω προς εμαυτον. ²³ Τοντο
earth, all will draw to myself. This
δε ελεγε, σημαινων ποιω θανατω ημελλον απο-
but he said, signifying by what death he was about to
θνησκειν. ²⁴ Απεκριθη αυτω ο οχλος· 'Ημεις
die. Answered him the crowd; We
ηκουσαμεν εκ του νομου, οτι ο Χριστος μενει
heard out of the law, that the Anointed abides
εις τον αιωνα· και πως ²⁵ συ λεγεις, οτι ²⁵ δει
into the age; and how thou sayest, that it behooves
υψωθηναι τον υιον του ανθρωπου; ²⁶ τις εστιν
to be lifted up the son of the man? who is
ο'τος ο υιος του ανθρωπου; ²⁷ Ειπεν ουν αυτοις
this the son of the man? Said then to them
δ Ιησους· Ετι μικρον χρονον το φως εσ' υμιν
the Jesus; Yet a little time the light among you
εστι. Περιπατειτε, ²⁸ ιως το φως εχετε, ²⁸ ινα μη
is. Walk you, while the light you have, that not
σκοτια θησ καταλαβη· και ο περιπατων εν τη
darkness you may overtake; and he walking in the
σκοτια ουκ οιδε που ²⁹ υπαγει. ²⁹ Εως το φως
darkness not knows where he goes. While the light
εχετε, πιστευετε ³⁰ εις το φως, ³⁰ ινα υιοι φωτος
ye have, believe into the light, that sons of light
γενησθε. Ταυτα ελαλησεν ο Ιησους, και
ye may become. These things spoke the Jesus, and
απειλθων εκρυβη απ' αυτων.
going away he was hid from them.

³¹ Ταυτα δε αυτου σημεια πεποιηκοτος
So many but of him signs having been done
εμπροσθεν αυτων ουκ επιστευον ³² εις αυτον· ³² ινα
in presence of them not they did believe into him; that
δ λογος Ησαιου του προφητου πληρωθη, ³³ ον
the word of Isaiah the prophet might be fulfilled, which
ειπε· "Κυριε, ³⁴ τις επιστευσε τη ακοη ημων;
he said, "O Lord, who believed the report of us?
και ³⁵ ο βραχιον κυριου τιμι απεκαλυφθη;" ³⁶ Δια
and the arm of the Lord to whom was it revealed?" On account of
ταυτα ουκ ηθυνατο πιστευειν· ³⁷ οτι παλιν ειπεν
this not they were able to believe; because again said
Ησαιας· ³⁸ "Τετυφλωκεν αυτων τους οφθαλ-
Isaiah, "He has blinded of them the eyes,
μου, και ³⁹ επιταρωκεν αυτων την καρδιαν· ³⁹ ινα
and has hardened of them the heart; so that
μη ⁴⁰ ιδωσι τοις οφθαλμοις, και ⁴⁰ νοησωσι τη
they might see with the eyes, and understand with the
καρδια, και ⁴¹ επιστραφωσι, και ⁴¹ ισωμαι αυτους."
heart, and should turn back, and I should heal them."
⁴² Ταυτα ειπεν Ησαιας, οτι ⁴² ειδε την δοξαν
These things said Isaiah, because he saw the glory
εαυτου, και ⁴³ ελαλησε περι αυτου. ⁴³ Ομως
his own, and spoke concerning him. Nevertheless

³² And I, & if I be raised
on high from the EARTH,
will draw All to myself."

³³ † Now this he said,
signifying by What Death
he was about to die.

³⁴ * Then the CROWD
answered him, † "How
heard out of the LAW, That
the MESSIAH continues to
the AGE; and how sayest
thou, That the SON of MAN
must be raised on high? Who
is This SON of MAN?"

³⁵ Jesus, therefore said
to them, † "Yet a Little
Time the LIGHT is among
you. Walk while you have
the LIGHT, so that Dark-
ness may not overtake You;
and † HE who WALKS in
DARKNESS knows not
where he is going.

³⁶ While you have the
LIGHT, believe into the
LIGHT, that you may be-
come † the SONS of LIGHT."
These things spoke * Jesus,
and going away he was
concealed from them.

³⁷ But though he had
performed so Many Signs
in their presence, they did
not believe into him;

³⁸ that the WORD of
Isaiah, the PROPHET, might
be verified, which he said,
† "Lord, who believed our
REPORT? and the ARM of
"the Lord, to whom was it
"revealed?"

³⁹ On account of this
they could not believe, Be-
cause Isaiah said again,

⁴⁰ † "He has blinded
"Their EYES, and hardened
"Their HEART, so that they
"should not see with the
"EYES, and understand
"with the HEART, and
"should turn, and I should
"heal them."

⁴¹ Isaiah said these
things, because he saw his
† GLORY, and spoke of him.

⁴² Nevertheless, many

* VATICAN MANUSCRIPT.—34. Then the crowd.

35. JESUS.

† 32. John III. 14; viii. 28.

† 33. John xviii. 22.

† 34. Psal. lxxviii. 34, 37; ex. 40.

† 35. John i. 9; viii. 12; ix. 5; vor. 60.

† 35. John xi. 10; I John ii. 11.

† 36. Luke vi. 8; Eph. v. 8; I Thess. v. 6; I John ii. 0-11.

† 36. Isa. lili. 1; Rom. x. 14.

† 37. Isa. vi. 9, 10; Matt. xiii. 14.

† 41. I. a. vi. 1.

μεντοι και εκ των αρχοντων πολλοι επιστευσαν
truly and of the rulers many believed
εις αυτον· αλλα δια τους φαρισαιους ουχ
into him; but on account of the Pharisees not
ωμολογουν, ινα μη αποσυναγωγοι γενηνται·
did confess, so that not from synagogues they might be;
43 ηγαπησαν γαρ την δοξαν των ανθρωπων
they loved for the glory of the men
μαλλον, ηπερ την δοξαν του θεου.
more, than the glory of the God.

44 Ιησους δε εκραξε και ειπεν· 'Ο πιστευων
Jesus and cried and said; He believing
εις εμε, ου πιστευει εις εμε,, αλλ' εις τον πεμ-
into me, not believes into me, but into him having
ψαντα με· 45 και ο θεωρων εμε, θεωρει τον πεμ-
sent me; and he seeing me, sees him having
ψαντα με. 46 Εγω φως εις τον κοσμον εληλυ-
sent me. 46 I light into the world have come,
θα, ινα πας ο πιστευων εις εμε, εν τη σκοτια
that all the believing into me, in the darkness
μη μεινη. 47 Και εαν τις μου ακουση των
not may abide. And if any one of me may hear the
ρηματων, και μη πιστευση, εγω ου κρινω αυτον·
words, and not may believe, I not judge him;
(ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα
(not for I came, that I might judge the world, but that
σωσω τον κοσμον·) 48 ο αθετων εμε, και
I might save the world;) he rejecting me, and
μη λαμβανων τα ρηματα μου εχει τον κρινοντα
not receiving the words of me has that judging
αυτον· ο λογος ον ελαλησα, εκεινος κρινει
him; the word which I spoke, that shall judge
αυτον εν τη εσχατη ημερα. 49 'Οτι εγω εξ
him in the last day.
εμαντου ουκ ελαλησα· αλλ' ο πεμφας με πατηρ
myself not spoke, but the having sent me Father
αυτος μοι εντολην εδωκε, τι ειπω και τι
he me a commandment gave, what I should say and what
ελαλησω· 50 και οίδα, οτι η εντολη αυτου ζωη
I should speak; and I know, that the commandment of him life
αιωνιος εστιν. 'Α ουν λαλω εγω, καθώς ειρη-
age-lasting is. What therefore say I as have pro-
κε μοι ο πατηρ, ούτω λαλω.
ken to me the father, so I speak.

ΚΕΦ. ιγ': 18.

1 Προ δε της εορτης του πασχα, ειδως ο Ιη-
Before and the feast of the passover, knowing the Je-
σους, οτι εληλυθεν αυτου η ώρα, ινα μεταβη
sus; that was come of himself the hour, that he should depart
εκ του κοσμου τουτου προς τον πατερα,
out of the world this to the father,
αγαπησας τους ιδιους τους εν τη κοσμω, εις
having loved the own those in the world, to
τελος ηγαπησεν αυτους. 2 Και δειπνου γενο-
an end he loved them. And supper being

of the rulers also believed
into him, but because of
the Pharisees they did
not confess him, so that
they might not be put out
of the synagogues.

43 For they loved the
glory of men more than
the glory of God.

44 But Jesus cried out
and said, "He believing
into me, believes not into
me, but into him who sent
me;

45 and he beholding me,
beholds him who sent
me.

46 I have come a light
into the world, so that
he believing into me
may not abide in dark-
ness.

47 And if any one hear
and keep not my words,
I do not judge him; for
I came not that I might
judge the world, but that
I might save the world.

48 He rejecting me,
and receiving not my
words, has that which
judges him; the word
which I spoke, that will
judge him in the last day.

49 Because I speak and
from myself; but the Fa-
ther who sent me, he
has given me a Command-
ment, what I should speak;
and what I should say;

50 and I know that his
commandment is eternal
life. What things I speak,
therefore, as the Father
has told me, so I speak."

CHAPTER XIII.

1 Now Jesus knowing
before the feast of the
passover, that his hour
was come, that he should
depart out of the world
to the Father, having loved
those his own who were
in the world, he loved
them to the End.

2 And as Supper was pre-

* VATICAN MANUSCRIPT.—48. HE BELIEVING.

47. keep not.

48. has given me

: 41 John vii. 13; ix. 22. : 42. John v. 44. : 44. Mark ix. 27; 1 Pet. i. 9. : 45
John xiv. 9. : 46. ver. 25, 26; John iii. 19; viii. 12; ix. 5, 22. : 47. John vi. 12.
: 48. Deut. xviii. 19; Mark xiv. 16. : 49. John viii. 26; xiv. 10.

μενον, (τον διαβολου ήδη βεβληκotos εις την
 dom, (the serpent already having put into the
 καρδιαν Ιουδα Σιμωνος Ισκαριωτου, Ινα αυτον
 heart of Simon of Simon Iscariot, that him
 παραδω,) ³ ειδους ο Ιησους, οτι παντα δεδωκεν
 he might betray,) knowing the Jesus, that all things had given
 αυτη ο πατηρ εις τας χειρας, και οτι απο θεου
 him the father into the hands, and that from God
 εξηλθε, και προς τον θεον υπαγει· ⁴ εγειρεται
 he came out, and to the God he goes; rises
 εκ του υπνου, και τιθησι τα ιματια, και λα-
 from the supper, and puts off the mantles, and having
 βαν λεντιον, διεζωσεν Ιαυτον. ⁵ Ειτα βαλλει
 taken a towel, girded himself. Afterward he puts
 ὕδωρ εις τον νικτηρα, και ηρξατο νικτειν τους
 water into the wash-basin, and began to wash the
 ποδας των μαθητων, και εκμασσειν το λεντιον
 feet of the disciples, and to wipe with the towel
 ην διεζωσμενος. ⁶ Ερχεται ουν προς
 with which he was having been girded. He comes then to
 Σιμωνα Πετρον· και λεγει αυτη· κεινος· Κυριε,
 Simon Peter; and says to him he; O Lord,
 συ μου νικτεις τους ποδας; ⁷ Απεκριθη Ιησους
 thou dost wash the feet? Answered Jesus
 και ειπεν αυτη· Ο εγω ποιω, συ ουκ ειδας
 and said to him. What I do, thou hast not known
 αρι, γινωσκ δε μετα ταυτα. ⁸ Λεγει αυτη·
 now, thou shalt know but after these things. Says to him
 Π τος. Ου μη νιψης τους ποδας μου ειπ
 Peter. Not that I would wash the feet of me int
 τω ε γω. Ατ· ιθη αυτη ο Ιησους· Εαν μ
 the age Answered him the Jesus; If n
 νιψω σε, ουκ εχης μερος μετ' εμου. ⁹ Λεγει
 I only wash thee, not thou hast a part with me. Say
 αυτη Σιμων Πετρος· Κυριε, μη τους ποδας μ
 I, thou Simon Peter; O Lord, not the feet of m
 μων, αλλα και τας χειρας, και την κεφαλην.
 hands, but also the hands, and the head.
 Δεγει αυτη ο Ιησους· Ο λελουμενος ου
 says to him the Jesus; He having been bathed not
 χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι
 need him then the feet to wash, but is
 καθαρος ὅλος· και ὑμεις καθαροι εστε, αλλ'
 clean wholly; and you clean are, but
 ουχι παντες. ¹¹ Ηδει γαρ τον παραδιδοντα
 not all. He knew for the betraying
 αυτου· δια τουτο ειπεν· Ουχι παντες καθαροι
 him, on account of this he said; Not all clean
 εστε.
 you are.

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

3 * he knowing † That the FATHER had given him All things into his HANDS, and That he came out ‡ from God, and was going to GOD,

4 rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

5 † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.

6 Then he comes to Simon Peter; * he says to him, "Lord, dost thou wash My FEET?"

7 Jesus answered and said to him, "What I am doing, thou knowest not now, but ‡ after this thou wilt know."

8 Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." * He answered him; "Unless I wash thee, thou hast no PART with me."

9 Simon Peter says to him, "Lord, not my FEET on'y, but also my HANDS and my HEAD."

10 * Jesus says to him, † "He who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and ‡ you are clean, but not all."

11 For ‡ he knew who was BETRAYING him; on this account he said, "You are not all clean."

* Vatican Manuscript.—J. he knowing.
 In John.

& he says.

8. He answered.

3. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was considered a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord.” 1 Sam. xiv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples.

4. Matt. xi. 17; xviii. 12; John iii. 35; xiv. 2. † 2. John xiii. 48; xvi. 29. 17.
 ver. 12—17. ‡ 16. John xv. 2. † 11. John vi. 64.

12 Ὅτε οὖν ἐνίψα τοὺς πόδας αὐτῶν, καὶ
When therefore he had washed the feet of them, and
 ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν
taken the mantles of himself, falling down again, he said
 αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; 13 Ὑμεῖς
to them; Know you what I have done to you? You
 φωνεῖτε με· Ὁ διδασκαλὸς καὶ ὁ κυρίος· καὶ
call me; The teacher and the lord; and
 καλῶς λεγέτε· ἐγὼ γάρ. 14 Εἰ οὖν ἐγὼ ἐνίψα
well you say; I am for. If then I washed
 ὑμῶν τοὺς πόδας, ὁ κυρίος καὶ ὁ διδασκαλός,
of you the feet, the lord and the teacher,
 καὶ ὑμεῖς σφειλέτε ἀλλήλων νίπτειν τοὺς
also you are bound of one another to wash the
 πόδας. 15 Ὑποδείγμα γὰρ ἔδωκα ὑμῖν, ἵνα
Let. An example for I gave to you, that
 καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.
as I did to you, also you should do.
 16 Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων
Indeed indeed I say to you, not is a slave greater
 τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστόλος μείζων τοῦ
of the lord of himself, nor a messenger greater of the
 πρέσβυτος αὐτοῦ. 17 Εἰ ταῦτα οἰδάτε, μακαρίοι
reading him. If these things you know, blessed
 ἐστέ, εἰν ποιήτε αὐτά. 18 Οὐ περὶ πάντων
are you, if you should do them. Not about all
 ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελέξαμην ἀλλ',
of you I speak; I know whom I chose; but,
 ἵνα ἡ γραφὴ πληρωθῇ· "Ὁ τρώγων μετ' ἐμοῦ
that the writing may be fulfilled; "He eating with me
 τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ."
the loaf, lifted up against me the heel of himself."
 19 Ἀπ' ἄρτι λέγω ὑμῖν, προ τοῦ γενέσθαι, ἵνα
From now I say to you, before the to happen, that
 ὅταν γένηται, πιστεύσητε, ὅτι ἐγὼ εἰμι.
when it may happen, you may believe, that I am.
 20 Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων ἐὰν τίνα
Indeed indeed I say to you; He receiving If any one
 πέμψω, ἐμε λαμβάνει· ὁ δὲ ἐμε λαμβάνων,
I may send, me receives; he and me receiving,
 λαμβάνει τὸν πέμψαντα με.
receives him having sent me.
 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὲν τῷ πνεύματι·
These things saying the Jesus was troubled in the spirit,
 καὶ ἐμαρτυρήσας, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω
and testified, and said; Indeed indeed I say
 ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Ἐβλέ-
you, that one of you will betray me. Looked
 πον * [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-
[then] to each other the disciples, doubt-
 μενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος
about whom he was speaking. Was now reclining

12 When, therefore, he
 had washed their FEET, and
 taken his MANTLES, re-
 turning again he said to them.
 "Do you know what I have
 done to you?
 13 You call me The
 TEACHER, and The LORD,
 and you say well; for I am.
 14 If I then, the LORD
 and the TEACHER, have
 washed Your FEET, you
 ought also to wash One
 another's FEET.
 15 For I have given
 you an Example, that, as I
 have done to you, so you
 should do.
 16 Indeed, I assure you,
 a SERVANT is not greater
 than his LORD, nor an
 Apostle greater than he
 who SENT him.
 17 If you know These
 things, happy are you if
 you do them.
 18 I am not speaking
 about all of you; I know
 whom I chose; but it is
 the SCRIPTURE that may be ful-
 filled, that HE that EATS
 MY BREAD, lifted up his
 heel against me."
 19 I tell you now, before
 it occurs, that when it
 occurs you may believe
 That I am he.
 20 Indeed, I assure you,
 he who RECEIVES one
 whom I send receives Me;
 and he who RECEIVES Me
 receives HIM who SENT
 me."
 21 Having said these
 things, Jesus was troubled
 in his SPIRIT, and testified,
 and said, "Indeed I assure
 you, That one of you will
 deliver me up."
 22 The DISCIPLES looked
 one on another, doubting
 of whom he spoke.
 23 † Now there was re-

* VATICAN MANUSCRIPT.—18. same I chose.

18. MY BREAD.

21. JESUS.

22. Then—omit.

† 23. As two or more lay on one couch, each resting on his left elbow, with his feet lying away from the table towards the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—S. Sharpe.

18. Matt. xxiii. 8, 10; Luke vi. 46; 1 Cor. viii. 6; xii. 9; Phil. ii. 11. 22. Matt. xi. 29; Phil. ii. 5; 1 Pet. ii. 21; 1 John. ii. 8. 23. Matt. v. 26; Luke vi. 46; John xv. 26. 24. James i. 28. 25. Psal. xli. 6, Matt. xxvi. 23. 26. Matt. x. 40; xxv. 40.

εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῇ κοιλίᾳ τοῦ
 out of the disciples of him in the bosom of the
 Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. ²⁴ Νεύει οὖν τούτῳ
 Jesus, whom loved the Jesus. Nods then to him
 Σίμων Πέτρος, πυνθεσθαι τις ἀν εἰη περὶ οὗ
 Simon Peter, to ask who it might be concerning of whom
 λέγει. ²⁵ Ἐπικέσων δὲ ἐκεῖνος ἐπὶ τὸ στήθος
 he speaks. Talking and he on the breast
 τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστίν;
 of the Jesus, he says to him; O Lord, who is it?
²⁶ Ἀποκριθεὶς ὁ Ἰησοῦς· Ἐκεῖνος ἐστίν, ᾧ
 Answered the Jesus; He it is, to whom
 ἐγὼ βάψας τὸ ψῆμιν ἐκίδωσω. Καὶ ἐμβαψας
 I having dipped the little piece shall give. And having dipped
 τὸ ψῆμιν, δίδωσιν Ἰουδᾷ Σιμωνος Ἰσκαριωτῆ.
 the little piece, he gives to Judas of Simon Iscariot.
²⁷ Καὶ μετὰ τὸ ψῆμιν, τότε εἰσῆλθεν εἰς ἐκεῖ-
 And after the little piece, then entered into him
 ρον ὁ σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ
 the adversary. Says then to him the Jesus; What
 τοῦτός, ποιῶν ταχύν. ²⁸ Τοῦτο * [δε] οὐδεὶς
 thou dost, do thou quickly. This [now] no one
 ἐγὼ τῶν ἀνακειμένων πρὸς τι εἶπεν αὐτῷ.
 I one of those reclining with why he said to him
²⁹ Τίτες γὰρ εδοκουν, ἐκεῖ τὸ γλασσοκομον
 Titus for thought, seeing that the box
 εἶχεν ὁ Ἰουδᾶς, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγο-
 had the Judas, that says to him the Jesus; Buy
 ρασον ἢν χρειαίη ἐχομεν εἰς τὴν ἄορτην· ἢ τοῖς
 what things need we have for the feast; or to the
 πτωχοῖς ἵνα τι δῶ. ³⁰ Λαβὼν οὖν τὸ
 poor that something he should give Having taken then the
 ψῆμιν ἐκεῖνος, εὐθεὺς ἐξῆλθεν ἡρ δε νύξ.
 little piece he, immediately went out; it was and night.
³¹ Ὃτε ἐξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν εδοξασθῇ
 When he went out, says the Jesus; Just now was glorified
 ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεός, εδοξασθῇ ἐν
 the son of the man, and the God, was glorified in
 αὐτῷ. ³² [Εἰ ὁ θεὸς εδοξασθῇ ἐν αὐτῷ,] καὶ
 him [if the God was glorified in him,] also
 ὁ θεὸς δόξασει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθεὺς
 the God will glorify him in himself, and immediately
 δόξαι αὐτόν. ³³ Τέκνιζ, ἐτι μικρὸν μεθ'
 the him. Obhile children, yet a little with
 ἐμοῦ εἰμι. Ζητήσετε με· καὶ καθὼς εἶπον τοῖς
 I am. You will seek me, and as I said to the
 Ἰουδαίοις· Ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ
 Jews. That where I go, you not

clining on the bosom of
 JESUS; one of his DISCI-
 PLES, whom * Jesus loved.
²⁴ To him, therefore,
 Simon Peter nods, * and
 says to him, "Inquire who
 it is of whom he is speak-
 ing."
²⁵ And he, * leaning back
 on the BREAST of JESUS,
 says to him, "Lord, who is
 it?"
²⁶ * Then JESUS an-
 swers, "He it is, * for whom
 I shall dip a LITTLE PIECE
 and give it to him." Then
 having dipped the LITTLE
 PIECE, he took and gave it
 to * Judas, the son of Simon
 Iscariot.
²⁷ * And after the LIT-
 TLE PIECE, then the AD-
 VERSARY entered into him.
 * Jesus, therefore, says to
 him "What thou doest, do
 quickly."
²⁸ No one of THOSE RE-
 CLINING knew for what he
 said this to him.
²⁹ For some thought,
 seeing * that * Judas had
 the BOX, That * Jesus said
 to him, "Buy what things
 we need for the FEAST;"
 or, that he should give
 something to the poor.
³⁰ He, therefore, hav-
 ing taken the LITTLE
 PIECE, immediately went
 out. And it was Night.
³¹ When, therefore, he
 went out, * Jesus says,
 * "Just now was the SON
 of MAN glorified, and * GOD
 was glorified by him."
³² * [If GOD be glorif-
 ied by him,] GOD will also
 glorify him by himself, and
 he will immediately glorify
 him.
³³ My Children, yet a
 little while I am with you.
 You will seek me, and * I
 said to the JEWS, 'That
 where I am going, you

* Vatican MANUSCRIPT.—²³ Jesus. ²⁴ and says to him. "Inquire who it is of whom.
²⁵ * leaning back on the breast of Jesus. ²⁶ Then Jesus. ²⁷ for whom I shall
 * LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and
 * to * Judas. ²⁸ now—only. ²⁹ Judas. ³⁰ Jesus says to him.
 * Jesus. ³¹ If God be glorified by him.—only.
 * 21 John xiv. 28; xx. 2; xxi. 7. 24. 26. * 27 Luke xiii. 31; John vi. 70. * 28 John
 xiv. 28. * 29 John xiv. 28. * 30 John xiv. 28, 1 Pet. iv. 11. * 31 John xvii.
 1-4. * 32 John vi. 26. 1 Tim. 21

δυνασθε ελθειν· και υμιν λεγω αρτι. ²⁴ Εγ-
are able to come, even to you I say now. A com-
μην και την διδωμι υμιν, ινα αγαπατε αλλη-
mandment new I give to you, that you may love each
λους· καθως ηγαπησα υμας, ινα και υμεις
other; as I loved you, that also you
αγαπατε αλλήλους. ²⁵ Εν τούτῳ γνωσονται
might love each other. By this will know
πάντες, ὅτι ἐμοὶ μαθηταὶ ἔστε, εἰς ἀγάπην
all, that to me disciples you are, if love.
ἐχῆτε ἐν ἀλλήλοις. ²⁶ Λεγει αὐτῷ Σίμων Πε-
you have in each other. Says to him Simon Pe-
τρος· Κυριε, που ὑπάγεις; Ἀπεκριθὶ * [αὐτῷ] ὁ
ter, O lord, where goest thou? Answered (him) the
Ἰησοῦς· Ὃπου ὑπάγω, οὐ δύνασαι μοι νυν ἀκο-
Jesus, Where I go, not thou art able me now to
λουθῆσαι· ὕστερον δε ἀκολουθήσεις * [μοι].
follow; afterwards but thou shalt follow (me.)
²⁷ Λεγει αὐτῷ Πέτρος· Κυριε, διὰτι οὐ δύναμαι
Says to him Peter, O lord, why not I am able
σοι ἀκολουθῆσαι αρτι; τὴν ψυχὴν μου ὕπερ
thee to follow now? the life of me in behalf
σου θήσω. ²⁸ Ἀπεκριθὶ αὐτῷ ὁ Ἰησοῦς· Τὴν
of thee I will lay down. Answered him the Jesus, The
ψυχὴν σου ὕπερ ἐμοῦ θήσεις; Ἀμνηστὴν λεγω
life of thee in behalf of me wilt thou lay down? Indeed indeed I say
σοι οὐ μὴ ἀλεκτὰρ φωνήσῃ, ἕως οὐ ἀπαρνησῇ
to thee not a cock will crow, till not thou wilt deny
με τρις.
me thrice.

ΚΕΦ. 13. 14.

¹ Μὴ ταρασσέσθε· ὁμοῦν ἡ καρδία πιστεύετε
Not let be troubled of you the heart; believe you
εἰς τὸν θεόν, καὶ εἰς ἐμε πιστεύετε. ² Εν τῇ
into the God, and into me believe you. In the
οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δε
house of the father of me dwellings many are; if but
μὴ, εἶπον ἅν ὑμῖν. Πορευομαι ἐτοιμασας
not, I would have told you. I am going to prepare
τόπον ὑμῖν· ³ καὶ εἰς πορευθῶ, καὶ ἐτοιμασῶ
a place for you; and if I should go, and should pre-
ὑμῖν τόπον, πάλιν ἐρχομαι, καὶ παραλήψομαι
for you a place, again I am coming, and will receive
ὑμας πρὸς ἐμαυτὸν· ινα ὅπου εἰμι ἐγώ, καὶ
you to myself; so that where am I, also
ὑμεῖς ᾔητε. ⁴ Καὶ ὅπου ἐγώ ὑπάγω οἰδατε,
you may be. And where I am going you know.
* [καὶ] τὴν ὁδὸν † οἰδατε. ⁵ Λεγει αὐτῷ Θω-
[and] the way you know. Says to him Tho-
μας· Κυριε, οὐκ οἶδαμεν που ὑπάγεις; * [καὶ]
mas, O lord, not we know where thou art going? [and]

cannot come; I now also say to you.

³⁴ A new Commend-
ment I give to you, that you love each other, as I loved you, that you also should love each other.

³⁵ By this, all know that you are My Disciples, if you have love for each other.

³⁶ Simon Peter says to him, "Lord, whither art thou going?" Jesus answered, "Where I am going, thou cannot now follow me, but thou shalt follow afterwards."

³⁷ Peter says to him, "Lord, why cannot I follow thee now? I will lay down my life in behalf of thee."

³⁸ Jesus answers him, "Wilt thou lay down thy life in my behalf? Indeed, I assure thee, the Cock will not crow till thou wilt disown me thrice."

CHAPTER XIV

¹ Let not your heart be troubled; believe in God, and believe into Me.

² In my father's house are many dwellings; but if not, I would have told you; Because I am going to prepare a Place for you.

³ And if I go and prepare a Place for you, I will come again, and will receive you to myself; so that where I am, ye may be.

⁴ And where I am gone you know the way.

⁵ Thomas says to him, "Lord, we know not where thou art going; how do we know the way?"

* VATICAN MANUSCRIPT.—36. Jesus. Jesus answered. 2. you; Because I. we know the way.

36. him—omit. 4. and—omit.

36. me—omit. 5. and—omit. I love it.

† 34. See Note on Matt. xvi. 24. † 4. Tischendorf omits the second part of the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

‡ 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; 11: 20; 17: 21. ‡ 35. 1 John ii. 5; iv. 20. ‡ 36. John xii. 18; 1 Pet. i. 10; Matt. xvi. 26—28; Mark xiv. 29—31; Luke xii. 23, 24. ‡ 1. ver. 27. ‡ 1. ver. 17.

οὐ δύναμεθα τὴν ὁδὸν εἶδεναι; ⁶ Λέγει αὐτῷ ὁ
 we are able the way to know? Says to him the
 ἵησους· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀληθεία, καὶ ἡ
 Jesus, am the way, and the truth, and the
 καὶ οὐδεὶς ἐρχεται πρὸς τὸν πατέρα, εἰ μὴ δι'
 no one comes to the father, if not through
 μου. ⁷ Εἰ γινώσκετε με, καὶ τὸν πατέρα μου
 me. If you had known me, also the father of me
 γινώσκετε αὐτὸν· ⁸ [καὶ] ἀπ' ἄρτι γινώσκετε
 you would have known him; [and] from now you know
 αὐτόν, καὶ ἑώρακατε αὐτόν. ⁹ Λέγει αὐτῷ
 him, and have seen him. Says to him
 Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ
 Philip, O Lord, show to us the father, and
 ἰκανοὶ ἴσμεν. ¹⁰ Λέγει αὐτῷ ὁ Ἰησοῦς· Τόσοντον
 is enough for us. Says to him the Jesus; So long
 χρόνον μεθ' ὧμων εἰμι, καὶ οὐκ ἐγνώκας με,
 a time with you am I, and not knowest thou me,
 Φίλιππος· Ὁ ἑώρακός ἐμε, ἑώρακε τὸν πατέρα·
 Philip, He having seen me, has seen the father;
 [καὶ] πῶς σὺ λέγεις· Δείξον ἡμῖν τὸν πατέρα;
 [and] how thou sayest; Show to us the father?

¹¹ Οὐ πιστεύετε, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ
 Not believe ye, that I in the father, and the
 πατὴρ ἐν ἐμοὶ ἐστι; Τα ῥήματα ἃ ἐγὼ λαλῶ
 father in me is? The words which I speak
 ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν
 you, from myself, not I speak; the but father, he is
 ἐμὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. ¹² Πιστεύετε
 me abiding, he does the works. You believe

μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί,
 me, because I in the father, and the father in me,
 εἰδεκὼν, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.
 if not, on account of the works themselves believe me.

¹³ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ,
 Indeed indeed I speak to you, he believing into me,
 τὰ ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος ποιήσει, καὶ
 the works which I do, also he shall do, and
 μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν
 greater of these shall be do; because I to the
 πατέρα μου πορεύομαι, ¹⁴ καὶ ὁ, τί αὐ αἰτήση·
 father of me am going, and what, anything you may ask

ἐν τῷ ὀνόματι μου, τούτο ποιήσω· ἵνα
 in the name of me, this I will do; that
 δεῖσθῃ ὁ πατὴρ ἐν τῷ υἱῷ. ¹⁵ Ἐὰν τι αἰτή-
 may be glorified the father in the son. If anything you
 ἴτε ἐν τῷ ὀνόματι μου, ἐγὼ ποιήσω. ¹⁶ Ἐὰν
 ask in the name of me, I will do. If

ἐκτενέτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε·
 love me, the commandments the mine keep you;
 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον
 and I will ask the father, and another

ὁ Ἰησοῦς says to him,
 "I am the way, and
 the truth, and the
 life. No one comes to
 the father, except by
 me."

7 If you had known me,
 you would have known my
 father; and from this
 time you know him, and
 have seen him."

8 Philip says to him,
 "Lord, show us the fa-
 ther, and it is enough for
 us."

9 Jesus says to him,
 "So long a Time am I with
 you, and dost thou not
 know me, Philip? He
 having seen me has seen
 the father; how sayest
 thou, Show us the fa-
 ther?"

10 Dost thou not believe
 That I am in the father,
 and the father is in me?
 The words which I speak
 to you, I speak not from
 myself; and that father
 abiding in me, he does
 the works."

11 Believe me, because
 I am in the father, and
 the father in me; but if
 not, on account of his
 works believe me.

12 I indeed, I assure
 you, he believing into
 me, the works which I
 do shall he do also; and
 greater than these shall
 he do, Because I am
 going to the father;

13 and whatever you
 may ask in my name, this
 I will do; so that the fa-
 ther may be glorified in
 the son.

14 If you ask anything
 in my name, this I will do.
 15 If you love me, you
 will keep my command-
 ments;
 16 and I will ask the
 father, and he will give

* Vatican Manuscript.—7. and—omit. 9. and—omit. 10. dwells in me, does
 to me, 12. the father. 14. ask me anything in my name, this I will do.
 15. you will keep.
 14. Heb. ix. 6. 1. John i. 17; viii. 23. 2. John i. 4; xi. 23. 3. John v.
 17; vi. 16; viii. 23; xii. 42. 4. Matt. xxi. 21; Mark xvi. 17; Luke x. 17. 5. Matt.
 23; xxi. 23; Mark xi. 24; Luke xi. 20; John xv. 7, 10; xvi. 23, 24; James i. 5; 1 John iii.
 21, 24. 6. 1b. ver. 21, 23; xv. 10, 14; 1 John v. 2. 7. 13. John xv. 20; xvi. 7;
 Rom. viii. 26, 27.

παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν
helper he will give to you, that he may abide with you
 εἰς τὸν αἰῶνα· ἵ το πνεῦμα τῆς ἀληθείας, ὃ ὁ
into the age; the spirit of the truth, which the
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,
world not is able to receive, because not it beholds it,
 οὐδὲ γινώσκει αὐτό· ὑμεῖς [δέ] γινώσκετε αὐτό,
nor knows it; you [but] know it,
 ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἐσται.
because with you it abides, and in you it will be.
 18 Οὐκ ἀφῆσθ' ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς
Not I will leave you orphans; I am coming to
 ὑμᾶς. 19 Ἐτι μικρόν, καὶ ὁ κόσμος με οὐκ ἐτι
you. Yet a little, and the world me no more
 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτε με· ὅτι ἐγὼ ζῶ, καὶ
beholds; you but behold me; because I live, also
 ὑμεῖς ζήσεσθε. 20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε
you shall live. In that the day shall know
 ὑμῖν, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν
you, because I in the father of me, and you in
 ἐμοί, καὶ ἐν ὑμῖν. 21 Ὁ ἐχὼν τὰς ἐντολάς
me, and I in you. He having the commandments
 μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν
of me, and keeping them, that is he loving
 με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ
me; he and loving me, shall be loved by the
 πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
father of me; and I will love him, and
 ἐμφανίσω αὐτῷ ἑαυτόν.
will manifest to him myself.
 22 Λέγει αὐτῷ Ἰουδᾶς (οὐκ ὁ Ἰσκαριώτης)
Says to him Judas (not the Iscariot;)
 Κύριε, καὶ τί γεγονός, ὅτι ἔμην μέλλεις ἐμφα-
Lord, and how has it happened, that to us thou art about to mani-
 νιζεῖν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη
thyself; and not to the world? Answered
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐὰν τις ἀγαπᾷ με,
Jesus and said to him; If anyone love me,
 τὸν λόγον μου τηρήσει· καὶ ὁ πατὴρ μου
the word of me he will keep; and the father of me
 ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα,
will love him, and to him we will come,
 καὶ μονήν παρ' αὐτοῦ ποιήσομεν. 24 Ὁ μὴ
and abiding with him we will make. He not
 ἀγαπᾷν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
loving me, the words of me not will keep; and the
 λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ
word which you hear, not is mine, but of the
 πέμψαντος με πατρὸς. 25 Ταῦτα λελάληκα
sending me father. These things I have spoken
 ὑμῖν, παρ' ὑμῖν μένων· 26 ὁ δὲ παράκλητος, τὸ
to you, with you abiding; the but helper, the
 πνεῦμα τοῦ ἁγίου, ὃ πέμψει ὁ πατὴρ ἐν τῷ
spirit the holy, which will send the father in the

you Another Helper, that
 he may be with you to
 the age;
 the spirit of truth
 which the world cannot
 receive, because it be-
 holds it not, nor knows it; but
 you know it; because it
 abides with you; and it will
 be in you.
 18 I will not leave you
 Orphans; I am coming to
 you.
 19 Yet a little while
 and the world be-
 holds me no more; but you be-
 hold me; because I live, and
 you also shall live.
 20 In that day you
 shall know that I am in
 my father, and the
 father is in me.
 21 He who has my
 commandments, and
 loves them, that is he
 who loves me; and he
 who loves me shall be
 loved by my father, and
 I will love him, and
 manifest myself to him.
 22 Judas says to him
 (not the Iscariot),
 Lord, what art thou about to man-
 ifest thyself to us, and not to
 the world?
 23 Jesus answered and
 said to him; If any one
 love me, he will observe
 my word; and my fa-
 ther will love him; and
 we will come to him, and
 make an abode with him.
 24 He who loves me
 not, observes not my
 words; and the words
 which I bear witness of
 but that of the Father
 who sent me.
 25 These things I have
 spoken to you, while I
 abide with you.
 26 But the Helper,
 the Holy Spirit, whom
 the Father will send in
 my name, shall

* VATICAN MANUSCRIPT.—16. be with you.

17. but—and.

17. is in you.

† 17. John xv. 26. xvi. 13; 1 John iv. 6. † 17. 1 Cor. ii. 14. † 18. 1 Cor. x. 21.
 † 21. ver. 15, 23; 1 John ii. 8; v. 2. † 22. 1 John ii. 24; Rev. ii. 20. † 24. ver. 20.
 John v. 12, 23; vi. 10; viii. 23; xii. 40. † 26. ver. 16; Luke xiv. 40; John xv. 26; vi.
 † 26. John ii. 22; xii. 16; xvi. 13; 1 John ii. 20, 27.

ὀνιματι μου, εκεινος υμας διδαξει παντα, και
name of me, that you will teach all things, and
υπεναντι υμας παντα α ειπον υμιν.
will remind you all things which I said you.

¶ Ειρηνην αφημι υμιν, ειρηνην την εμην
Peace I leave to you, peace the mine

διδωμι υμιν· ου καθως ο κοσμος διδωσιν, εγω
I give to you; not as the world gives,

διδωμι υμιν. Μη ταρασσεισθε υμων η καρδια
give to you. Not let be troubled of you the heart

μηδε δειλιατω. ¶ Ηκουσατε, οτι εγω ειπον
nor let it be afraid. You heard, that I said

ιμιν· Ιπαγω, και ερχομαι προς υμας. Ει
to you; I am going away, and I am coming to you. If

ηγαπατε με, εχαρηντε αν, οτι πορευομαι προς
you loved me, you would rejoice, that I am going to

τον πατερα· οτι ο πατηρ μου μειζων μου εστι.
the father, because the father of me greater of me is.

¶ Και νυν ειρηκα υμιν πριν γενεσθαι, ινα οταν
And now I have told you before it happens, so that when

γινηται, πιστευσητε. ¶ Ουκετι πολλα λαλησω
it happens, you may believe. No more much I will speak

μεθ υμων. Ερχεται γαρ ο του κοσμου αρχων,
with you. Is coming for he of the world ruling,

και εν εμοι ουκ εχει ουδεν. ¶ Αλλ' ινα γνη
and in me not has nothing. But that may know

ο κοσμος, οτι αγαπω τον πατερα, και καθως
the world, that I love the father, and as

εντειλατο μοι ο πατηρ, οτως ποιω·
commanded me the father, so I do;

εγαιρεσθε, αγωνεν εντευθεν. ΚΕΦ. ιε'. 15.
arise you, let us go from this place.

¶ Εγω εμι η αμπελος η αληθινη, και ο πατηρ μου
I am the vine the true, and the father of me

ο γειργος εστι. ¶ Παν κλημα εν εμοι μη
the vine-dresser is. Every branch in me not

φερει καρπον, αφιρει αυτο· και παν το καρπον
bearing fruit, he takes away it; and every one the fruit

φερει, καθαιρει αυτο, ινα πλειονα καρπον φερη.
bearing, he diminishes it, that more fruit it may bear.

¶ Ηδη υμεις καθαροι εστε, δια τον λογον, δι
Already you clean are, through the word, which

λελαληκα υμιν. ¶ Μεινате εν εμοι, και γω εν
I have spoken to you. Abide you in me, and I in

υμιν. Καθως το κλημα ου δυναται καρπον
you. As the branch not is able fruit

φερει αφ' εαυτου, εαν μη μεινη εν τρ αμπελω·
bearing from itself, if not it may abide in the vine;

οιτως ουδε υμεις, εαν μη εν εμοι μεινητε.
so neither you, if not in me you abide.

¶ Εγω εμι η αμπελος, υμεις τα κληματα. ¶ Ο
I am the vine, you the branches. He

You all things, and remind you of all things which I said to you.

27 Peace * I leave to you; MY Peace I give to you; not as the WORLD gives, do I give to you. Let not Your HEART be troubled, nor let it be afraid.

28 You heard That I said to you, I am going away and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because I my FATHER is greater than I.

29 And now I have told you before it occurs, so that when it occurs, you may believe.

30 I will not speak much more with you; † for the † RULER of the WORLD is coming, and has nothing in me.

31 But that the WORLD may know That I love the FATHER, and that as † the FATHER commanded me, even so I do; arise, let us go hence.

CHAPTER XV.

1 I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

2 Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear More Fruit.

3 † You are already clean through the word which I have spoken to you.

4 † Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

5 I am the VINE, you are the BRANCHES. He

* VULGATE MANUSCRIPT.—27. I leave.

† Some say the ruler of the world means Satan; some, the Roman government; others, Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ speaks of himself; (as he does in chap. xii. 30, and xvi. 11.) not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world as I love the Father, and do as he commanded me."

† St. John v. 18; x. 30; Phil. ii. 8. † St. John xii. 30; xvi. 11. † St. John x. 18; Heb. v. 8. † St. John xiii. 10; xvii. 17; Eph. v. 20; 1 Pet. i. 22. † 4 Col. i. 1; John ii. 4.

μενων εν εμοι, κγω εν αυτω, οβτος φερει καρ-
abiding in me, and I in him, this bears fruit
πον πολυν· οτι χωρις εμου ου δυνασθε ποιειν
much; because apart from me not you are able to do

ουδεν. ⁶ Εαν μη τις μεινῃ εν εμοι, εβληθη
nothing. If not any one may abide in me, he is cast
εξω, ως το κλημα, και εξηρανθη· και συναγου-
out, like the branch, and is withered; and they gather
σιν αυτα, και εις πυρ βαλλουσι, και καietai.
them, and into a fire they cast, and it is burned.

⁷ Εαν μεινητε εν εμοι και τα ρηματα μου εν
If you abide in me and the words of me in
υμιν μεινῃ, ο εαν θελητε † αιτησεσθαι, και
you may abide, whatever you may wish you shall ask, and
γενησεται υμιν. ⁸ Εν τωτῳ εδοξασθη ο πατηρ
it shall be for you. In this was glorified the father

μου, ινα καρπον πολυν φεριτε, και γενησεσθε
of me, that fruit much you might bear, and you shall be
εμοι μαθηται. ⁹ Καθως ηγαπησε με ο πατηρ,
to me disciples. As loved me the father,

κγω ηγαπησα υμας· μεινατε εν τῃ αγαπῃ τῃ
and I loved you, abide you in the love that
εμῃ. ¹⁰ Εαν τας εντολας μου τηρησητε, με-
mine. If the commandments of me you may keep, you

νειτε εν τῃ αγαπῃ μου· καθως εγω τας εντολας
will abide in the love of me; as I the commandments
του πατρος μου τηρηκα, και μενω αυτου εν
of the father of me have kept, and abide of him in
τῃ αγαπῃ.
the love.

¹¹ Ταυτα λελαληκα υμιν, ινα η χαρα η εμῃ εν
These things I have spoken to you, that the joy the mine in
υμιν μεινῃ, και η χαρα υμων πληρωθῃ. ¹² Αυτη
you may abide, and the joy of you may be full. This

εστιν η εντολη η εμῃ, ινα αγαπατε αλληλους,
is the commandment the mine, that you love each other,
καθως ηγαπησα υμας. ¹³ Μειζονα ταυτης
as I loved you. Greater of this

αγαπην ουδεις εχει, ινα τις την ψυχην α̅του
love no one has, that any one the life of himself
θη̅ ὑπερ των φιλων α̅του. ¹⁴ † υ̅μεις
may lay down in behalf of the friends of himself. You

φίλοι μου εστε, εαν ποιητε οσα εγω̅ εντελ-
friends of me are, if you may do what things I com-
λωμαι υμιν. ¹⁵ Ουκειτι υμας λεγω̅ δουλους·
mand you. No more you I call slaves;

οτι ο̅ δουλος ουκ οιδε τι̅ ποιει̅ αυτου̅ ο̅ κυριας·
because the slave not know what does of him the lord;
υμας δε̅ ειρηκα̅ φιλους, οτι̅ παντα̅ α̅ ηκουσα̅
you but I have called friends, because all things which I heard

παρα του πατρος μου,̅ εγνωρισα̅ υμιν. ¹⁶ Ουχ
from the father of me, I made known to you. Not
υ̅μεις με̅ εξελεξασθε,̅ αλλ'̅ εγω̅ εξελεξαμην̅
you me did choose, but I chose

who abides in me, and I in him, he bears much fruit; Because apart from me you can do nothing.

⁶ If any one abide not in me, he is cast out like the branch, and is withered, and such are gathered and cast into a fire, and are burned.

⁷ † If you abide in me, and my words abide in you, ask whatever you wish, and it shall be given you.

⁸ In this is my father glorified, that you bear much fruit, and you shall be My Disciples.

⁹ As the father loved me, and I loved you, abide in my love.

¹⁰ † If you observe my commandments, you shall abide in my love; as I have observed the father's commandments, and abide in His love.

¹¹ These things I have spoken to you, that my joy may be in you, and your joy may be completed.

¹² † This is my commandment, That you love each other, as I loved you.

¹³ † No one has greater love than this, that one should lay down his life in behalf of his friends.

¹⁴ † You are my friends, if you do what things I command you.

¹⁵ No more I call you servants; Because the servant knows not what his master does; but I have called you Friends, Because all things which I heard from my father I made known to you.

¹⁶ You did not choose Me, but I chose you, and

* VATICAN MANUSCRIPT.—10. the FATHER'S.

11. began you.

† 7. Griesbach favors the reading, *aiterousathe* instead of *aiterousathe*; which is adopted by Lachmann and Tischendorf.

† 8. Phil. i. 11; iv. 13. † 7. ver. 10; John xiv. 13, 14; xvi. 23. † 8. Matt. v. 16; Phil. i. 11. † 10. John xiv. 15, 21, 23. † 11. John xvi. 24; xvii. 13; 1 John i. 4. † 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 11; iv. 21. † 13. John x. 11, 12; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 16. † 14. John xiv. 16, 23; Matt. xii. 50.

ὁμας, καὶ ἐθήκα ὁμας, ἵνα ὁμας ὕπαγητε καὶ
you, and appointed you, that you might go and
καρπὸν φέρετε, καὶ ὁ καρπὸς ὁμας μένη· ἵνα
fruit might bear, and the fruit of you might abide; so that
ὁ, τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι
whatsoever you may ask the father in the name
μου, δὲν ὁμιν.
of me, he may give to you.

17 Ταῦτα ἐντελλομαι ὁμιν, ἵνα ἀγαπᾶτε
These things I command you, that you may love
ἀλλήλους. 18 Εἰ ὁ κόσμος ὁμας μισεῖ, γένωσ-
each other. If the world you hates, you
κετε, ὅτι ἐμε πρῶτον ὁμιν μεμισήκεν. 19 Εἰ
hate, that me before you it has hated. If

ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφι-
of the world you were, the world would the own like
λει· ὅτι δε ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλ' ἐγώ
because but of the world not you are, but I

ἐξελέξαμην ὁμας ἐκ τοῦ κόσμου, διὰ τούτο
chose you out of the world, on account of this
μισεῖ ὁμας ὁ κόσμος. 20 Μνημονεύετε τῶν
hates you the world. Remember you the

λογῶν, οἳ ἐγὼ εἶπον ὁμιν· Οὐκ ἐστὶ δὸς
word, of which I said to you: Not is a more
μεῖζον τοῦ κυρίου αὐτοῦ. Εἰ ἐμε ἐδίωξαν, καὶ
greater of the lord of himself. If me they persecuted, also
ὁμας διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν,
you they will persecute; if the word of me they kept,

καὶ τὸν ὁμυερον τηρήσουσιν. 21 Ἀλλὰ ταῦτα
also the yours they will keep. But these things
ταῦτα ποιήσουσιν ὁμιν διὰ τὸ ὄνομα μου,
all they will do to you on account of the name of me,
ὅτι οὐκ οἶδασιν τὸν πεμψάντα με. 22 Εἰ μὴ
because not they know him sending me. If not

ἤθων καὶ ἐλάλησα αὐτοῖς, ἁμαρτιαν οὐκ εἶχον·
I had come and spoken to them, sin not they had,
οὐδὲ προφασίαν οὐκ εἶχον περὶ τῆς ἁμαρτίας
nor had an excuse not they have about the sin

αὐτῶν. 23 Ὁ ἐμε μισῶν, καὶ τὸν πατέρα μου
of them, He me hating, also the father of me
μισεῖ. 24 Εἰ τὰ ἐργα, μὴ ἐποίησα ἐν αὐτοῖς, ὅ
have. If the works, not I had done among them, which

οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτιαν οὐκ εἶχον·
no one other has done, sin not they had,
οὐδὲ καὶ ὀφρακασί, καὶ μεμισήκασι καὶ ἐμε
nor but even they have seen, and have hated both me

καὶ τὸν πατέρα μου. 25 Ἀλλ', ἵνα πληρωθῇ ὁ
and the father of me. But, that may be fulfilled the
λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν "Ὅτι
word the having been written in the law of them; "That

ἐμισήσαν με ὄψεαν."
they hated me without cause."

26 Ὅταν δὲ ἔλθῃ ὁ παρακλήτος, ὃν ἐγὼ
When he may come the helper, whom I
πέμψω ὁμιν παρὰ τοῦ πατρὸς, (τὸ πνεῦμα τῆς
will send to you from the father, (the spirit of the

appointed you, that you may go and bear Fruit, and that your FRUIT may abide; so that whatever * you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 † If the WORLD hate You, you know That it has hated Me before you.

19 † If you were of the WORLD, the WORLD would love its own; but Because you are not of the WORLD, but I chose you out of the WORLD, on this account the WORLD hates you.

20 Remember the WORD which I said to you, † 'A SIN is not greater than has blasted.' If they persecuted Me, they will also persecute You; if they observed my WORD they will also observe YOURS.

21 But † all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 HE who HATES Me, hates my FATHER also.

24 If I had not done among them † the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT WORD which was WRITTEN in their LAW, † 'They hated * me without cause.'

26 † But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT OF

* VATICAN MANUSCRIPT.—16. you ask.

† 19. 1 John III. 1, 12. 119. John IV. 8; XVII. 14. 120. Matt. x. 24; Luke VI. 40; 140. xii. 16. 121. Matt. x. 23; xiv. 9; John xvi. 3. 124. John III. 9; vii. 21; 122. 123. Rom. xxiv. 12. 126. Luke xxiv. 40; John xiv. 17, 26; xvi. 7, 13; Acts II. 32.

αληθείας, ὃ παρα τοῦ πατρὸς ἐκπορεύεται.)
truth, which from the father shall come out.)

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. Ὡ καὶ ὑμεῖς δε
that will testify concerning me. Also you and

μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ εἴστε.
shall testify, because from a beginning with me you are.

ΚΕΦ. 15. 10. ¹ Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ
These things I have spoken to you, that not

σκανδαλισθῆτε. ² Ἀποσυναγωγούς ποιήσουσιν
you may be ensnared. From synagogues they will put

ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνῃς
you; but comes an hour, that every one the killing

ὑμᾶς, δοξῇ λατρεῖαν προσφέρειν τῷ θεῷ.
you, may think a service to offer to the God.

³ Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἐγνώσαν τὸν
And these things they will do, because not they know the

πατέρα, οὐδὲ ἐμὲ. ⁴ Ἀλλὰ ταῦτα λελάληκα
father, nor me. But these things I have spoken

ὑμῖν, ἵνα ὅταν ἐλθῇ ἡ ὥρα, μνημονεύητε
to you, that when may come the hour, you may remember

αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν εἶ
them, that I said to you These things but to you from

ἀρχῆς οὐκ εἶπον, ὅτι μετ' ὑμῶν ἤμην. ⁵ Νῦν
a beginning not I said, because with you I was. Now

δὲ ὑπάγω πρὸς τὸν πατέρα μου, καὶ οὐδεὶς ἐξ
but I go to him having sent me, and no one of

ὑμῶν ἐρωτᾷ με· Πού ὑπάγεις; ⁶ Ἀλλ' ὅτι
you asks me; Where goest thou? But because

ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπληρώκεν
these things I have spoken to you, the sorrow has filled

ὑμῶν τὴν καρδίαν. ⁷ Ἀλλ' ἐγὼ τὴν ἀληθειαν
of you the heart. But the truth

λεγὼ ὑμῖν· συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπελθῶ.
say to you; It is better for you, that I should go away.

Εὰν γὰρ μὴ ἀπελθῶ, ὁ παρακλητὸς οὐκ ἐλευ-
If for not I should go away, the helper not will

σεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν
come to you; If but I go, I will send him

πρὸς ὑμᾶς. ⁸ Καὶ ἐλθὼν ἐκεῖνος ἐλεγεῖ τὸν
to you. And having come he will convict the

κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης,
world concerning sin, and concerning righteousness,

καὶ περὶ κρίσεως. ⁹ Περὶ ἁμαρτίας μὲν, ὅτι
and concerning Judgment; Concerning sin indeed, because

οὐ πιστεύουσιν εἰς ἐμὲ· ¹⁰ περὶ δικαιοσύνης δὲ,
not they believe into me; concerning righteousness but,

ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι
because to the father of me I go away, and no more

θεωρεῖτε με· ¹¹ περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν
you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, &c. will testify of me.

27 And ye also will testify. Because you are with me from the Beginning.

CHAPTER XVI.

1 These things I have spoken to you, that you may not be ensnared.

2 ¶ They will expel you from the synagogues; but an Hour is coming, when EVERY ONE who KILLS you will think to offer Service to God.

3 And these things they will do Because they know not the FATHER, nor me.

4 But These things I have spoken to you, so that when their RÖCK comes you may remember them. That I told you. And these things I said not to you from the Beginning. Because I was with you.

5 And now I am going away to HIM who SENDS me, and no one of you asks me, 'Where art thou going?'

6 But Because I have said These things to you, SORROW has filled your HEART.

7 But I tell you the TRUTH; It is better for you That I should go away, for if I go not away, the HELPER will not come to you; but if I go I will send him to you.

8 And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

9 concerning Sin, indeed. Because they believe not into me;

10 but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

11 and concerning Judgment,

* VATICAN MANUSCRIPT.—4. their hour.

† 27. Luke xiv. 48; Acts i. 6, 21, 22; ii. 32; iii. 15; iv. 20, 25; v. 33; x. 39; xiii. 31; 1 Pet. v. 1; 2 Pet. i. 10. ‡ 2. John ix. 22, 24; xii. 43; viii. 1; ix. 1; xxi. 9—11. § 2. John xv. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13. ¶ 5. ver. 10, 16; John vii. 33; xiii. 3; xiv. 20. † 7. John vii. 30; xiv. 10, 20; xv. 26.

του κόσμου τούτου κερκται. ¹² Ετι πολλά έχω
of the world this has been judged. Yet many things I have
λεγειν ὑμιν, ἀλλ' οὐ δύνασθε βαστάζειν αὐτί.
to you, but not you are able to bear now.
¹³ Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς
When but may come he, the spirit of the
ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλη-
truth, he will lead you into all the truth.
θειαν. Οὐ γὰρ ληλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀν-
Not for he will speak from himself, but whatever
ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ
he may hear, he will speak, and that things coming he will declare
ὑμῖν. ¹⁴ Ἐκεῖνος ἐμε δαξάσει, ὅτι ἐκ τοῦ σπέρματος
to you. He me will glorify, because out of the mine
λῆφεται, καὶ ἀναγγελεῖ ὑμῖν. ¹⁵ Πάντα ὅσα
he will take, and will declare to you. All things what
ἔχει ὁ πατήρ, ἐμε ἐστὶ. Διὰ τοῦτο εἶπον, ὅτι
has the Father, mine is. On account of this I said, that
ἐκ τοῦ σπέρματος λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.
out of the mine he takes, and declares to you.
¹⁶ Μικρὸν, καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρὸν,
A little while, and not you see me; and again a little while,
καὶ σφρασε με, * [ὅτι ὑπάγω πρὸς τὸν πατέρα.]
and you shall see me, [because I am going to the Father.]
¹⁷ Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς
said then of the disciples of him to
ἀλλήλους· Τί ἐστὶ τούτο ὃ λέγει ἡμῖν· Μικρὸν,
each other; What is this which he says to us; A little while,
καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρὸν, καὶ
and not you see me; and again a little while, and
σφρασε με· καὶ· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν
you shall see me; and; Because I am going to the
πατέρα; ¹⁸ Ἐλέγον οὖν· Τούτο τί ἐστὶν ὃ
Father? They said therefore; This what is which
λέγει, τὸ μικρὸν; Οὐκ οἶδαμεν * [τί λαλεῖ.]
he says, the little while? Not we know [what he says.]
¹⁹ Ἔγνω ὁ Ἰησοῦς, ὅτι ᾔθελον αὐτὸν ἐρωτᾶν,
Knew the Jesus, that they wished him to ask,
καὶ εἶπεν αὐτοῖς· Περὶ τούτου (ἡτεῖτε με)
and said to them; Concerning this I inquire you with
ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτε
each other, because I said; A little while, and not you see
με· καὶ πάλιν μικρὸν, καὶ σφρασε με; ²⁰ Ἀμην
me, and again a little while, and you shall see me? Indeed
ἀμὲν λέγω ὑμῖν, ὅτι κλαυσετέ καὶ θρηνησετέ
Indeed I say to you, that will weep and will lament
ὑμεῖς, ὃ δὲ κόσμος χαρησεται· ὑμεῖς * [δε]
you, the but world will rejoice; you [and]
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
will be sorrowful, but the sorrow of you into joy
γινώσκειται. ²¹ Ἡ γυνὴ ὅταν τικτῇ, λύπην ἔχει,
will become. The woman when she may bear, sorrow has,

ment, Because the ruler of this world has been judged.

¹² I have yet Many things to tell you, but you cannot bear them now.

¹³ But when he may come, the spirit of truth, he will lead you into all the truth; for he will not speak from himself; he will speak whatever he may hear; and declare to you the coming things.

¹⁴ He will glorify Me; Because he will take of Mine, and declare to you.

¹⁵ All things that the Father has are mine; on account of this I said, That out of Mine he takes, and will declare to you.

¹⁶ A little while, and you see me no more, and again a little while, and you will see me.

¹⁷ Then some of his disciples said to each other, "What is this he is saying to us, 'A little while, and you will see me not; and again a little while, and you will see me;' and, 'Because I am going to the Father!'"

¹⁸ They said, therefore, "What is this that he is saying, 'A little while?' We know not."

¹⁹ Jesus knew That they wished to ask him, and said to them, "Do you inquire one with another concerning this, Because I said, 'A little while, and you see me not, and again a little while, and you will see me?'"

²⁰ Indeed, I assure you, That you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow shall become Joy.

²¹ The woman when she is in labor has Sorrow,

* VATICAN MANUSCRIPT.—12. all the truth.
13. little while. 14. what he says—omit. 15. Jesus.

16. no more. 17. Because I am
18. what he says—omit. 19. Jesus.

† 11. See Note on chap. xiv. 20.

12. Mark iv. 23; 1 Cor. xiii. 2; Heb. v. 12. 13. John xiv. 17, 26; xv. 26; 1 John ii. 12, 17. 14. Matt. xii. 27; John iii. 34; xiii. 2; xvii. 10. 15. var. 10; John vii. 40. x. 1; 25; xiv. 19. 16. Isa. xlvii. 17.

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησῇ
because has come the hour of her: when but she may have borne
το παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως,
the child, no more she remembers of the distress,
διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
on account of the joy, that was born a man into
τὸν κόσμον. ²³ Καὶ ὑμεῖς οὖν λυπῆν μὲν νῦν
the world. And you therefore sorrow indeed now
εχετε· πάλιν δὲ ὀφθαίμα ὑμᾶς, καὶ χαρησεται
have; again but I will see you, and will be rejoiced
ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
of you the heart, and the joy of you no one
αἰρεῖ ἀφ' ὑμῶν. ²⁴ Καὶ ἐν ἑκὼν τῇ ἡμέρᾳ ἐμε
taken from you; and in that the day me
οὐκ ἐρωτῆσετε οὐδέν· Ἀμὴν ἀμὴν λέγω ὑμῖν,
not you will ask nothing; indeed indeed I say to you,
ὅτι ὅσα ἀν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι
that whatever you may ask the father in the name
μου, ἔσται ὑμῖν. ²⁵ Ἔως ἂν οὐκ ᾔτησάτε
me, he will give to you. Till now not you asked
οὐδέν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ λήψετε,
nothing in the name of me; ask you, and you shall receive,
ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.
so that the joy of you may be completed.

²⁶ Ταῦτα ἐν παροιμίαις λαλῶντα ὑμῖν
These things in figures I have spoken to you;
ἐρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω
comes an hour, when no more in figures I will speak
ὑμῖν, ἀλλὰ παρῆσι περὶ τοῦ πατρὸς ἀπαγ-
to you, but plainly concerning the father I will
γέλω ὑμῖν. ²⁷ Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-
tell you. In that the day in the name
ματι μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγώ
of me you will ask; and not I say to you, that I
ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· ²⁸ αὐτὸς γὰρ
will entreat the father concerning you; himself
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφίληκατε,
the father loves you, because you me have loved,
καὶ πεπιστευκατέ, ὅτι ἐγὼ παρὰ τοῦ θεοῦ
and have believed, that I from the God
ἐξῆλθον. ²⁹ Εξῆλθον παρὰ τοῦ πατρὸς, καὶ
came out. I came out from the father, and
ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίμι τὸν
have come into the world; again I leave the
κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.
world, and am going to the father.

³⁰ Λέγουσιν * [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἴδε,
say [to him] the disciples of him; lo,
νῦν παρῆσι λαλεῖς, καὶ παροιμίαν οὐδεμίαν
now plainly thou speakest, and a figure not one
λέγεις. ³¹ Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ
thou knowest. Now we know, that thou knowest all things, and
οὐ χρίαν εχεις, ἵνα τις σε ἐρωτᾷ ἐν τούτῳ
no need has, that any one should ask thee in this
πίστευομεν, ὅτι ἀπὸ θεοῦ ἐξῆλθες. ³² Ἀπεκ-
we believe, that from God thou didst come out. An-

Because her TIME has
come; but when she has
borne the CHILD, she re-
members the DISTRESS no
more, on account of the JOY
That a Man was born into
WORLD.

²³ And you, therefore,
now indeed have Sorrow;
but I will see you again,
and : Your HEART shall
rejoice; and your JOY no
one takes from you.

²⁴ And in That DAY you
will ask Me nothing. I do-
deed, I assure you, Wher-
ever you may ask the FA-
THER in my NAME, he will
give you.

²⁵ Till now you asked
nothing in my NAME; ask,
and you shall receive, so
: that your JOY may be
completed.

²⁶ These things I have
spoken to you in FIGURES;
an HOUR is coming, when
I will no more speak to you
in FIGURES, but I will tell
you plainly about the FA-
THER.

²⁷ In That DAY you will
ask in my NAME, and I do
not say to you, That I will
entreat the FATHER for
you;

²⁸ I for the FATHER
himself loves you, Because
you have loved me, and
have believed that I came
out from God.

²⁹ I came out from the
FATHER, and have come
into the WORLD; again I
leave the WORLD, and am
going to my FATHER.

³⁰ His DISCIPLES said
to him, "Behold, now : I see
art speaking plainly, and
without a FIGURE."

³¹ Now we know That
thou knowest all things,
and hast no need that any
one should ask Thee; by
this we believe That thou
didst come out from God.

³² * Jesus answered,

* VATICAN MANUSCRIPT.—27. the FATHER.

29. to him—only.

31. Jesus.

† 23. Luke xxiv. 41, 52; John xx. 30.
John xv. 11. † 27. John xiv. 21, 23.

† 23. Mark vii. 7; John xiv. 12; xv. 14. † 30.
† 27. var. 30; John iii. 13; xv. 2. † 32

ῥιθὴ αὐτοῖς ὁ Ἰησοῦς· Ἀρτί πιστεύετε· Ἰδού,
 toward them the Jesus. Now do you believe; Lo,
 ἐρχεται ὥρα, καὶ νῦν ἐληλυθεν, ἵνα σκορπισθῇτε
 come an hour, and now is come, that you will be scattered
 ἑκαστὸς εἰς τὰ ἰδία, καὶ ἐμεῖ μόνον ἀφήτε· καὶ
 every one to the own, and me alone you may leave; and
 οὐκ ἐμὲ μόνον, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστί.
 not I am alone, because the father with me is.
 Ὡς ταῦτα λέλαληκα ὅμιον, ἵνα ἐν ἐμοὶ εἰρήνην
 These things I have spoken to you, that in me peace
 ἔχητε. Ἐν τῇ κοσμῷ θλίψιν ἔχετε· ἀλλὰ θάρ-
 you may have. In the world affliction you have; but be you of
 σείτε, ἐγὼ νενίκηκα τὸν κόσμον.
 good courage, I have overcome the world.

ΚΕΦ. 17. 17.

Ἰ ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐγχερὶ τοῦς
 These things spoke the Jesus, and lifted up the
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε·
 eyes of him to the heaven, and said:
 Πατέρ, ἐληλυθεν ἡ ὥρα· δόξασον σου τὸν υἱόν,
 O father, is come the hour; glorify of thou the son,
 ἵνα * [καὶ] ὁ υἱός σου δοξασθῇ σε· ² καθὼς ἐθα-
 that [also] the son of thee may glorify thee; as thou
 κας αὐτῷ ἐξουσίαν πάσης σαρκος, ἵνα παν ὁ
 givest to him authority over all flesh, so that all which
 δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.
 thou hast given to him, he may give to them life age-lasting.
³ Αὐτῷ δε ἐστὶν ἡ αἰωνίος ζωὴ, ἵνα γενώσκωσι
 Him and is the age-lasting life, that they might know
 σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπεστείλας
 thee the only true God, and whom thou hast sent
 Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδόξασα ἐν τῇ
 Jesus Christ. I thee glorified on the
 γῆς τὸ ἔργον ἐτελείωσα, ὃ δέδωκας μοι, ἵνα
 earth, the work I finished, which thou hast given me, that
 ἑτίησιν. ⁵ Καὶ νῦν δόξασον με, συ πατέρ, παρὰ
 I might do. And now glorify me, thou O father, with
 σεαυτοῦ, τῇ δόξῃ, ἣ εἶχον, πρὸ τοῦ τὸν
 myself, with the glory, which I had, before of the the
 κόσμος εἶπαι, παρὰ σοί. ⁶ Ἐφάνερυσά σου τὸ
 world so be, with thee. I manifested of thee the
 ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ τοῦ
 name to the men, whom thou hast given to me out of the
 κόσμου σοὶ ἔσται, καὶ ἐμοὶ αὐτοὺς δέδωκας·
 world, since they were, and to me them thou hast given;
 καὶ τὸν λόγον σου τετήρηκασι. ⁷ Νῦν ἐγνώ-
 and the word of thee they have kept. Now they
 κεν, ὅτι πάντα ὅσα δέδωκας μοι, παρὰ σου
 know, that all things whatever thou hast given me, from thee

them, "Do you now be-
 lieve?"

33 Behold, an Hour is
 coming, and is come, that
 you will be scattered every
 one to his own home, and
 will leave Me alone; and
 yet I am not alone, Be-
 cause the FATHER is with
 me.

33 These things I have
 spoken to you, that in me
 you may have Peace. † In
 the WORLD you have Af-
 fliction; but be of good
 courage; ‡ I have con-
 quered the WORLD."

CHAPTER XVII.

1 Jesus spoke these
 things, and lifted up his
 eyes to HEAVEN, and said,
 "Father, the HOUR is
 come; glorify Thy son,
 that * the SON may glorify
 thee;

2 † as thou didst give
 him Authority over All
 Flesh, so that every thing
 which thou hast given to
 him, he may give to them,
 even aionian Life.

3 And this is the AIO-
 NIAN Life, that they may
 know thee, the ONLY TRUE
 God, and him whom thou
 didst send, Jesus Christ.

4 ‡ I glorified thee on the
 EARTH, † having finished
 the WORK which thou hast
 given me, that I might do
 it.

5 And now, O Father,
 glorify thou me with thy-
 self, with the GLORY which
 I had with thee before the
 WORLD WAS.

6 I manifested Thy
 NAME to the MEN whom
 thou hast given me out of
 the WORLD; thine they
 were, and thou hast given
 them to me; and they
 have kept thy WORD.

7 Now they know That
 all things whatever thou
 gavest me are from thee.

* Vatican Manuscript.—1. the son.

1. also—omit.

4. having finished.

1. 22. John xv. 10—11; 2 Tim. iii. 12.
 2. 2. Matt. xli. 27; xxviii. 18; John i. 1. 13; v. 27; 1 Cor. xv. 28, 27; Phil. ii. 10.
 3. 4. John

32. Rom. viii. 27; 1 John iv. 4; v. 4.

4. 4. John

εστιν⁸ ὅτι τα ῥήματα ἃ δέδωκας μοι, δέδωκα
 is; because the words which thou hast given me, I have given
 αυτοῖς· καὶ αὐτοὶ ελάβον, καὶ ἐγνώσαν ἀληθῶς,
 to them; and they received, and knew truly,
 ὅτι παρὰ σου ἐξῆλθον, καὶ ἐπίστευσαν, ὅτι σὺ
 that from thee I came out, and believed that thou
 με ἀπεστείλας. ⁹ Ἐγὼ περὶ αὐτῶν ἐρώτω οὐ
 me didst send, I concerning them ask; not
 περὶ τοῦ κόσμου ἐρώτω, ἀλλὰ περὶ αὐ
 concerning the world I ask, but concerning whom
 δέδωκας μοι, ὅτι σοὶ εἰσι· ¹⁰ καὶ τὰ ἐμα πάντα
 thou hast given me, because thine they are; and the mine all
 σα ἐστί, καὶ τὰ σα ἐμε, καὶ δεδοξασμαι ἐν
 thine is, and the thine mine, and I have been glorified in
 αυτοῖς. ¹¹ Καὶ οὐκετι εἰμι ἐν τῷ κόσμῳ, καὶ
 them. And no more I am in the world, and
 οὗτοι ἐν τῷ κόσμῳ εἰσι, καὶ ἐγὼ πρὸς σε ἐρχο-
 these in the world are, and I to thee am
 μαι. Πάτερ ἅγιε, τηρήσον αὐτοὺς ἐν τῷ ὀνο-
 coming. O father holy, keep them in the name
 ματί σου, ᾧ δέδωκας μοι ἵνα ὡσιν ἐν,
 of thee, by which thou hast given to me; that they may be one,
 καθὼς ἡμεῖς. ¹² Ὅτε ἦμην μετ' αὐτῶν [ἐν τῷ
 as we. When I was with them [in the
 κόσμῳ,] ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνοματί
 world,] I kept them in the name
 σου· οὓς δέδωκας μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ
 of them, whom thou hast given to me I guarded, and no one of
 αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα
 them was destroyed, if not the son of the destruction, that
 ἡ γραφὴ πληρωθῇ. ¹³ Νῦν δὲ πρὸς σε ἐρχομαι,
 the writing may be fulfilled. Now and to thee I am coming,
 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἐχῶσι τὴν
 and these things I say in the world, that they may have the
 χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αυτοῖς.
 joy the mine fulfilled in them.
¹⁴ Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ
 I have given to them the word of thee; and the
 κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ
 world hated them, because not they are of the
 κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.
 world, as I not am of the world.
¹⁵ Οὐκ ἐρώτω, ἵνα ἀρῇς αὐτοὺς ἐκ τοῦ κοσ-
 Not I ask, that thou wouldst take them out of the world,
 μου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
 but that thou wouldst keep them from the evil one.
¹⁶ Ἐκ τοῦ κόσμου οὐκ εἰσι, καθὼς ἐγὼ ἐκ τοῦ
 Of the world not they are, as I of the
 κόσμου οὐκ εἰμι. ¹⁷ Ἀγιασον αὐτοὺς ἐν τῇ
 world not am. Sanctify them in the

8 Because I have given to them the words which thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me.

9 I entreat for them; not for the world I entreat, but for those whom thou hast given me; Because they are thine.

10 And all mine are thine, and I thank thee my mine; and I have been glorified in them.

11 And I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, by which thou hast given them me, that they may be one, as thou art.

12 When I was with them, I kept them in thy name, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the son of destruction; that the scripture might be verified.

13 But now I am coming to thee; and these things I speak in the world, that they may have my joy completed in them.

14 I have given thy word to them; and the world hated them; Because they are not of the world, as I am not of the world.

15 I entreat not that thou wouldst take them out of the world, but that thou wouldst keep them from evil.

16 They are not of the world, as I am not of the world.

17 I Sanctify them in

* VATICAN MANUSCRIPT.—11. also. 12. in the world—omit. 13. SAME, by which thou hast given them me; and I guarded them.

8. John viii. 26; xii. 40; xiv. 10.

10. John xvi. 15.

12. John vi. 30; xiii. 12.

13. Psal. cix. 8; Acts i. 20.

14. John xv. 18, 19; 1 John iii. 12.

15. SAME, vii.

16. 2 Thess. iii. 3; 1 John v. 18.

17. John xv. 3; Acts x. 9; Eph. v. 26; 1 Pet. i. 23.

αληθειαν σου ὁ λογος ὁ σοι αληθεια εστι.
truth of thee, the word the thine truth is.

18 **Καθως εμε απεστειλας εις τον κοσμον, κγω**
As me thou didst send into the world, also I

απεστειλα αυτους εις τον κοσμον. 19 **Και ὑπερ**
sent them into the world. And in behalf

αυτων εγω αγιαζω εμαυτον, ινα και αυτοι ωσιν
of them I sanctify myself, so that also they may be

ἡγιασμενοι εν αληθειᾳ. 20 **Ου περι τουντων δε**
sanctified in truth. Not concerning these and

ερωτα μονον, αλλα και περι των πιστευοντων
I ask alone, but also concerning those believing

δια του λογου αυτων εις εμε. 21 **Ινα παντες**
through the word of them into me. That all

εν ὧσι· καθως συ, πατερ, εν εμοι, κγω εν σοι,
one may be; as thou, father, in me, and I in thee,

ινα και αυτοι εν ἡμιν * [εν] ὧσιν· ινα ὁ κοσ-
that also they in us [one] may be, that the world

μης πιστευσῃ, ὅτι συ με απεστειλας. 22 **Και**
may believe, that thou me didst send. And

εγω την δοξαν ην δεδωκας μοι, δεδωκα αυτοις·
I the glory which thou hast given to me, have given to them;

ινα ὧσιν εν, καθως ἡμεις εν εσμεν· 23 **(εγω εν**
that they may be one, so we one are; (I in

τοις, και συ εν εμοι·) ινα ὡσι τετελειωμε-
them, and thou in me,) that they may be perfected

με εις εν, * [και] ινα γνωσκη ὁ κοσμος, ὅτι συ
into one, [and] that may know the world, that thou

ου απεστειλας, και ηγαπησας αυτους, καθως
me didst send, and thou didst love them, as

εμε ηγαπησας. 24 **Πατερ, οὐς δεδωκας μοι,**
me thou didst love. O father, whom thou hast given to me,

οὗλω, ινα ὅπου εμι εγω, κκεινοι ὡσι μετ'
I wish, that where am I, also they may be with

εμου· ινα θεωρῶσι την δοξαν την εμην, ην
me, that they may behold the glory the mine, which

δωκας μοι, ὅτι ηγαπησας με προ καταβολης
thou didst give to me, because thou didst love me before

κοσμου. 25 **Πατερ δικαιε, και ὁ κοσμος σε ουκ**
of a world. O father righteous, and the world thee not

εγνω· εγω δε σε εγνω, και οὗτοι εγνωσαν ὅτι
knew. I but thee knew, and these knew that

συ με απεστειλας. 26 **Και εγνωρισα αυτοις το**
love me didst send. And I made known to them the

νομα σου, και γνωρισω· ινα ἡ αγαπη ην
name of thee, and will make known; that the love which

ηγαπησας με, εν αυτοις ᾒ, κγω εν αυτοις.
thou didst love me, in them may be, and I in them.

* Truth; † THE WORD is the TRUTH.

18 † As thou didst send Me into the WORLD, so I

sent them into the WORLD;

19 † and in their behalf I sanctify myself, so that

they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for

those BELIEVING into me through their word;

21 † so that all may be one; as † thou, Father, art

in me, and I in thee, that

they also may be in us; so that the WORLD may believe That thou didst send Me.

22 And the GLORY which thou hast given me, I have

given them; † that they may be one, as we are one;

23 I in them, and thou in me, that they may be

perfected into one; so that the WORLD may know That

thou didst send me, and didst love them, as thou didst love me.

24 † Father, those whom thou hast given me, I wish

that where I am, they also may be with me; so that

they may behold MY GLORY, which thou didst

give me, because thou didst love me before the Formation of the World.

25 O righteous Father, the WORLD did not know

Thee, but I knew Thee, and these knew That thou didst send Me.

26 And I made known and will make known to

them thy NAME; so that † the LOVE with which thou didst love me may be

in them, and I in them.

* Vatican Manuscript.—17. Truth; THE WORD is the TRUTH.

21. one—emif.

17. 2 Rom. vii. 24; Psa. cxix. 143, 151; John viii. 40.

18. John xv. 21.

19.

1 Cor. i. 20; Heb. x. 14.

21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 29.

21. John x. 24; xiv. 11.

22. John xiv. 20; 1 John i. 3; iii. 24.

24. John xii.

26. xiv. 8; 1 Thess. iv. 17.

26. John xv. 6.

ΚΕΦ. ιη'. 18.

¹ Ταῦτα εἰπων ὁ Ἰησοῦς ἐξῆλθε συν τοῖς μαθηταῖς αὐτοῦ περὶ τὸν χειμάρρου τοῦ Κεδρὼν, ὅπου ἦν κηπὸς, εἰς ἃν εἰσῆλθεν αὐτὸς Κεδρὼν, ὅπου ἦν κηπὸς, εἰς ἃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ² Ἦδει δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτοῦ, τὸν τόπον ὅτι παλλακίς συνηχῶν ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ³ Ὁ οὖν Ἰουδᾶς λαβὼν τὴν σκῆραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὄπισθεν, ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ δέλτων. ⁴ Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε; ⁵ Ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζαρεθ. ⁶ Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. ⁷ (Ἰστῆκεν δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτοῦ, μέσ' αὐτῶν.) ⁸ Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι· ἀπηλθὼν εἰς τὰ ὀπίσω, καὶ ἐπεσον χεῖρας. ⁹ Πάλιν οὖν αὐτοὺς ἐκπρωτῶσθε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζαρεθ. ¹⁰ Ἀπεκρίθη Ἰησοῦς· Εἰπὼν ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμε ζητεῖτε, ἀφετε τούτους ὑπάγειν. ¹¹ ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· Ὅτι οὗτος δεδωκας μοι, οὐκ ἀπολέσα ἐξ αὐτῶν ὁνδενα. ¹² Σίμων οὖν Πέτρος ἔχων μαχαίραν, εἰλκυσεν αὐτὴν, καὶ ἐπίασε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπεκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ ὄνομα τῷ δούλῳ Μαλχος. ¹³ Εἶπεν οὖν ὁ Ἰη-

CHAPTER XVIII.

¹ * Jesus, saying These things, I went out with his DISCIPLES beyond the brook CEDRON, where was a Garden, into which he entered, and his DISCIPLES. ² Now THAT JUDAS also, who DELIVERED him up, knew the PLACE; because * JESUS often sat there with his DISCIPLES. ³ † THEN JUDAS, having obtained the KISS and Officers from the HIGH-PRIESTS and * PHARISES, comes there with Torches, and Lamps, and Weapons. ⁴ JESUS, therefore, knowing ALL THINGS that were COMING upon him, going out, * says to them, "Whom do you seek?" ⁵ They answered him, "JESUS the NAZARETH." * He says to them, I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them. ⁶ When therefore, he said to them, "I am he," they went back, and fell on the Ground. ⁷ Then he asked them again, "Whom do you seek?" And THEY said, "JESUS, the NAZARETH." ⁸ JESUS answered, "I told you THAT I am he; if therefore, you seek Me, permit these to go." ⁹ That the word might be fulfilled which he said; "Of those whom thou hast given me, I lost no one." ¹⁰ † THEN SIMON PETER having a Sword, drew it and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT * EAR-TIP. Now the SERVANT'S Name was MALCHUS. ¹¹ JESUS, therefore,

* VATICAN MANUSCRIPT.—1. JESUS. 8. He says to them, "I am JESUS."

2. JESUS. 10. NAZ-TH.

3. PHARISES.

4. says.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

1. Matt. xxvi. 36; Mark xiv. 32; Luke xii. 30. Luke xii. 47; Acts i. 16. 2. John xvii. 12. 3. Matt. xxvi. 47; Mark xiv. 48. 4. Matt. xxvi. 51; Mark xiv.

5. Matt. xxvi. 47; Mark xiv. 48. 6. Matt. xxvi. 51; Mark xiv.

τους τῷ Πέτρῳ· Βάλε τὴν μαχαίραν εἰς τὴν
 τῷ τὸν τῷ Πέτρῳ, Put up the sword into the
 ὅτι· ὁ πατήρ μου δὲ δέδωκε μοι ὁ πατήρ, οὐ
 should, the our which has given to me the father, not
 μὴ πῖω αὐτό;
 not should I drink it?

12 Ἡ οὖν σπεῖρα καὶ οἱ χιλιάρχος καὶ οἱ ὑπη-
 The then band and the commander and the off-
 ρεταὶ τῶν Ἰουδαίων συνελθόντες τὸν Ἰησοῦν, κα-
 ours of the Jews apprehended the Jesus, and
 ἐδήσαν αὐτόν, 13 καὶ ἀπήγαγον αὐτόν πρὸς
 bound him, and led him to
 Ἀννᾶν πρῶτον· ἦν γὰρ πενθερος τοῦ Καϊάφα,
 Anna first; he was for father-in-law of the Caiaphas,
 ὃς ἦν ἀρχιερεὺς τῆς ἐνιαυτοῦ ἐκείνου. 14 Ἦν
 who was high-priest of the year that. Was
 δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι
 was Caiaphas he having advised the Jews, that
 συμφέρον ἵνα ἄνθρωπον ἀπολεσθῇ ὑπὲρ τοῦ
 it to better one man to be destroyed in behalf of the
 λαοῦ. 15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος,
 people. Followed and the Jesus Simon Peter,

καὶ ὁ ἄλλος μαθητὴς. Ὁ δὲ μαθητὴς ἐκεῖνος
 and the other disciple. The and disciple that
 ἦν γινώσκων τὴν ἀρχιερεῖ, καὶ συνεισηλθε τῷ
 was known to the high-priest, and went in with the
 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερεως. 16 Ὁ δὲ
 Jesus into the palace of the high-priest. The but
 Πέτρος εἰστέκει πρὸς τὴν θυρὰν ἐξω. Εἰξηλθεν
 Peter stood at the door without. Went out
 οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γινώσκων τὴν
 therefore the disciple the other, who was known to the
 ἀρχιερεῖ, καὶ εἰς τὴν θυρὰν, καὶ εἰσηγάγε τον
 high-priest, and spoke to the door-keeper, and brought in the
 Πέτρον. 17 Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς
 Peter. Says then the female-servant the door-keeper

τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ
 to the Peter; Not also thou of the disciples art thou
 ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμι.
 man this? Says he; Not I am.

18 Εἰστέκεισαν δὲ οἱ δούλοι καὶ οἱ ὀηρέται αὐ-
 stood and the slaves and the officers
 θρακίαν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερ-
 and fire having made, because cold it was, and warmed
 μαίνοντο· τῷ δὲ μετ' αὐτῶν ὁ Πέτρος ἵσταντο
 themselves, one and with them the Peter standing
 καὶ θερμαίνοντο. 19 Ὁ οὖν ἀρχιερεὺς ᾤ-
 and warming himself. The therefore high-priest asked
 τῆς τοῦ Ἰησοῦ περὶ τῶν μαθητῶν αὐτοῦ,
 the Jesus concerning the disciples of him,
 καὶ περὶ τῆς διδασχῆς αὐτοῦ. 20 Ἀπεκρίθη
 and concerning the teaching of him. Answered

αὐτὸς ὁ Ἰησοῦς· Ἐγὼ παρήσια ἐλάλησα τῷ
 him the Jesus; publicly spoke to the

said to PETER, "Put the sword into the SCAB-
 BARD; ? the CUP which the FATHER has given me,
 shall I not drink it?"

13 Then the BAND, and the COMMANDER, and the OFFICERS of the Jews ap-
 prehended Jesus, and bound him,

15 and led him first to ANNA, for he was Father-in-law of CAIAPHAS, who was High-Priest that YEAR.

14 ? Now Caiaphas was the one HAVING ADVISED the Jews, "That it is ex-
 pedient that One Man be destroyed in behalf of the PEOPLE."

15 ? And Simon Peter followed Jesus; also the OTHER Disciple. And that DISCIPLE was known to the HIGH-PRIEST, and went in with JESUS into the PALACE of the HIGH-PRIEST;

16 ? But PETER stood at the DOOR without. There-
 fore, * THAT OTHER DIS-
 CIPLE who was the AC-
 QUAINANCE of the HIGH-
 PRIEST, went out, and spoke to the DOOR-KEEP-
 ER, and brought in PETER.

17 Then THAT FEMALE SERVANT, the DOOR-KEEP-
 ER, says to PETER, "Art
 thou also of this MAN'S
 DISCIPLES?" He says, "I
 am not."

18 And the SERVANTS and OFFICERS having
 made a Fire of coals, Be-
 cause it was cold, stood
 and warmed themselves.
 And PETER * also was
 standing with them, and
 warming himself.

19 Then the HIGH-
 PRIEST asked JESUS about
 his DISCIPLES, and about
 his TEACHING.

20 JESUS answered him,
 "I * have spoken publicly

* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE who was the ACQUAINTANCE of the
 HIGH PRIEST, AND. 18. also. 20. have spoken.

11. Matt. ix. 22; xxvii. 62, 67. 12. John xi. 50. 13. Matt. xxvi. 68; Luke xii. 54.

κοσμον· ἐγὼ παντοτε ἐδίδαξα ἐν συναγωγῇ καὶ
world; I always taught in a synagogue and
ἐν τῇ ἱερῇ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχον-
in the temple, where all the Jews come together.
ται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδενί. ²¹ Τί με
and in secret I said nothing. Why me
ἐπερωτᾷς; ἐπερωτήσῃ τοὺς ἀκηκοότας, τί
doest thou ask? ask those having heard, what
ἐλάλησα αὐτοῖς· ἰδε, οὗτοι οἰδασὶν ἃ εἶπον
I said to them; lo, they know what things I said.
ἐγώ. ²² Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν
I. These things and of him having said, one of the
ὑπηρέτων παριστήκως ἔδωκε βακισμα τῷ
officers having stood by gave a blow to the
Ἰησοῦ, εἰπὼν· Οὕτως ἀποκριθὲν τῷ ἀρχιερεὶ.
Jesus, saying: Thus dost thou answer the high-priest?
²³ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακὸς ἐλάλη-
Answered him the Jesus: If evil I spoke,
σα, μαρτυρήσῃ περὶ τοῦ κακοῦ· εἰ δὲ καλὸς,
testify concerning the evil; if not well;
τί με δέρεῖς;
why me dost thou beat?

²⁴ Ἀπεστείλαν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς
Sent him the Annas having been bound to
Καϊάφαν τὸν ἀρχιερεᾶ. ²⁵ Ἦν δὲ Σίμων Πέτρος
Caiaphas the high-priest. Was and Simon Peter
ἵστας καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ
standing and warming himself. They said therefore to him,
Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἰ; Ἠρῆν·
Not also thou of the disciples of him thou art? Denied
πατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμι. ²⁶ Λέγει
he, and said; Not I am. Says
εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν
one of the slaves of the high-priest, a relative being
οὗ ἀπεκοψέ Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε
of whom cut off Peter the ear; Not I thee
εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; ²⁷ Πάλιν οὖν
saw in the garden with him? Again therefore
ἠρνήσατο ὁ Πέτρος· καὶ εὐθὺς ἀλεκτῶρ ἐφω-
denied the Peter; and immediately a cock crew.
νήσεν.

²⁸ Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα
They lead then the Jesus from of the Caiaphas
εἰς τὸ πραιτώριον· ἦν δὲ πρῶτα. Καὶ αὐτοὶ
into the judgment hall; it was and morning. And they
οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιαν-
not went into the judgment hall, that not they might
θῶσιν, ἀλλ' ἵνα φάσιν τὸ πάσχα. ²⁹ Ἐξηλ-
be denied, but that they might eat the passover.
θεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα
outtherefore the Pilate to them, and said; What

to the world; I always taught in a synagogue and in the temple, where all the Jews come together, and in secret I said nothing.

²¹ Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said.

²² And he having said these things, [one of the OFFICERS standing by gave JESUS a Blow, saying, "Dost thou thus answer the HIGH-PRIEST?"

²³ JESUS answered him, "If I spoke evil, testify concerning the evil; but if well, why dost thou beat Me?"

²⁴ † And ANNAS sent him, having been bound, to CAIAPHAS, the HIGH-PRIEST.

²⁵ And SIMON PETER was standing and warming himself. † Then they said to him, "Art not thou one of his DISCIPLES?" He denied, and said, "I am not."

²⁶ One of the SLAVES of the HIGH-PRIEST being a relative of him WENT and cut off of him PETER one of the ears. "Did not I see thee in the GARDEN with him?"

²⁷ Then * Peter again denied, † and immediately a Cock crew.

²⁸ † Then they lead JESUS from CAIAPHAS into the † PRAETORIUM. It was now morning; and they went not into the PRAETORIUM so that they might not be defiled, but that they might eat the PASSOVER.

²⁹ PILATE, therefore, went out to them and * said, "What Accusation

* VATICAN MANUSCRIPT.—23. Jesus.

27. Peter.

28. says.

† 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xxvi. 34.

See Note on Matt. xxvii. 27. † 28. It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.

† 29. Jer. xx. 2; Acts xxiii. 2. † 24. Matt. xxvi. 37. † 25. Matt. xxvi. 67.

Mark xiv. 63; Luke xii. 55. † 27. Matt. xxvi. 74; Mark xiv. 73; Luke xxi. 40, 41, xiii. 35. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 13.

κατηγορίαν φέρετε κατά του ανθρώπου τούτου;
accusa-tion bring you against the man this?

20 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος
They answered and said to him; If not was this
κακὰ ποίεις, οὐκ ἂν σοὶ παρεδώκαμεν αὐτον.
as evil-doest, not would to thee we delivered up him.

21 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λαβετε αὐτον
Said then to them the Pilate; Take him
ὁμεις, καὶ κατὰ τον νομον ὑμων κρινετε αὐτον.
you, and according to the law of you judge him.

Εἶπον * [οὖν] αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ
Said [therefore] to him the Jews; To us not
ἐξεστὶν ἀποκτείνειν οὐδενα. 22 ἵνα ὁ λόγος του
is to lawful to kill no one. So that the word of the

Ἰησουν πληρωθῇ, ὃν εἶπε, σημαίνων ποῖα θανα-
Jesus might be fulfilled, which he said, pointing out by what death
τα ἡμελλεν αποθνήσκειν.
he was about to die.

23 Εἰσῆλθεν οὖν εἰς τὸ πραιτωρίον πάλιν ὁ
Went then into the judgment-hall again the
Πιλάτος, καὶ ἐφώνησε τον Ἰησουν, καὶ εἶπεν
Pilate, and called the Jesus, and said

αὐτῷ· Σὺ εἰ ὁ βασιλεὺς των Ἰουδαίων; 24 Ἀπε-
aut. Then art thou the king of the Jews? 24 Ἀπε-
κριθῇ * [αὐτῷ] ὁ Ἰησους· Ἀφ' ἑαυτου συ τούτο
answered [him] the Jesus; From thyself thou this

λέγεις, ἢ ἄλλοι σοὶ εἶπον περὶ μου; 25 Ἀπεκ-
sayest, or others to thee told concerning me? 25 Ἀπεκ-
κριθῇ ὁ Πιλάτος· Μὴτι ἐγὼ Ἰουδαῖος εἰμι; το
answered the Pilate; Not I a Jew am? the

εθνὸς το σὸν καὶ οἱ ἀρχιερεῖς παρεδώκαν σε
nation the thine and the high-priests delivered up thee
ἐμῷ· τί ἐποικίσας; 26 Ἀπεκρίθῃ Ἰησους· Ἡ
to me, what didst thou do? Answered Jesus; The

βασιλεὺς ἡ ἐμὴ οὐκ ἐστὶν ἐκ του κοσμου τούτου·
kingdom the mine not is of the world this,
εἰ ἐκ του κοσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ,
if of the world this was the kingdom the mine,

οἱ ὑπηρετοὶ αὐτοῦ οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ
the officers would those for me contend, that not
παραδοθῶ τοῖς Ἰουδαίοις, νυν δὲ ἡ
I might be delivered up to the Jews, now but the

βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐντευθεν. 27 Εἶπεν
kingdom the mine not is from this place. 27 Εἶπεν
οὖν αὐτῷ ὁ Πιλάτος· Οὐκ οὖν βασιλεὺς εἰ σύ;
then to him the Pilate; Not then a king art thou?

Ἀπεκρίθῃ ὁ Ἰησους· Σὺ λέγεις· ὅτι βασιλεὺς
Answered the Jesus; Thou sayest; that asking
εἰμι ἐγώ. Ἐγὼ εἰς τούτου γεγεννημαι, καὶ
am I for this have been born, and

εἰς τούτο ἐληλυθα εἰς τον κοσμον, ἵνα μαρτυ-
as thus I have come into the world, that I may tes-
ρῶ τῇ ἀληθείᾳ. Πας ὁ ὢν ἐκ της ἀλη-
tify to the truth. Every one who being of the truth,

θεῶς, ἀκούει μου της φωνῆς. 28 Λέγει αὐτῷ
beings, hears me the voice. 28 Λέγει αὐτῷ
ὁ Πιλάτος· Τί ἐστὶν ἀληθεία; Καὶ τούτο εἶπεν,
the Pilate; What is truth? And this saying,

do you bring * against this
MAN :—

30 They answered and
said to him, " If he was not
* one who does evil, we
would not have delivered
him up to thee."

31 Then * Pilate said to
them, " Take you him, and
judge him according to
your LAW." The Jews
said to him, " It is not law-
ful for us to kill any one ;"

33 † that the word of
Jesus might be verified,
which he spoke, intimat-
ing by what Death he
was about to die.

33 † PILATE, therefore,
went into the PRAETORIUM
again, and called JESUS,
and said to him, " Art thou
the KING of the JEWS ?"

34 Jesus answered,
" Dost thou say this from
thyself, or did others tell
thee concerning me ?"

35 PILATE answered,
" Am I a Jew ? THINK
OWN NATION, even the
HIGH-PRIESTS have de-
livered thee to me. What
didst thou do ?"

36 † Jesus answered,
" My KINGDOM is not of
this world. IF MY KING-
DOM were of this world,
MY OFFICERS would fight,
so that I might not be de-
livered up to the JEWS ;
but now MY KINGDOM is
not from hence."

37 PILATE, therefore,
said to him, " Art thou not
a King then ?" JESUS an-
swered, " Thou sayest ;
* I am a King. For this I
have been born ; and for
this I have come into the
world, that I may testify
to the TRUTH. † EVERY
ONE who is of the TRUTH,
hears My VOICE."

38 PILATE says to him,
" What is Truth ?" And
saying This, he went out

* VATICAN MANUSCRIPT.—20. of this man.
21. therefore—omit.

† 21. Matt. xii. 19; John xii. 31, 33.
27. John viii. 47; 1 John iii. 19; 1r. c.
x. 4 & c.

24. him—omit.

† 23. Matt. xxvii. 11.
25. Matt. xxvii. 24; Luke xiii. 4; John

30. one who does evil, we would.
37. I am.

† 30. 1 Tim. vi. 13.
25. Matt. xxvii. 24; Luke xiii. 4; John

παλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει
again he went out to the Jews, and says
αὐτοῖς· Ἐγὼ οὐδεμίαν ἀτιμίαν εὗρισκω ἐν αὐτῷ.
to them; I not one fault find in him.
39 Ἐστὶ δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω
It is but a custom for you, that one to you I release
ἐν τῷ πάσχα· βουλευσθε οὖν, ὅτι ἐν αὐτῷ ἀπολύσω
in the pasover; are you willing therefore, to you I release
τον βασιλέα τῶν Ἰουδαίων; 40 Ἐκραυγάζουσιν οὖν
the king of the Jews? They cried out then
παλιν * [πάντες,] λέγοντες· Μὴ τούτου, ἀλλὰ
again [all,] saying; Not this, but
τον Βαραββᾶν. Ἦν δὲ ὁ Βαραββᾶς ληστής.
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. 18. 19.

1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ
Then therefore took the Pilate the Jesus, and
ἐμαστιγίωσε. 2 Καὶ οἱ στρατιῶται πλεθύνοντες
scourged. And the soldiers building
στεφανὸν ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τὴν κεφαλῇ,
a crown of thorns, placed of him on the head,
καὶ ἱμάτιον πορφύρου περιέβαλον αὐτόν,
and a mantle purple threw about him,
3 καὶ ἐλέγον· Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων
and said; Hail the king of the Jews;
καὶ ἐδίδουν αὐτῷ βασισμάτα. 4 Ἐξῆλθεν παλιν
and they gave him blows. Went again
ἐξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἀγὼ ὑμῖν
out the Pilate, and says to them; Lo, I bring to you
αὐτὸν ἐξω, ἵνα γινώτε, ὅτι ἐν αὐτῷ οὐδεμίαν
him out, that you may know, that in him not one
ἀτιμίαν εὗρισκω. 5 (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἐξω,
fault I find. (Came then the Jesus out,
φορῶν τὸν ἀκανθίνον στεφανόν, καὶ τὸ πορφυ-
wearing the thorny crown, and the purple
ρον ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἴδε, ὁ ἀνθρώ-
mantle.) And he says to them; See, the man.
πος. 6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ
When therefore saw him the high-priests and the
ὑπηρεταί, ἐκραυγάζουσιν λέγοντες· Σταυρώσων,
officers, they cried out saying; Crucify,
σταυρώσων αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος
crucify him. Says to them the Pilate;
Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ
Take him you, and crucify; I for
οὐχ εὗρισκω ἐν αὐτῷ ἀτιμίαν. 7 Ἀπεκρίθησαν
not find in him a fault. Answered
αὐτῷ· οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχουμεν, καὶ
him the Jews; We a law have, and
κατὰ τὸν νόμον ἡμῶν οφείλει ἀποθάνειν,
according to the law of us he ought to die,
ὅτι ἑαυτὸν, υἱὸν θεοῦ ἐποίησεν. 8 Ὅτε οὖν
because himself, a son of God he made. Wherefore
ἤκουσεν ὁ Πιλάτος τούτων τὸν λόγον, μάλλον
heard the Pilate this the word, more

again to the Jews, and says to them, "I find no fault in him."

39 But it is customary for you that I release to you One during the PASSOVER; are you willing, therefore, that I release to you the KING of the Jews?"

40 Then they cried out again, saying, "Not him, but BARABBAS." Now BARABBAS WAS A ROBBER.

CHAPTER XIX.

1 Then PILATE therefore took and scourged JESUS.

2 And the SOLDIERS, wreathing a Crown of thorns, placed it on His HEAD; and they threw around him a purple Mantle.

3 * and they came to him and said, "Hail, KING of the Jews!" And they gave him Blows.

4 * And PILATE went out again, and says to them, "Behold, I bring him out to you. That you may know that I find no Fault in him."

5 Then * Jesus came out, wearing the THORNY CROWN, and the PURPLE MANTLE. And he says to them, "Behold, the MAN!"

6 When, therefore, the HIGH-PRIESTS and the OFFICERS saw him, they cried out, saying, "Crucify, crucify him!" PILATE says to them, "Take him yourselves, and crucify him; for I find no Fault in him."

7 The Jews answered him, "We have a Law, and by * the LAW he ought to die, because * he made himself a Son of God."

8 When PILATE, therefore, heard this word, he was more afraid.

* VATICAN MANUSCRIPT.—80. nll.—omit. PILATE went.

3. they came to him and said. 7. the LAW.

4. And

1. Matt. xxv. 15; Mark. xv. 6; Luke xiii. 17. 1. Matt. xx. 19; x. vii. 20; Mark. xv. 15; Luke xviii. 33. 1. Matt. xx. 15; Mark. xv. 15; Luke xviii. 33. 1. Matt. xx. 15; Mark. xv. 15; Luke xviii. 33.

1. Matt. xxv. 15; Mark. xv. 15; Luke xviii. 33. 1. Matt. xxv. 15; Mark. xv. 15; Luke xviii. 33.

εφοβηθη· ¹⁰ και εισηλθεν εις το πραιτωριον παλιν, he was afraid, and went into the judgment-hall again, και λεγει τη Ιησους· Ποθεν ει συ; ¹¹ Ο δε Ιη- and says to the Jesus; Whence art thou? The but Je- σους αποκρισιν ουκ εδωκεν αυτην. ¹² Λεγει ουν one an answer not gave to him. Says then αυτη ο Πιλατος· Εμοι ου λαλεις; ουκ οιδας, to him the Pilate; To me thou dost speak? not knowest thou, οτι εξουσιαν εχω σταυρωσαι σε, και εξουσιαν that authority I have to crucify thee, and authority εχω απολυσαι σε; ¹³ Απεκριθη Ιησους· Ουκ I have to release thee? Answered Jesus; Not

ειχες· ¹⁴ εξουσιαν ουδεμιαν κατ' εμου, ει μη as one couldst have to hurt not any against me, if not ην σοι δεδομενον ανωθεν· δια τουτο δε it was to thee having been given from above, on account of this he παραδιδους με σοι, μειζονα αμαρτιαν εχει. ¹⁵ Εκ do turning up to thee, greater sin had. From τουτου εζητει ο Πιλατος απολυσαι αυτον. Οι this seeks the Pilate to release him. The δε Ιουδαιοι εκραυζον, λεγοντες· Εαν τουτου but Jews cried out, saying; If this

απολυσης, ουκ ει φιλος του Καισαρος· πας δ thou releases, not thou art a friend of the Caesar, every one the βασιλεια αυτων ποιων, αντιλεγει τη Καισαρι. king himself making, speaks against the Caesar.

¹⁶ Ο ουν Πιλατος ακουσας τουτου τον λογον, The therefore Pilate having heard this the word,

ηγαγεν εξω τον Ιησουν, και εκαθισεν επι του brought out the Jesus, and sat down on the θηματος εις τοπον λεγομενον Λιβοστρατον, tribunal into a place being called Pavement,

Εδρασις δε Γαββαθας· ¹⁷ (ην δε παρασκευη του to Edrasim but Gabbatha; (it was and a preparation of the πασχα, ωρα δε εσει εκτη·) και λεγει τοις Ιου- Preparation, hour and about sixth,) and he says to the Jews, δαισις· ¹⁸ Δε ο βασιλευς υμων. ¹⁹ Οι δε εκραυγα- See the king of you. They but cried out,

σαν· Αρον, αρον· σταυρωσον αυτον. Λεγει Away, away; crucify him. Says

αυτοις ο Πιλατος· Τον βασιλεια υμων σταυρωσω; to them the Pilate; The king of you shall I crucify?

Απεκριθησαν οι αρχιερεις· Ουκ εχομεν βασιλεια Answered the high-priests; Not we have a king, ει μη Καισαρα. if not Caesar.

²⁰ Τότε ουν παρεδωκεν αυτον αυτοις, ινα Then therefore he delivered up him to them, that

9 and went again into the PRAETORIUM, and says to JESUS, "Whence art thou?" 10 But JESUS gave him no Answer.

11 PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority * to release thee, and I have Authority to crucify thee?"

12 * Jesus answered him, † "Thou wouldest have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

13 From this time, PILATE sought to release him; but the JWS cried out, saying, † "If thou release him, thou art not a Friend of CESAR; † PAVEMENT who MAKES Himself a King speaks against CESAR."

14 PILATE, therefore, having heard * these words, brought JESUS out, and sat down on † the "Tribunal, in a place called † The Pavement, but in Hebrew, Gabbatha.

15 † (Now it was the Preparation of the PASS-OVER, and the Hour was about the † Sixth;) and he says to the Jews, "Ec-hold your KING!"

16 * Then thr9 cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" THE HIGH-PRIESTS answered, † "We have no king, except Cesar."

17 † Then, therefore, he delivered him to them that he might be crucified.

* VATTSON MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 12. These words, brought. 13. Tribunal, in a Place. 14. Then thr9.

† 13. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons. "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which the soldiers kept guard forever."—Piercer. † 15. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 16. Six o'clock in the morning. See Note on John i. 39.

† 9. Jan. III. 7; Matt. xxvii. 12, 14.

† 11. Luke xxii. 53; John vii. 30.

† 12.

Luke xxiii. 2.

† 13. Acts xvii. 7.

† 14. Matt. xxvii. 62.

† 15. Gen. xlii. 16.

† 16. Matt. xxvii. 30, 31; Mark xv. 13; Luke xxiii. 34.

σταυρωθῇ. Παρελαβον δε τον Ιησουν * [και
he might be crucified. They took and the Jesus (and
ηγαγον.] ¹⁷ Και βασταζων τον σταυρον αυτου,
led.] And carrying the cross of himself,
εξηλθεν εις τον λεγομενον κρανιον τοπον, ος
he went out into the being called of a skull a place, which
λεγεται Εβραιστι Γολγοθα. ¹⁸ Οπου αυτον
is called in Hebrew Golgotha. Where him
εσταυρωσαν, και μετ' αυτου αλλους δυο, εντευ-
they crucified, and with him others two, hence
θεν και εντευθεν, μεσον δε τον Ιησουν. ¹⁹ Εγ-
and hence, in middle and the Jesus. Wrote
ραψε δε και τιτλον ο Πιλατος, και εθηκεν επι του
and also a title the Pilate, and placed upon the
σταυρου. Ην δε γεγραμμενον "Ιησους ο Να-
cross. It was and having been written; "Jesus the Na-
ζωραιος, ο βασιλευς των Ιουδαιων." ²⁰ Τοντον
cross, the king a the Jews. This
ουν τον τιτλον πολλοι ανεγνωσαν των Ιου-
therefore the title many read of the Jews."
δαιων, οτι εγγυς ην ο τοπος της πολεως, οπου
because near was the place of the city, where
εσταυρωθη ο Ιησους; και ην γεγραμμενον 'Εβ-
was crucified the Jesus; and it was having been written in
ραιστι 'Ελληνιστι, 'Ρωμαιστι. ²¹ Ελεγον ουν
Hebrew in Greek, in Latin. Said therefore
του Πιλατω οι αρχιερεις των Ιουδαιων Μη
to the Pilate the high-priests of the Jews; Not
γραφε 'Ο βασιλευς των Ιουδαιων' αλλ' οτι
write thou; The king of the Jews; but that
εκεινος ειπε· Βασιλευς ειμι των Ιουδαιων.
he said; A king I am of the Jews.
²² Απεκριθη ο Πιλατος· 'Ο γεγραφα, γεγραφα.
Answered the Pilate; What I have written, I have written.
²³ Οι ουν στρατιωται, οτε εσταυρωσαν τον
The then soldiers, when they crucified, the
Ιησουν, ελαβον τα ιματια αυτου, (και εποησαν
Jesus, took the mantles of him, (and made
τεσσαρα μερη, εκαστω στρατιωτη μερος,) και
four parts, to each soldier a part,) and
τον χιτωνα. Ην δε ο χιτων αρραφος, εκ των
the coat. Was but the coat without seam, from the
ανωθεν υφαντος δι' όλου· ²⁴ Επει ουν προς
top woven throughout whole; they said then to
αλληλους· Μη σχισωμεν αυτον, αλλα λαχωμεν
each other; Not let us tear him, but we may cast lots
περι αυτου, τινος εσται. 'Ινα η γραφη πλη-
about him, of whom it shall be. That the writing might
ρωθη * [η λεγουσα·] "Διμερισαντο τα
be fulfilled [that saying.] They divided the
ιματια μου εαυτοις, και επι τον ιματισμον μου
mantles of me for themselves, and on the raiment of me
εβαλον κληρον."
they cast a lot."

ΟΙ ΜΕΝ ΟΥΝ ΣΤΡΑΤΙΩΤΑΙ ΤΑΥΤΑ ΕΠΟΙΗΣΑΝ.
The Indeed therefore soldiers these things did.

17 ;* Then they took JESUS, and putting the cross on him, he went out unto WHAT IS CALLED A PLACE of a SKULL, which signifies in Hebrew Golgotha;

18 Where they crucified Him, and two others with him, one on each side, and JESUS in the Middle.

19 ; And PILATE wrote a Title, and placed it on the cross. Now that having been written was, "JESUS, the NAZARENE, the KING of the JEWS."

20 This TITLE therefore many of the JEWS read; because the PLACE was near the CITY, where JESUS was crucified; and it had been written in Hebrew, * Latin, and Greek.

21 Then the HIGH-PRIESTS of the JEWS said to PILATE, "Do not write. THE KING of the JEWS, but That he said, I am KING of the JEWS."

23 PILATE answered, "What I have written, I have written."

23 ; Then the SOLDIERS, when they had nailed JESUS to the CROSS, took his GARMENTS, and made FOUR PARTS, to Each Soldier a Part. But his COAT was without seam, woven from the top through the whole.

24 They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be:" that the SCRIPTURE might be verified, ; "They divided my GARMENTS" "among themselves, and "upon my RAIMENT they "cast a Lot." The SOLDIERS, therefore, did these things.

* VATICAN MANUSCRIPT.—16. And led—om; 17. Then they took JESUS, and putting the cross on him. 24. Latin and Greek.

17. Mark xxvii. 31. 33; Mark xv. 21, 22; Luke xxiii. 26, 32.

Mark xv. 26; Luke xxiii. 26; 24. Luke xxiii. 32.

17. Then they took JESUS, and putting the cross on him, he went out—om.

12. Matt. xxi. 9.

23. Matt. xxvii. 33; Mark xv. 24. Luke xxiii. 32.

Ἐστῆκεσαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ
stood now by the cross of the Jesus, the
μητὴρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρός αὐτοῦ,
mother of him, and the sister of the mother of him,
Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαλὴν.
Mary that of the Clopas, and Mary the Magdalene.

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-
Jesus therefore seeing the mother, and the disci-
πλὸν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρί
ple standing by, whom he loved, he says to the mother
αὐτοῦ· Γυναί, ἰδε, ὁ υἱός σου. Ἔπειτα λέγει τῷ
of himself, Woman, lo, the son of thee. Then he says to the
μαθητῇ· Ἰδὺν ἡ μητὴρ σου. Καὶ ἀπ' ἐκείνης
disciple. Lo the mother of thee. And from that

τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἰδία.
the hour took the disciple her into the own.

Μετὰ τούτων εἶδεν ὁ Ἰησοῦς, ὅτι πάντα ἤδη
After this knowing the Jesus, that all things already

τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει·
had been finished that might be finished the writing, says·

Διψῶ. Ἰησοῦς ἔσπευσε· ἐκεῖτο οἶνος μεστόν·
I thirst. A vessel (therefore) stood of vinegar full,

οἱ δὲ πλησάντες σπογγὸν οἶνου, καὶ ὑσσώ-
they and filling a sponge of vinegar, and to a hyssop stalk

πρὸς περικνήτες, προσήνεγκαν αὐτοῦ τὴν στοματί.
putting round, brought of him to the mouth.

Ὅτε οὖν ἐλάβεν τὸ οἶνον ὁ Ἰησοῦς, εἶπε·
When therefore took the vinegar the Jesus, he said,

Τετελεσται· καὶ κλινὰς τὴν κεφαλὴν, παρε-
It has been finished; and having inclined the head, he gave

δωκεν τὸ πνεῦμα.
up the spirit.

Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ
The then Jews (that not might remain on the

σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ) εἶπε
cross the bodies in the sabbath, since

παροικεῖν· ἢ γὰρ μεγάλη ἡ ἡμέρα ἐκείνου
a preparation it was, was for great the day that

τοῦ σαββάτου) ᾤκνησαν τὸν Πιλάτον, ἵνα
of the sabbath) asked the Pilate, that

καταγῶσιν αὐτῶν τὰ σκέλη, καὶ ἄρθω-
might be broken of them the legs, and they might be taken

σιν. Ἐλθοῦν οὖν οἱ στρατιῶται, καὶ τοῦ μεν
came therefore the soldiers, and of the indeed

πρώτου, καταζαν τὰ σκέλη, καὶ τοῦ ἄλλου
first, they broke the legs, and of the other

τοῦ συσταυρωθέντος αὐτοῦ. Ἐπὶ δὲ τὸν Ἰη-
that having been crucified with him. To but the Je-

σοῦς.

Ἐπὶ δὲ τὸν Ἰη-
To but the Je-

σοῦς.

Ἐπὶ δὲ τὸν Ἰη-
To but the Je-

σοῦς.

σοῦς.

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σοῦς.

σοῦς.

σοῦς.

26 Ἐπὶ δὲ τὸν Ἰη-
To but the Je-

σοῦς.

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σουν ελθοντες, ὡς εἶδον αὐτον ἤδη τεθνηκοτα, ³⁴ οὐ κατέαξαν αὐτου τα σκελη· ³⁴ αλλ' εἰς τῶν στρατιωτῶν λογχῇ αὐτου την πλευραν ἐνύξε, ³⁵ καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ Καὶ ὁ ἰωρακὼς μαρτυρῆκε, καὶ ἀληθινῇ αὐτου ἐστὶν ἡ μαρτυρία· κακείνος οἶδεν, ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστευσήτε. ³⁶ Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφή πληρωθῇ· “Ὅστων οὐ συντριβήσεται αὐτου.” ³⁷ Καὶ ταλιν ἕτερα γραφή λέγει· “Ὅψονται εἰς ὃν ἐξεκέντησαν.”

³⁸ Μετὰ δὲ ταῦτα ᾠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Αῤῥιμαθαίας, (ὡν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,) ἵνα ἀρῇ τὸ σῶμα τοῦ Ἰησοῦ·

καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ᾐρε τὸ σῶμα τοῦ Ἰησοῦ. ³⁹ Ἦλθε δὲ καὶ Νικοδήμους, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτός τοῦ πρώτου,) φέρων μύγμα σμύρνης καὶ ἀλῶν ὡς λίτρας ἑκατόν. ⁴⁰ Ἐλάβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἐθήσαν αὐτὸ ὁδοῖσι μετὰ τῶν ἀρωμάτων, καθὼς ἐθος ἐστὶ τοῖς Ἰουδαίοις ἐνταῖς·

ὡς ἐθὺς ἑκατόν. ⁴⁰ Ἐλάβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἐθήσαν αὐτὸ ὁδοῖσι μετὰ τῶν ἀρωμάτων, καθὼς ἐθος ἐστὶ τοῖς Ἰουδαίοις ἐνταῖς·

φιάειν. ⁴¹ Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδεὶς οὐδεὶς ἐτέθη. ⁴² Ἐκεῖ οὖν διὰ τὴν

παρεσκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἐθήκαν τὸν Ἰησοῦν.

JESUS, when they saw that he had already died, they did not break His legs,

³⁴ but one of the soldiers pierced His side with a spear, and immediately there came out Blood and Water.

³⁵ And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.

³⁶ For these things occurred, that the SCRIPTURE might be verified; “A Bone of him shall not be broken.”

³⁷ And again Another SCRIPTURE says; “They shall look on him whom they pierced.”

³⁸ And after these things, Joseph, from Arimathea, (being a Disciple of Jesus, but a concealed one through fear of the Jews,) asked Pilate, that he might take away the BODY of JESUS; and PILATE permitted him. He came therefore, and took away his Body.

³⁹ And Nicodemus came also, (he having come to him by Night at the first,) bringing a Mixture of Myrrh and Aloes, about a hundred POUNDS.

⁴⁰ Then they took the BODY of JESUS, and bound it with Linen cloths, with the AROMATICS, as it is a Custom with the Jews to embalm.

⁴¹ And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

⁴² There, therefore, on account of the PREPARATION of the Jews, Because the TOMB was near, they laid JESUS.

* VATICAN MANUSCRIPT.—38. Joseph.

38. Jesus.

38. his Body.

38. him

by Night.

† 30. Exod. xii. 46; Num. ix. 12; Ps. xxiiv. 20.

† 37. Isa. xlii. 16; Zach. xii. 6

Rev. i. 7.

† 35. Matt. xxvii. 57; Mark xv. 43; Luke xlii. 50.

† 30. John xii. 1

vii. 50.

† 30. Acts v. 6.

ΚΕΦ. κ'. 20.

¹ Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-
The and first of the week Mary the Magda-
 ληνη ἐρχεται πρῶτι, σκοτίας ἐτι οὐσης, εἰς τὸ
lone comes early, dark yet being, into the
 μνημεῖον· καὶ βλέπει τὸν λίθον ῥημένον
tomb; and sees the stone having been taken away
 ἐκ τοῦ μνημείου, ² τρεχεῖ οὖν καὶ ἐρχεται
out of the tomb, she runs therefore and comes
 πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθη-
to Simon Peter, and to the other disci-
 τήν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·
ple, whom loved the Jesus, and says to them:
 Ἦραν τὸν κυρίον ἐκ τοῦ μνημείου, καὶ οὐκ
They took away the lord out of the tomb, and not
 οἶδαμεν, πού ἔθηκαν αὐτόν. ³ Ἐξῆλθεν οὖν ὁ
we know, where they laid him. Went out then the
 Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἔρχοντο εἰς
Peter and the other disciple, and they came into the
 τὸ μνημεῖον. ⁴ Ἐτρεχόν δὲ οἱ δύο ὁμῶν· καὶ ὁ
the tomb. Ran and they two together; and the
 ἄλλος μαθητής προσέδραμε ταχίον τοῦ Πέτρου,
other disciple ran before more quickly of the Peter,
 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· ⁵ καὶ παρακυ-
and came first into the tomb; and stooping
 ψας βλέπει κείμενα τὰ ὀθονία· οὐ μὲντοι εἰσηλ-
down he sees lying the linen cloths; not however he went
 θεν. ⁶ Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν
in. Comes then Simon Peter following
 αὐτῷ, καὶ εἰσηλθὼν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
him, and entered into the tomb, and sees
 τὰ ὀθονία καίμιστα, ⁷ καὶ τὸ σουδαρίον ὃ ἦν ἐπὶ
the linen cloths lying, and the napkin which was on
 τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κει-
the head of him, not with the linen cloths ly-
 μένον, ἀλλὰ χωρὶς ἐντετυλγμένον εἰς ἓνα
ing, but apart having been folded up into one
 τόπον. ⁸ Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-
place. Then therefore went in also the other disci-
 τής, ὁ εἰσὼν πρῶτος εἰς τὸ μνημεῖον, καὶ
ple, he coming first into the tomb, and
 εἶδε, καὶ ἐπίστευσεν. ⁹ Οὐδεπῶ γὰρ ᾔδεισαν
saw, and believed. Not yet for they knew
 τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνασ-
the writing, that it behooved him out of dead ones to have
 τῆραι. ¹⁰ Ἀπῆλθον οὖν ταλιν πρὸς ἑαυτοὺς οἱ
been raised. Went then again to themselves the
 μαθηταί.
disciples.

CHAPTER XX.

¹ And on the first of the week, Mary of Magdala comes early, it being yet dark, into the tomb, and sees the stone, having been removed out of the tomb.

² She runs, therefore, and comes to Simon Peter, and to the other Disciple whom Jesus loved, and says to them, "They have taken away the Lord out of the tomb and we know not where they have laid him."

³ Peter then went out, and the other Disciple; and they came into the tomb.

⁴ And the two ran together; and the other Disciple outran Peter, and came first into the tomb.

⁵ And stooping down, he sees the LINEN CLOTHS lying; however, he went not in.

⁶ Then Simon Peter also comes following him, and entered into the tomb, and beheld the LINEN CLOTHS lying.

⁷ and the NAPKIN, which was on his head, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

⁸ Then, therefore, THAT OTHER Disciple, who came first into the tomb, also went in, and he saw, and believed [her.]

⁹ For they did not yet know the SCRIPTURE, That he must rise from the Dead.

¹⁰ Then the DISCIPLES went away by themselves.

* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (εἰς) into and coming (ἐκ) out of the tomb, makes it very probable that this tomb, had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

‡ 1. Matt. xxviii. 1; Mark xvi. 1, Luke xxiv. 1. § 2. John xiii. 23; xix. 30; xxii. 7, 9, 24. ¶ 3. Luke xxiv. 12. || 4. John xix. 40. || 5. John xi. 64. ¶ 6. ¶ 7. John xi. 64. ¶ 8.

¶ 9. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1. ¶ 10. John xix. 40.

¶ 11. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 12. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 13. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 14. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 15. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 16. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 17. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 18. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 19. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 20. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 21. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 22. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 23. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 24. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 25. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 26. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 27. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 28. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 29. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 30. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 31. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 32. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 33. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 34. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 35. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 36. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 37. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 38. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 39. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 40. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 41. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 42. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 43. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 44. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 45. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 46. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 47. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 48. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 49. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 50. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 51. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 52. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 53. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 54. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 55. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 56. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 57. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 58. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 59. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 60. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 61. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 62. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 63. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 64. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 65. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 66. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 67. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 68. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 69. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 70. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 71. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 72. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 73. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 74. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 75. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 76. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 77. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 78. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 79. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 80. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 81. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 82. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 83. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 84. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 85. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 86. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 87. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 88. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 89. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 90. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 91. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 92. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 93. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 94. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 95. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 96. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 97. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 98. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 99. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

¶ 100. Matt. xvi. 1; Mark xvi. 1, Luke xxiv. 1.

11 **Μαρια δε εισηκεν προς την μνημειον κλαι-**
 ousa efen. **Ἦς οὖν εκλαιε, παρεκυψεν εις το**
 lag outside. As therefore she wept, she stooped down into the
 μνημειον, **12 και θεωρει δυο αγγελους εν λευκοις**
 tomb, and sees two messengers in white
 καθεζομενους, **ενα προς την κεφαλη, και ενα**
 sitting, one at the head, and one
 προς τοις ποσιν, **οπου εκειτο το σωμα του Ιη-**
 at the feet, where was laid the body of the Je-
 σου. **13 Και λεγουσιν αυτη εκεινοι· Γυναί, τι**
 sus. And say to her they: O woman, why
 κλαιεις; **Λεγει αυτοις· Ὅτι ηραν τον**
 weepest thou? She says to them: Because they took away the
 κυριον μου, **και ουκ οίδα που εθηκαν αυτον.**
 lord of me, and not I know where they laid him.
 14 **Ταυτα ειπουσα, εστραφη εις τα οπισω, και**
 These things having said, she turned into the behind, and
 θεωρει τον Ιησουν **ἑστωτα· και ουκ ηδει, οτι**
 sees the Jesus standing; and not knew, that
 Ιησους εστι. **15 Λεγει αυτη ο Ιησους· Γυναί, τι**
 Jesus it is. Says to her the Jesus: O woman, why
 κλαιεις; **τινα ζηεις· Εκεινη, δοκουσα οτι ο**
 weepest thou? whom seekest thou? She,
 ηρα τον κυριον μου, **λεγει αυτη· Κυριε, ει συ εβασ-**
 gardener it is, says to him: O sir, if thou didst
 τασας αυτον, **ειπε μοι που εθηκαν αυτον, κενω**
 carry off him, tell me where thou didst lay him, and I
 αυτον αρω. **16 Λεγει αυτη ο Ιησους· Μαρια,**
 him will take away. Says to her the Jesus; Mary.
Στραφεισα εκεινη λεγει αυτη· Ραββουνι, ο
 Turning round she says to him: Rabbouni, which
 λεγεται, διδασκαλε. **17 Λεγει αυτη ο Ιησους·**
 means, O teacher. Says to her the Jesus;
 Μη μου **απτου· ουπω γαρ αναβεβηκα προς τον**
 Not me touch; not yet for I have gone up to the
 πατερα μου· **πορευου δε προς τους αδελφους**
 father of me; go but to the brethren
 μου, **και ειπε αυτοις· Αναβαινω προς τον πατε-**
 of me, and say to them: I go up to the father
 ρα μου και πατερα υμων, **και θεον μου και θεον**
 of me and father of you, even God of me and God
 υμων. **18 Ερχεται Μαρια η Μαγδαληνη απαγ-**
 of you. Comes Mary the Magdalene tel-
 λελλουσα τοις μαθηταις, **οτι εωρακε τον κυριον,**
 ling the disciples, that she had seen the lord,
 και ταυτα ειπεν αυτη.
 and these things he said to her.

19 **Οσης ουν οφιας την ημεραν εκεινη την με-**
 Being then evening in the day that the first
 των σαββατων, **και των θυρων κεκλεισμενων,**
 of the week, and the doors having been shut,
οπου ησαν οι μαθηται * [συνηγμενοι,] **δια τον**
 where were the disciples [having been assembled,] through the
φοβον των Ιουδαιων, ηλθεν ο Ιησους, και εστη
 fear of the Jews, came the Jesus, and stood

11 But Mary was stand-
 ing near the tomb outside,
 weeping. As she was weep-
 ing, therefore, she stooped
 down into the tomb.

12 and sees Two Angels
 in white sitting, one at the
 HEAD, and one at the FEET,
 where the BODY of JESUS
 had been laid.

13 And they say to her,
 "Woman, why dost thou
 weep?" * And she says to
 them, "Because they took
 away my LORD, and I know
 not where they laid him."

14 † Having said these
 things, she turned BACK-
 WARD, and beholds JESUS
 standing, and † knew not
 That it was JESUS.

15 * Jesus says to her,
 "Woman, why dost thou
 weep? Whom dost thou
 seek?" † She, supposing
 that he was the GARDENER,
 says to him, "Sir, if thou
 didst carry him off, tell me
 where thou didst lay him,
 and I will take him away."

16 * Jesus says to her,
 "Mary!" † She, having
 turned, says to him * in
 Hebrew, "Rabbouni,"
 which signifies, Teacher.

17 * Jesus says to her,
 "Touch me not; for I have
 not yet ascended to my
 FATHER; but go to my
 BRETHREN, and tell them,
 I ascend to my FATHER,
 and your FATHER; even my
 God, and your God."

18 † Mary of MAGDALA
 comes, telling the DISCIPLES
 That she had seen the
 LORD, and he said These
 things to her.

19 † Then being EVENING
 of that DAY, the FIRST of
 the * Week, and the DOORS
 having been closed where
 the DISCIPLES were,
 through FEAR of the JEWS,
 JESUS came into the MIDST.

* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. M. in
 Hebrew, Rabbouni. 17. Jesus. 18. Week. 19. having been assembled.—cont.
 † 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xlv. 16, 21; John xxi. 4. † 17. P. in
 xxii. 23; Matt. xxviii. 10; Rom. viii. 30; Heb. ii. 11. † 18. Matt. xxviii. 10; Luke xxi.
 † 19. Mark xvi. 14; Luke xlv. 26; 1 Cor. xv. 5.

εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὁμν.

²⁰ Καὶ τοῦτο εἰπὼν, ἐδείξεν αὐτοῖς τὰς χεῖρας
καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ
μαθηταί, ἰδόντες τὸν κύριον.

²¹ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνῃ ὡς καὶ
ἀπεστάλκε με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

²² Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει
αὐτοῖς· Λαβετε πνεῦμα ἅγιον.

²³ Ἄν τινὼν ἀφῇτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν
τινῶν κρατῇτε, κεκρατηνται.

²⁴ Θωμᾶς δὲ, εἰς ἐκ τῶν δεκάκα, ὁ λεγόμενος
Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰη-
σοῦς.

²⁵ Ἐλθόντων οὖν αὐτοῦ οἱ ἄλλοι μαθηταί-
· Ἐώρακαμεν τὸν κύριον.

²⁶ Ὁ δὲ εἶπεν αὐτοῖς·
Εάν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
τῶν ἁλῶν, καὶ βαλὼν τὸν δακτύλον μου εἰς τὸν
τύπον τῶν ἁλῶν, καὶ βαλὼν τὴν χεῖρα μου εἰς
τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

²⁷ Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἐσθ' οἱ
μαθηταί αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχε-
ται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ

εἰσὶν εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνῃ ὁμν.

²⁸ Εἰτα λέγει τῷ Θωμᾷ· Φέρε τὸν δακτύλον σου
ἵδε, καὶ ἴδε τὰς χεῖρας μου, καὶ φέρε τὴν
χεῖρα σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ

μὴ γίνῃς ἀπίστος, ἀλλὰ πιστός.

²⁹ Ἀπεκρίθη
Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός
μου.

³⁰ Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακας με,

and stood, and says to them, "Peace be with you!"

²⁰ And having said this, he showed them * his HANDS and his SIDE. The DISCIPLES, therefore, rejoiced, seeing the LORD.

²¹ Then JESUS said to them again, "Peace be with you; for the FATHER has sent me, & also send you."

²² And having said this, he breathed on and says to them, "Receive the Holy Spirit.

²³ † If the SINS * of any one you may forgive, they are forgiven them; if those * of any you may retain, they have been retained."

²⁴ But THOMAS, THAT ONE OF THE TWELVE, BEING CALLED DIDYMUS, WAS NOT WITH THEM, WHEN * JESUS CAME.

²⁵ THE OTHER DISCIPLES, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put * MY HAND into his SIDE, I will by no means believe."

²⁶ And after eight Days his DISCIPLES were again within, and THOMAS with them. The DOORS having been closed, JESUS comes into the MIDST, and stood, and said, "Peace be with you!"

²⁷ Afterwards he says to THOMAS, "Reach hither thy FINGER, and behold thy HANDS, and reach hither thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

²⁸ THOMAS answered and said to him, "My LORD and my GOD!"

²⁹ JESUS says to him, "Because thou hast seen

* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE.
21. JESUS.

22. of any one.

† 20. John xvi. 22. 21. Matt xxviii. 18; John xvii. 17—19.
22. John xvi. 10. 27. 1 John i. 1.

23. Matt. x. 19;

πεπιστευκας· μακαριοι οι μη ιδοντες, και πισ-
 thou hast believed; blessed they not having seen, and having
 τευσαντες. ²⁰ Πολλα μεν ουν και αλλα σημεια
 believed. Many indeed then and other signs
 εποικησεν ο Ιησους ενωπιον των μαθητων αυτου,
 did the Jesus in presence of the disciples of him,
 α ουκ εστι γεγραμμενα εν τη βιβλῳ τουτω.
 which not it is having been written in the book this.
²¹ Ταυτα δε γεγραπται, ινα πιστευσητε, οτι
 These things but have been written, that you may believe, that
 Ιησους εστιν ο Χριστος, ο υιος του θεου, και
 Jesus is the Anointed, the son of the God, and
 ινα πιστευοντες ζωην εχητε εν τη ονοματι
 that believing life you may have in the name
 αυτου.
 of him.

ΚΕΦ. κα'. 21.

¹ Μετα ταυτα εφανερωσεν εαυτον παλιν ο
 After these things manifested himself again the
 Ιησους τοις μαθηταις επι της θαλασσης της
 Jesus to the disciples on the sea of the
 Τιβεριδος. Εφανηρωσε δε οτως. ² Ησαν
 Tiberias. He manifested and thus. Were
 δμου Σιμων Πητρος, και Θωμας ο λεγομενος
 together Simon Peter, and Thomas he being called
 Διδυμος, και Ναθαναηλ ο απο Κανα της Γαλι-
 didymus, and Nathanael so from Cana of the Gal-
 λαιας, και οι του Ζεβεδαίου, και αλλοι εκ των
 laias, and they of the Zebedee, and others of the
 μαθητων αυτου δυο. ³ Λεγει αυτοις Σιμων Πε-
 disciples of him two. Says to them Simon Pe-
 τρος· Τραγω αλιευειν. Λεγουσιν αυτω· Ερ-
 ter; I am going to fish. They say to him; Are
 χομεθα και ημεις συν σοι. Εξηλθον, και ερε-
 going also we with thee. They went out, and en-
 βησαν εις το πλοιον * [ευθυς,] και εν εκεινω
 tered into the ship [immediately,] and in that
 τη νυκτι επιασαν ουδεν. ⁴ Πρωιας δε ηδη
 the night they caught nothing. Morning but now
 γενομενης, εστη ο Ιησους εις τον αιγιαλον· ου
 being come, stood the Jesus on the shore; not
 μενοι ηδειςαν οι μαθηται, οτι Ιησους εστι.
 however knew the disciples, that Jesus it is.
⁵ Λεγει ουν αυτοις ο Ιησους· Παιδια, μη τι
 Says therefore to them the Jesus; Children, not any
 προσφαγιον εχετε. Απεκριθησαν αυτω· Ου.
 food have you? They answered him; No.
⁶ Ο δε ειπεν αυτοις· Βαλετε εις τα δεξια μερη
 He and said to them; Cast you into the right parts
 του πλοιου το δικτυον, και ευρησετε. Εβαλον
 of the ship the net, and you will find. They cast
 ουν, και ουκετι αυτο ελκυσαι ισχυσαν απο του
 then, and no longer it to draw were able from the
 πληθους των ιχθυων. ⁷ Λεγει ουν ο μαθητης
 multitude of the fishes. Says therefore the disciple
 εκεινος ον ηγαπα ο Ιησους, τω Πητρω· Ο
 that whom loved the Jesus, to the Peter; The

ne, thou hast believed:
 happy those who see not
 and believe!"

³⁰ & Then, indeed, many
 Other Signs Jesus per-
 formed in the presence of
 the DISCIPLES, which
 have not been written in
 this BOOK.

³¹ & But these have been
 written, that you may be-
 lieve That JESUS is the
 MESSIAH, the SON of GOD;
 and that, believing, you may
 have Life in his NAME.

CHAPTER XXI.

¹ After these things
 Jesus manifested himself
 again to the DISCIPLES, at
 the LAKE of TIBERIAS;
 and in this manner he ap-
 peared.

² Simon Peter, and
 THAT Thomas CALLED
 Didymus, and THAT Na-
 thanael of CANA in GAL-
 ILIE, and the sons of
 Zebedee, and two others of
 his DISCIPLES, were to-
 gether.

³ Simon Peter says to
 them, "I am going a fish-
 ing." They say to him,
 "We also go with thee."
 They went out, and entered
 into the BOAT, and during
 THAT NIGHT they caught
 nothing.

⁴ But now Morning be-
 ing come, Jesus stood on
 the SHORE. The DISCIP-
 LES, however, knew not
 That it was Jesus.

⁵ Then Jesus says to
 them, "Children, have you
 any food?" They answered
 him, "No."

⁶ And he said to them,
 "Throw the NET on the
 RIGHT side of the BOAT,
 and you will find." Then
 they threw it, and were no
 longer able to draw it, from
 the MULTITUDE of FISHES.

⁷ That DISCIPLE there-
 fore, whom Jesus loved,
 says to PETER, "It is the

* VATICAN MANUSCRIPT.—20. the disciples.
 4. Jesus. 5. Jesus.

1. Jesus.

2. immediately—and

1. 2. 3. Cor. v. 7; 1 Pet. i. 8.

4. 80. John xxi. 25.

5. 81. Luke i. 4.

6. 82. John

111. 15, 16; v. 24; 1 Pet. i. 9.

7. 2. John i. 43.

8. 2. Matt. iv. 21.

9. 1 & John xx. 14

10. Luke xiv. 41.

11. 6. Luke v. 4, 6, 7.

12. 7. John xii. 22; xx. 2.

κυριος εστι· Σιμων ουν Πητρος, ακουσας οτι ο
lord it is, Simon thou Peter, having heard that the
κυριος εστι, τον απενδυτην διεξωσατο· ην γαρ
lord it is, the upper garment he girded; he was for
γυμνος· και εβαλεν εαυτον εις την θαλασσαν
naked; and threw himself into the sea.

8 Οι δε αλλοι μαθηται τῇ πλοιαριῇ ἦλθον (οὐ
The but other disciples by the little ship came (not
γὰρ ἦσαν μακρὰν ἀπο τῆς γῆς, ἀλλ' ὥς ἀπο
for they were far from the land, but about from
πῶς διακοσίων,) συροῦντες τὸ δίκτυον τῶν
about two hundred,) dragging the net of the
ἰχθύων. 9 Ὡς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they
πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

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saw. When therefore they went up to the land, they

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saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

πῶς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλέ-
saw. When therefore they went up to the land, they

LORD." Then Simon Peter
having heard that it was
the LORD, girded on his
upper garment, (for he
was naked,) and threw
himself into the sea.

8 But the other Disci-
ples came by the boat;
for they were not far from
the land, but about two
hundred Cubits off) drag-
ging the NET with the
FISHES.

9 When, therefore, they
went out to the LAND, they
saw a Fire of coals lying,
and a Fish lying on it, and
Bread.

10 * Jesus says to them,
"Bring of the FISHES which
you just now caught."

11 * Simon Peter went
on board and drew the NET
to the LAND, full of great
Fishes, a hundred and fifty-
three; and though there
were so many, the NET was
not torn.

12 * Jesus says to them,
† "Come and breakfast."
No one of the DISCIPLES
presumed to ask him, "Who
art thou?"

13 * Jesus comes, and
takes the BREAD, and gives
to them, and the FISH in
like manner.

14 This † third time now
was * Jesus manifested to
* the DISCIPLES, having
been raised from the Dead.

15 When, therefore, they
had breakfasted, Jesus
says to Simon Peter, "Sim-
on, son of Jonas, lovest
thou me more than these?"
He says to him, "Yes,
Lord; thou knowest that
I affectionately love thee."
He says to him, "Feed
my LAMBS."

16 He says to him again,
a second time, "Simon, son
of Jonas, lovest thou me?"
He says to him, "Yes,
Lord; thou knowest that
I affectionately love thee."

* VATICAN MANUSCRIPT.—10. Jesus.

11. and—conf.

12. Jesus.

14. Jesus.

11. Then Simon Peter.

12. the DISCIPLES.

12. Jesus.

† 7. So the Jews called those who were clothed in their under garments only.—Newcome

* 12. Acts x. 41.

† 14. See John xx. 19, 20.

βατα μου. ¹⁷ Λέγει αὐτῷ τὸ τρίτον Σίμων
 of me. He says to him the third, Simon
 Ἰωάννα, φίλεις με; Ἐλυθηθή ὁ Πέτρος, ὅτι
 of Jonas, dearly lovest thou me? Was grieved the Peter, because
 εἶπεν αὐτῷ τὸ τρίτον, Φίλεις με; καὶ εἶπεν
 he said to him the third, Dearly lovest thou me? and he said
 * [αὐτῷ.] Κυριε, σὺ πάντα οἶδας· συγινώσκεις,
 [to him;] O lord, thou all things knowest, thou knowest,
 ὅτι φίλῳ σε· Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει
 that I dearly love thee; Says to him the Jesus; Feed
 τα πρόβατα μου. ¹⁸ Ἀμην ἀμην λέγω σοι, ὅτε
 the sheep of me. Indeed indeed I say to thee, when
 ἦς νεώτερος, ἐξωνύεις σεαυτὸν, καὶ περιεπατεῖς
 thou wast younger, thou didst gird thyself, and didst walk
 ὅπου ᾔθελες· ὅταν δὲ γηρασῇς, ἐκτενεῖς
 where thou didst wish; when but thou art old, thou wilt stretch out
 τὰς χεῖρας σου, καὶ ἄλλος σε ἑώσει, καὶ
 the hands of thee, and another thee will gird, and
 οἰσεὶ ὅπου οὐ θέλεις. ¹⁹ Ταῦτα δὲ εἶπε, ση-
 will carry where thou wilt not wish. This now he said, sig-
 μαινῶν, ποῦ θανάτῳ δοξάσει τὸν θεόν. Καὶ
 nifying, by what death he will glorify the God. And
 ταῦτα εἰπὼν, λέγει αὐτῷ· Ἀκολουθεῖ μοι.
 this having said, he says to him; Follow me.
²⁰ Ἐπιστραφεὶς * [δε] ὁ Πέτρος βλέπει τὸν
 Having turned about [and] the Peter sees the
 μαθητὴν, ὃν ᾔγατα ὁ Ἰησοῦς, ἀκολουθῶντα·
 disciple, whom loved the Jesus, following;
 (ὃς καὶ ἀνέπεσεν ἐν τῇ δεῖπνῃ ἐπὶ τὸ στήθος
 (who also reclined at the supper on the breast
 αὐτοῦ, καὶ εἶπε· Κυριε, τίς ἐστὶν ὁ παραδίδους
 of him, and said; O lord, who is he betraying
 σε;) ²¹ Ταῦτα ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ·
 thee;) Him seeing the Peter says to the Jesus;
 Κυριε, οὗτος δε τι; ²² Λέγει αὐτῷ ὁ Ἰησοῦς·
 O lord, this and what? Says to him the Jesus;
 Ἐὰν αὐτὸν θελῶ μένειν ἕως ερχομαι, τι πρὸς
 If him I wish to abide till I come, what to
 σε; σὺ ἀκολουθεῖ μοι. ²³ Ἐξῆλθεν οὖν ὁ λόγος
 thee? thou follow me. Went out therefore the word
 οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος
 this among the brethren, that the disciple that
 οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς,
 not die. And not said to him the Jesus,
 ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Ἐὰν αὐτὸν θελῶ
 that not he die; but; If him I wish
 μένειν ἕως ερχομαι, τι πρὸς σε; ²⁴ Οὗτος ἐστὶν
 to abide till I come, what to thee? This is

He says to him; Tend my SHEEP.

¹⁷ He says to him the THIRD time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, because he said to him the THIRD time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest ALL things; I thou knowest THAT I affectionately love thee." * Jesus says to him, "Tend my SHEEP."

¹⁸ ; Indeed, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when thou art old, I then wilt extend thy HANDS, and another will gird thee, and carry thee where thou dost not wish."

¹⁹ Now this he said, intimating I by I What Death he would glorify God. And having said this, he says to him, "Follow me."

²⁰ PETER, having turned about, sees the DISCIPLE, following, I whom Jesus loved; (who also reclined at the SUPPER on his breast, and said, "Lord, who is HE BETRAYING thee?")

²¹ * PETER, therefore, seeing him, says to Jesus, "Lord, and what of this man?"

²² Jesus says to him, "If I wish him to abide; till I come, what is it to thee? follow thou me."

²³ * This REPORT, therefore, went out among the BRETHREN, That that DISCIPLE would not die; * but Jesus would not say to him, "That he shall not die;" but, - If I wish him to abide till I come, what is it to thee?"

* VATICAN MANUSCRIPT.—17. to him—omit. 17. Jesus. 20. and—omit. 21. Peter therefore. 22. This. 22. but.

† 18. Weistœber observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—*Chron.* 18. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

19. Acts xx. 28; Heb. xii. 20; 1 Pet. ii. 17; v. 2. 4. 17. John ii. 24, 25; xvi. 29. 20. John xiii. 25; Acts xii. 8. 4. 18. 2. 1. 14. 21. John xiii. 23, 24; xx. 1. 22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 8; xi. 20; Rev. ii. 23; iii. 11; xiii. 7, 28.

ὁ μαθητής, ὁ μαρτυρῶν περὶ τούτων, καὶ
 the disciple, he testifying concerning these things, and
 γραφῆς ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὺς
 writing written these things; and we know, that true
 ἐστὶν ἡ μαρτυρία αὐτοῦ. Ἔστι δὲ καὶ ἄλλα
 is the testimony of him. Is and also other
 πολλὰ ὅσα ἐποίησεν ὁ ἰησοῦς, ἅτινα εἰαν γρα-
 many things did the Jesus, which if they should
 ῖνται καθ' ἓν, οὐδε αὐτὸν οἶμαι τὸν κόσμον
 be written every one, not even him I suppose the world
 χωρῆσαι τὰ γραφομένα βιβλία.
 to contain the being written books.

24 This is THAT DISCIPLE, who *both TESTIFIES of these things and WROTE these things; and †we know That *His TESTIMONY is true.

25 †And there are many other things which Jesus performed, which, if they should be written, every one, †I suppose that not even the WORLD itself would contain the WRITTEN BOOKS.

* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—24 both.

24 His.

Subscription—According to

† 25. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num. ch. 33. the spies, who returned from the search of the land of Canaan, say they saw giants here of such a prodigious size, that they were "in their own sight as grasshoppers." In Gen. i. 22. cities with high walls round about them are said to be "walled up to heaven." In Gen. iv. 11. mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth; and the author of Ecclesiasticks, in chap. vi. 15. speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou ledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—Pearce.

‡ 24. John xix. 35; 3 John 12.

‡ 25. John xx. 20.

* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

1 Τὸν μὲν πρῶτον λόγον ἐποίησαμεν περὶ
The indeed first account I made concerning
παντῶν, ὃ Θεοφιλε, ὃν ᾤρῃτο ὁ Ἰησοῦς
all things, O Theophilus, which began the Jesus
ποιεῖν τε καὶ διδασκεῖν, ἡ ἀρχὴ ἧς ἡμέρας, ἐν-
to do and also to teach, even to which day, hav-
τεῖλαμενος τοῖς ἀποστόλοις, διὰ πνεύματος
ing given charge to the apostles, through spirit
ἁγίου οὗς ἐξελέξατο, ἀνεληφθῇ. 3 Οἷς καὶ
holy whom he chose, he was taken up. To whom also
παρίστησεν ἑαυτὸν ζῶντα μετὰ τοὺς πατέρας
he presented himself living after the he suffer-
αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσ-
him, in many clear proofs, through days forty
σαρακοντα ὀπταζόμενος αὐτοῖς, καὶ λεγὼν τα-
being seen by them, and saying the things
περὶ τῆς βασιλείας τοῦ θεοῦ. 4 Καὶ συναλι-
concerning the kingdom of the God. And assem-
ζόμενος παρήγγειλεν αὐτοῖς, ἀπὸ Ἱερουσαλὴμ
bling them he commanded them, from Jerusalem
μὴ χωρίζεσθαι, ἀλλὰ περιμενεῖν τὴν ἐπαγγελίαν
not to depart, but to wait for the promise
τοῦ πατρὸς, ἣν ἤκουσατε μου. 5 ὅτι Ἰωάννης
of the father, which you heard from me, that John
μὲν ἐβαπτίσεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε
indeed dipped in water, you but shall be dipped
ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέ-
in spirit holy, not after many things days.
ρας. 6 Οἱ μὲν οὖν συνελθόντες ἐκπρωτῶν
They indeed therefore having come together, asked
αὐτὸν λέγοντες· Κυριε, εἰ ἐν τῷ χρόνῳ τούτῳ
him, saying; O Lord, if in the time this
ἀποκαθίσταρῃς τὴν βασιλείαν τῷ Ἰσραὴλ;
thou restorest the kingdom to the Israel?
7 Εἶπε δὲ πρὸς αὐτοὺς· Οὐχ ὑμῶν ἐστὶ γινώσκειν
He said and to them; Not for you it is to know
χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἐθετο ἐν τῇ
times or seasons, which the father placed in the
ἰδίᾳ ἐξουσίᾳ. 8 Ἀλλὰ ληψέσθε δύναμιν ἐπελ-
ous authority. But you shall receive power hav-
θόντες τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ
ing come the holy spirit upon you; and
ἐσσεσθε μοι μαρτυρῆς ἐν τῇ Ἱερουσαλὴμ, καὶ
you shall be to me witnesses in both Jerusalem, and
ἐν πατρὶ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχά-
in all the Judea and in Samaria, and even to the

CHAPTER I

1 The former History I compiled, O Theophilus, concerning all things which Jesus began both to do and to teach,
2 & even to the Day at which, & having given commandment, through the holy Spirit, to the apostles whom he had chosen, he was taken up.
3 & to whom also he presented himself living, after his suffering, in many infallible proofs, being seen of them forty days, and speaking the things concerning the kingdom of God.
4 & And assembling them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which you heard from me;
5 & that John, indeed immersed in Water, but you will be immersed in a holy Spirit, after a few Days.
6 They, therefore, being come together, asked him, saying, Lord, at this time, restore the kingdom to Israel?
7 & Then he said to them, "It is not for you to know the Times or Seasons, which the Father appointed by his own Authority.
8 But you shall receive Power by the Holy Spirit, coming upon you; and you shall be My Witnesses both in Jerusalem, and in All Judea, and in Samaria, and even to the

* VATICAN MANUSCRIPT.—Title—ACTS OF APOSTLES.

1. Jesus. 7. Then he said.

1. Luke i. 31. 2. Mark xvi. 19; Luke xxiv. 48; ver. 9; 1 Tim. iii. 16. 3. Matt. xxviii. 19; Mark xvi. 15; John xx. 21; Acts x. 41, 43. 4. Luke xxiv. 48; John xx. 20; xxi. 1, 14; 1 Cor. xv. 5. 5. Luke xxiv. 49. 6. Luke xxiv. 49; John xiv. 16, 17, 26; xv. 26; xvi. 7; Acts i. 8. 7. Matt. iii. 12; Luke xxiv. 49; John xiv. 27; Acts ii. 32. 8. Amos ix. 11; Micah iv. 8; Acts xii. 11.

του της γης. ⁹ Καὶ ταῦτα εἰπὼν, βλέποντων αὐτὸν ἐπὶ ὀφθαλμοῖς, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπο τοῦ οὐρανοῦ. ¹⁰ Καὶ ὡς ἀπενιζόντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδόν, ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν εἰρήνῃ, λέγοντες, ¹¹ οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐστὶν ὁ ἐμὲ ἀποστέλλων εἰς τὸν οὐρανόν; οὗτος δὲ Ἰησοῦς, ὁ ἀναληφθεὶς ἀπὸ ὑμῶν εἰς τὸν οὐρανόν, οὗτως ἐλεύσεται, ὃν τρόπον εὐεσασθε αὐτὸν πορευομένου εἰς τὸν οὐρανόν. ¹² Τότε ἐπιστρεφάμενοι εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ ἐκείνου, ὅπου ἔστηκεν ὁ οὐρανός, ὅτι ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σάββατον ἔχον ὁδόν. ¹³ Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερσώον, ὃ ἦταν κατακείμενον ἐκεῖ, καὶ Ἰωάννης, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, καὶ Βαρθολομαῖος καὶ Ματθαῖος, Ἰακώβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου. ¹⁴ Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ, σὺν γυναίκεσσι καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. ¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀνέστης Πέτρος ἐν μέσῳ τῶν μαθητῶν, εἰπὼν (ἦν τε ὁ πλῆθος ἐσθαρμένων, ἐπὶ τὸ αὐτὸ ὡς ἴκατον εἰκοσίν) ἄνδρες ἀδελφοί, δεῖ πληρωθῆναι τὴν προφητείαν, ἣν προεῖπε τὸ πνεῦμα ἁγίον ἐν στόματι Δαυὶδ, περὶ Ἰουδᾶ τοῦ γενομένου

remotes parts of the EARTH." ⁹ And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their sight. ¹⁰ And while they were fixedly gazing towards the HEAVENS, as he was going up, behold, two Men were standing by them in white Raiment; ¹¹ who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, shall so come in the manner in which you saw him go into the HEAVENS." ¹² † Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey. ¹³ And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and * John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the ZEALOT, and Judas the brother of James. ¹⁴ All these were constantly engaged with one mind in PRAYER, with the Women, and with Mary the MOTHER of * Jesus, and with his BROTHERS. ¹⁵ And in these DAYS, Peter standing up in the Midst of the * BRETHREN, (the Number of Persons assembled were about a hundred and twenty.) said, ¹⁶ "Brethren, it was necessary for * the SCRIPTURES to be fulfilled, † which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas ‡ who BECAME a Guide

* Vatican Manuscript.—13. John, and James and Andrew.

14. Jesus.

15.

16. The scriptures.

† 11. Deut. xli. 18; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 9; 1 Thess. i. 10; 2 Thess. i. 10; Rev. i. 7. ‡ 12. Luke xxi. 28. 13. Ps. xli. 9; John xxi. 2.

δδῃγον τοῖς συλλαβουσι τον ἰησουν 17 ὅτι
a guide to those having seized the Jesus; become
κατηριθμημενος ἦν ἐν ἡμῖν, και ελαχε τον
having been numbered he was among us, and obtained τον
κληρον της κιακονιας ταυτης. 18 Ουτος μεν
lot of the service this. This indeed

οὐκ ἐκτιςατο χωριον εκ μισθου της αδικιας
therefore bought a field out of a reward of the wickedness,
και πρηνης γενομενος, ελακησε μεσος, και εξε-
and head-foremost having fallen, he burst in middle, and were
χυθη παντα τα σπλαγχνα αυτου. 19 και γνωσ-
poured out all the bowels of him; and known

τον εγενετο πασι τοις κατοικοουσιν ἱερουσαλημ,
became to all those dwelling in Jerusalem,

εστω κληθηται το χωριον εκεινο τη ιδιᾳ δια-
so as to be called the field that in the own lan-
λεκτω αυτων, Ακeldαμα, τουτ' εστι, χωριον
of them, Acceldama, this is, a field

αιματος. 20 Γεγραπται γαρ εν βιβλῳ ψαλμων
of blood. It is written for in book of Psalms:

Γενηθητω ἡ ἐκαυλις αυτου ερημος, και μη εστω
Let be the dwelling of him desolate, and not let be

ὁ κατοικων εν αυτῃ· και· Την επισκοπην αυτου
the dwelling in her; and; The charge of him

λαβει ἄτερος. 21 Δει ουν των συνελθον-
let take another. It is necessary therefore of those having associ-
των ἡμιν ανδρων εν παντι χρονῳ, εν ᾧ εισ-
ated with us men in all time, in which went

ηλθε και εξηλθεν ἐφ' ἡμας ὁ κυριος ἰησους,
is and went out among us the lord Jesus,

22 ἀρξαμενος απο του βαπτισματος ἰωαννου εως
beginning from the dipping of John to

της ἡμερας ης ανεληφθη ἀφ' ἡμων, μαρτυρα της
the day which he was taken up from us, a witness of the

αναστασεως αυτου γενεσθαι συν ἡμῖν ἕνα του-
resurrection of him to become with us one of

των. 23 Και εστησαν δυο, Ἰωσηφ τον καλου-
these. And they set forth two, Joseph that being

μενον Βαρσαβαν, ὃς ἐπεκληθη Ἰουστος, και
called Barnabas, who was surnamed Justus, and

Ματθιαν. 24 Και προσευξαμενοι ειπον· Χυ-
Matthias. And praying they said, Thou,

κυριε, καρδιογνωστα παντων, αναδειξον ὃν εξε-
O lord, heart-knower of all, show which thou

λεξω εκ τούτων των δυο ἕνα, 25 λαβειν τον
distinguish out of these the two one, to take the

κληρον της διακονιας ταυτης και αποστολης,
lot of the service this and apostleship,

εἰ ης παρεβη Ἰουδας, πορευθηναεις τον τοπον
from which he stepped aside Judas, to go into the place

τον ιδιον. 26 Και εδωκαν κληρους αυτων και
the own. And they gave lots to them; and

to those who assem-
bLED. * Jesus.

17 For he was num-
bered among us, and ob-
tained the LOT of the
SERVICE.

18 (This man, there-
fore, purchased a field
with the WAGES of his
WICKEDNESS, and when
head foremost he burst
the middle, and ALL his
BOWELS were poured
out.)

19 and it was known to
all those DWELLING in
Jerusalem; so that the
FIELD is called in the
OWN LANGUAGE, * ACCEL-
DAMA, which is, a Field of
Blood.)

20 "For it is written in
the Book of Psalms; Let
his DWELLING be desolate,
and let no man
DWELL in it; and let
another take his CHARGE."

21 It is necessary, there-
fore, that from those men
HAVING ASSOCIATED WITH
US all the Time is witness
the LORD JESUS went out
and out among us,

22 † beginning from the IM-
MERSION of John to
the DAY on which he was
taken up from us, one of
these BECOMING with us a
WITNESS of his RESURREC-
TION."

23 And they set forth
two, THAT Joseph that
BARNABAS was surnamed
JUSTUS, and Matthias.

24 And praying, they
said, "Show, Lord; show
which one of these
two thou wilt select."

25 to take the LOT of
this SERVICE and apos-
tleship, from which
Judas stepped aside, to go
into his OWN PLACE."

26 And they gave the
Lots to them; and the

* VATICAN MANUSCRIPT.—18. Jesus. 19. Acceldamach. 22. Barnabas. 23.
the place of this. 24. the Lots to them; and.

† 17. Matt. x. 4; Luke vi. 16. † 18. Matt. xxvii. 5, 7, 8. † 20. Ps. lxxv.
‡ 20. Ps. cix. 8. † 21. John xv. 27; ver. 18; Acts iv. 34. † 21. Ac's xv. 22. † 24.
§ Sam. xvi. 7; 1 Chron. xxvii. 1, 2; xlii. 17; Jer. xl. 20; xvii. 10; Acts xv. 5; Rev. ii. 2

ἵσταν δ κληρος ἐπὶ Μᾶθθιαν, καὶ συγκατεψή-
fell the lot on Matthias, and he was counted
ρίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.
with the eleven apostles.

ΚΕΦ. Β'. 2.

Ἡ καὶ ἐν τῇ συμπληρουσθαι τὴν ἡμέραν τῆς
And in the to be fully come the day of the
πεντηκστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τῷ
were all with one mind in the
τόπῳ. Ἡ καὶ ἐγένετο ἀφ' οὗ ἐκ τοῦ οὐρανοῦ
And were suddenly from the heaven
ῥυχοὶ ὥστερ φερομένης πνοῆς βίαιας, καὶ ἐκλή-
wind as of a rushing wind violent, and it
σεν ὅλον τὸν οἶκον οὗ ἦσαν καθημενοί·
and whole the house, where they were sitting;
καὶ ἀφῆσαν αὐτοὶς διαμερίζομεναι γλῶσσας·
and they saw with them being divided tongues
ἵσται πυρὸς· ἐκάθισα τε ἐφ' ἑνα ἕκαστον αὐτῶν,
like fire, set on one each one of them,
καὶ ἐκλάσθησαν ἅπαντες πνεύματος ἁγίου,
and they were filled all spirit holy,
καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς
and they began to speak with other tongues, as
τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγγέσθαι. Ἡ ἦσαν
to spirit gave to them to speak. Were
ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες
in Jerusalem dwelling Jews, men
ἐκ παντὸς ἐθνους τῶν ὑπὸ τοῦ οὐρανοῦ.
from every nation of them in the heaven.

Ἡ γινόμενης δὲ τῆς φωνῆς ταύτης, συνηλθε τὸ
Being happened and the sound this, came together the
πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος
multitude, and were perplexed, because heard one each
τῇ ἰδίᾳ διαλεκτῇ λαλοῦντων αὐτῶν. Ἡ ἦσαν
to the own language speaking of them. Were as-
τοῦτο δὲ * [πάντες] καὶ ἐθαύμαζον, λέγοντες
tonished and [all] and wondered, saying
[ἑκαστοὶ ἀλλήλους]· Οὐκ ἴδον πάντες οὗτοι
[to each other.] Not is all these
οἱ οὐ λαλοῦντες Γαλιλαῖοι; Ἡ καὶ πῶς ἡμεῖς
do the we speaking Galileans? And how we
ἐκούμεν ἕκαστος τῇ ἰδίᾳ διαλεκτῇ ἡμῶν, ἐν ᾗ
hear each one in the own language of us, in which
γεννηθῆμεν, Ἡ Παρθοὶ καὶ Μῆδοι καὶ Ἑλαμίται,
we were born, Parthians and Medes and Elamites,
καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν,
and those dwelling the Mesopotamia, Judea,
καὶ ἐκ Κιλικίας, Πόντον καὶ τὴν Ἀσίαν,
and out of Cappadocia, Pontus and the Asia,
καὶ ἐκ Φρυγίας καὶ Παμφυλίας, Αἰγύπτου καὶ τῶν
and out of Phrygia both and Pamphylia, Egypt and the
μερῶν τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ
parts of the Libya that upon Cyrene, and those

fell on Matthias, and he
was counted with the ELE-
VEN Apostles.

CHAPTER II.

1 And when the DAY
of PENTECOST was FULLY
COME, † they were all with
one mind in the same
place.

2 And suddenly there
came a Sound from HEA-
VEN, like a violent Wind
rushing; and it filled the
Whole HOUSE where they
were sitting.

3 And Divided Tongues
appeared to them, like
Fire, and one rested on
each one of them.

4 And they were † all
filled with holy Spirit, and
began to speak in Other
Languages, as the SPIRIT
gave them utterance.

5 Now there were so-
journing in Jerusalem,
Jews, pious Men, from
Every Nation under HEA-
VEN.

6 And † this REPORT
having been circulated, the
MULTITUDE came togeth-
er, and were perplexed,
Because every one heard
them speaking in his own
Language.

7 And they were aston-
ished and wondered, say-
ing, "Behold, are not all
THESE, who are SPEAK-
ING, of Galileans?"

8 And how do we hear
each one in our own Lan-
guage, in which we were
born;—

9 Parthians and Medes
and Elamites, and those
DWELLING in MESOPOTA-
MIA, both in † Judea and
Cappadocia, in Pontus and
ASIA,

10 both in Phrygia and
Pamphylia, in Egypt and the
PARTS of THAT Lybia
about Cyrene, and the

* VATICAN MANUSCRIPT.—7. all—omit.

7. to each other—omit.

† It is difficult to determine whether it was the voice of those speaking in foreign lan-
guages; the report or rumor of the transaction; or the supernatural "rushing sound," which
was heard here. † 9. Pearce renders Judea as an adjective, thus: "Judeans in
Mesopotamia." Bloomfield thinks there may have been a corruption of the text,
"dwelling Mesopotamia, Judeans, to Judeans, Judea."

1. Lev. xxiii. 15; Deut. xvi. 9; Acts xx. 16. 1. Acts i. 14. 1. 4. Acts i. 4.
2. Mark xvi. 17; Acts x. 40; xii. 6; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2. 2. 7. Acts i. 11.

ἐπιδημούντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προση-
λύτοι, ¹¹ Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούν-
των αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγα-
λεία τοῦ θεοῦ; ¹² Ἐξίσταντο δὲ πάντες καὶ διη-
κώρουν, ἄλλος πρὸς ἄλλον λέγοντες· Τί ἀν-
έλεον τούτου εἶναι; ¹³ Ἄλλοι δὲ διαχλευάζοντες
εἶπον· Ὅτι γλευκοὺς μεμίστμενοι εἰσι.

¹⁴ Στάθει δὲ Πέτρος σὺν τοῖς ἑνδεκά, ἐνέρε-
την φωνὴν αὐτοῦ, καὶ ἀπεφθεγγάτο αὐτοῖς.
Ἀδρὲς Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσα-
λὴμ ἅπαντες, τούτου ὑμῖν γνωστον ἐστίν, καὶ
ἐνωτίσασθε τὰ ῥήματα μου. ¹⁵ Οὐ γάρ, ὥς
ὑμεῖς ὑπολαμβάνετε, ὅτι μεθύουσιν· ἐστὶ γάρ
ὥρα τρίτη τῆς ἡμέρας· ¹⁶ ἀλλὰ τούτο ἐστὶ τὸ
εἰρημεῖον διὰ τοῦ προφήτου Ἰωηλ· ¹⁷ καὶ
ἐστὶ ἐν ταῖς ἐσχάταις ταῖς ἡμέραις, λέγει ὁ
θεός, ἐκχέω ἀπὸ τοῦ πνεύματος μου ἐπὶ πᾶσαν
σάρκα· καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ
θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁραεῖς
ἄνουνται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους
ἐνυπνιασθήσονται· ¹⁸ καὶ γένηται ἐπὶ τοὺς δούλους μου
καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις
ἐκχέω ἀπὸ τοῦ πνεύματος μου, καὶ προφη-
τεύουσιν· ¹⁹ καὶ δώσω τεράτα ἐν τῷ οὐρανῷ
καὶ ἐν τῇ γῇ, καὶ σημεῖα ἐπὶ τῆς γῆς κατω, αἷμα καὶ
πῦρ καὶ σμῆμα καπνῶν· ²⁰ ὁ ἥλιος μεταστραφεί-
σεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν
ἢ ἔλθῃ τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ
ἐπιφανῆ· ²¹ καὶ ἐστὶ, πᾶς ὃς ἀν ἐπικαλεσθή-
ται τὸ ὄνομα κυρίου, σωθήσεται.

Ῥωμαῖοι καὶ Προσηλύτοι,
11 Cretans and Ara-
bians, we hear speak-
ing in our Tongues the
great things of God.
12 And they were all
astonished and per-
plexed, saying one to
another, "What can this be?"
13 But others were
saying, "They are full of
sweet wine."
14 But Peter standing
with the eleven, lifted
up his voice, and said to
them, "Jews, and all who
are sojourners in Jeru-
salem, listen to my
words.
15 For these are we
drunk as you suppose, for
it is the third hour of the
day;
16 but this is what was
spoken through the prophet
Joel;
17 "And it shall be in the
last days, says the Lord,
I will pour out of my
Spirit upon all flesh;
and your sons and your
daughters shall prophesy;
and your young men shall
see visions, and your old
men shall dream.
18 "And indeed on my
men-servants and on
my women-servants in
those days I will pour
out of my Spirit, and
they shall prophesy.
19 "And I will give
signs and wonders in the
heaven above, and in the
earth below; blood and
fire, and a cloud of
smoke.
20 "The sun shall be
turned into darkness, and
the moon into blood, be-
fore that great and ter-
rible day of the Lord
come.
21 "And it shall be, that
every one who may call
upon the name of the Lord
shall be saved."

* VATICAN MANUSCRIPT.—17. after these things, says God.

† 15. 1 Thess. v. 7. ‡ 17. Joel ii. 28, 29. § 18. Acts—4. 9, 10; 1 Cor. xii. 13; xvi. 1. || 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25. ¶ 21. Deut. x. 14.

22 Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους
Men Israelites, hear you the words
 τούτου Ἰησοῦ τοῦ Ναζωραίου, ἀνδρα ἀπο τοῦ
these, Jesus the Nazarene, a man from the
 θεοῦ ἀποθεδεγμενον εἰς ὑμᾶς δυνάμεσι καὶ
God having been pointed out to you by mighty works and
 τέρασσι καὶ σημείοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ
miracles and signs, (which did through him the
 θεὸς ἐν μέσῳ ὑμῶν, καθὼς * [καὶ] αὐτοὶ οἶδατε.)
God is made of you, as [also] yourselves you know.)
 23 τούτου τῇ ὀρίσμενῃ βουλῇ καὶ προγνώσει
this by the having been fixed purpose and foreknowledge
 τοῦ θεοῦ ἐκδοτὸν λαβόντες, διὰ χειρῶν ἀνο-
of the God given up having been taken, by hands of law-
 κων προσήλαντες ἀνείλατε. 24 Ὁν ὁ θεὸς
one over having added to you killed. Whom the God
 ἐνίστησε· λυσας τὰς ὀδύνας τοῦ θανάτου,
raised up, having loosed the pains of the death,
 καθὼς οὐκ ἦν δυνατόν κρατεῖσθαι αὐτοῦ ὑπ'
as much as was possible to be held him under
 αὐτοῦ.
it.

25 Δαυὶδ γὰρ λέγει εἰς αὐτὸν Προφητῶν
David for says concerning him; I saw
 τὸν κύριον ἐμπροσθέν μου διαπαντός, ὅτι ἐκ δεξιῶν
the Lord in presence of me always, because at right hand
 μου ἔστιν, ἵνα μὴ σαλευθῶ. 26 Διὰ τούτου
of me he is, so that not I may be shaken. Through this
 ἐφραδῆ ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ
rejoiced the heart of me, and exulted the
 γλῶσσα μου· ἐτι δε καὶ ἡ σὰρξ μου κατασκη-
tongue of me; moreover and also the flesh of me will repose
 νησὶ ἐν ἐλπίδι. 27 ὅτι οὐκ ἐγκαταλείψεις
in hope; because not thou wilt abandon
 τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις
the life of me to inevitability, nor thou wilt abandon
 τὴν ἑστίαν σου εἰδὲν διαφθοράν. 28 Ἐγνώρισας
the holy one of thee to see corruption. Thou didst make known
 μοι ὁδούς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ
to me ways of life, thou wilt fill me of joy with
 τοῦ προσώπου σου.
the face of thee.

29 Ἄνδρες ἀδελφοί, ἐξόν εἰπεῖν μετὰ παρρη-
Men brethren, it is lawful to speak with freedom
 σίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ,
to you concerning the patriarch David,
 ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνημα
that both he died and was buried, and the tomb
 αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.
his is among us till of the day this
 30 Προφήτης οὖν ὑπαρχών, καὶ εἰδὼς ὅτι ὄρκω
A prophet therefore being, and knowing that with an oath
 ἠσέουσιν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς σφύρας
score to him the God, out of fruit of the loins
 αὐτοῦ καθίσαι ἐπὶ τῷ θρόνῳ αὐτοῦ. 31 Προ-
from to come to sit on the throne of him. fore-

22 Israelites! hear these
 words. Jesus, the NAZA-
 RENE, a Man from GOD,
 celebrated among you † by
 Miracles, and Prodiges,
 and Signs, which GOD
 wrought through him in
 the Midst of you, as you
 yourselves know;

23 him, ‡ given up by
 the FIXED Counsel and
 Foreknowledge of GOD,* by
 the Hand of Lawless ones,
 † you nailed to the cross,
 and killed;

24 † whom GOD raised
 up, having loosed the
 PAINS of DEATH; as it
 was impossible to hold him
 under it.

25 For David says con-
 cerning him, † 'I saw the
 ' LORD always before me,
 ' Because he is at my Right
 ' hand, so that I may not
 ' be moved.

26 'On account of this
 ' My heart rejoiced, and
 ' my tongue exulted; and
 ' moreover, my FLESH also
 ' shall repose in hope;

27 'because thou wilt
 ' not abandon my SORT, in-
 ' stead, nor give up thine
 ' HOLY ONE to see corrup-
 ' tion.

28 'Thou didst make
 ' known to me the Ways of
 ' life; thou wilt make me
 ' full of Joy with thy
 ' COUNTENANCE.'

29 Brethren! I may
 speak to you, with free-
 dom, concerning the PA-
 TRIARCH David, that he
 both died and was buried,
 and his TOMB is among us
 to this DAY.

30 Being, therefore, a
 Prophet, ‡ and knowing
 that GOD swore to him
 with an Oath, that of the
 Fruit of his LOINS he would
 cause one to sit upon his
 THRONE;

* VARIAN MANUSCRIPT.—22. also—omit.
 20. BY HEART.

21. by the Hand of Lawless ones, you
 nailed to the cross and killed.

† 21. John iii. 2; xiv. 10, 11; Acts x. 33. : 22. Matt. xxvi. 24; Luke xxii. 22; xiv.
 4. Acts vii. 12; iv. 18. : 23. Acts v. 30. : 24. ver. 22. : 25. Ps. xvi. 2.
 : 26. 1 Sam. vii. 12, 13; Ps. cxxxv. 11; Luke i. 32, 33; Rom. i. 3; 2 Tim. ii. 8.

δὸν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη εἰς ἄβυσσον, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. ³¹ Τούτων τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μαρτυραί. ³² Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐπέχεε τούτο, ὃ ὑμεῖς βλέπετε καὶ ἀκούετε. ³³ Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Ἐγὼ εἰς ὁ κύριος τῶ κυρίου μου· καθὼς ἐκ δεξιῶν μου, ὁ κύριος ἀνθ' ὧν τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ³⁴ Ἀσφαλὼς οὖν γινώσκειτε οἶκος Ἰσραὴλ, ὅτι καὶ κύριος αὐτοῦ καὶ Χριστὸς ὁ θεὸς ἐποίησε, τούτων τὸν Ἰησοῦν, ὃν ὑμεῖς σταυρώσατε. ³⁵ Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπον τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσομεν, ἀδελφοί; ³⁶ Πέτρος δὲ * [εἶπεν] πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθῆτε ἕκαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφ᾽ ἧν ἁμαρτιῶν, καὶ λήψετε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ³⁷ Ὅτι οὗτος γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθῇ κύριος ὁ θεὸς ὑμῶν. ³⁸ Ἔτεροις τε λόγοις πλείοσι διεμαρτύρετο, καὶ παρεκάλει, λέγων· Σωθεῖτε ἀπὸ τῆς γενεᾶς τῆς σκολίας ταύτης.

³¹ foretelling he spoke concerning the resurrection of the MESSIAH, that he was not left in 'Abysses, nor did his flesh 'see Corruption.' ³² God raised up the JESUS, of which we all are Witnesses. ³³ Having been, therefore, exalted to the RIGHT HAND of God, and having received from the FATHER the PROMISE of the HOLY SPIRIT, he poured out this which ye see and hear. ³⁴ For David recorded not to HEAVEN, but he says himself, 'I JESUS 'said to my LORD, Sit thou 'at my Right hand, 'till I put thine ENEMIES underneath thy 'FEET.' ³⁵ Therefore, let all the House of Israel certainly know, that THIS JESUS, whom ye crucified; GOD made him both Lord and Messiah." ³⁶ And having heard this, they were moved to the HEART, and said to PETER and the OTHER Apostles, "Brethren! what shall we do?" ³⁷ And Peter said to them; "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness of your sins; and ye will receive the GIFT of the HOLY SPIRIT." ³⁸ For the PROMISE is to you and to your CHILDREN, and to ALL who are far off, as many as the Lord our God may call." ³⁹ And with many Other Words he testified and exhorted them, saying, "Be ye saved from this PERVERSE GENERATION." ⁴¹ Then THOSE who

VATICAN MANUSCRIPT.—33. HOLY SPIRITS.

33. of the SINS. 40. exhorted them, saying.

33. both see.

33. said—"

33. Acts i. 8.

33. Acts v. 31; Phil. ii. 9; Heb. x. 12.

33. John xiv. 26; v.

33. xvi. 7, 13; Acts i. 4.

33. Psa. cx. 1; Math. xxii. 24; 1 Cor. xv. 20; Eph. i. 20; ii.

33. Eph. i. 13; x. 12, 13.

33. Acts iii. 25.

33. Acts v. 31.

33. Luke xiv. 47; Acts iii. 25.

33. Acts x. 45; xi. 15, 18; xiv. 27; xv. 2, 3, 14; Eph. ii. 12, 13.

33. Acts x. 45; xi. 15, 18; xiv. 27; xv. 2, 3, 14; Eph. ii. 12, 13.

33. Acts x. 45; xi. 15, 18; xiv. 27; xv. 2, 3, 14; Eph. ii. 12, 13.

αποδεξαμενοι τον λογον αυτου, εβαπτισθησαν
having received the word of him, were dipped;
και προστεθησαν τη ημερα εκεινη ψυχαι ωσει
and were added the day that souls about
τρισχιλιαι. 42 Ησαν δε προσκαρτερουντες τη
three thousand. Were and constantly attending to the
διδασχ των αποστολων, και τη κοιωνισ, * [και]
teaching of the apostles, and to the distribution, [and]
τη κλασει του αρτου, και ταις προσευχαις.
to the breaking of the loaf, and to the prayers.
43 Εγενετο δε παση ψυχη φοβος, ωλλα τε
Came and to every soul fear, many and
τερατα και σημεια δια των αποστολων επι-
prodigies and signs through the apostles were
ντο. 44 Παντες δε οι πιστευοντες ησαν επι
done. All and those believing were in
το αυτο, και ειχον απαντα κοινα, 45 και τα
the same, and had all things common, and the
κτηματα και ταις υπαρξεις ενωρασκον, και διε-
possessions and the goods they were selling, and they
μεριζον αυτα πασι, καθοτι αν τις χρειας ειχε.
were dividing them to all, as any one need had.
46 Καθ' ημεραν τε προσκαρτερουντες ομοθυμαδον
Every day and constantly attending with one mind
εν τη ιερη, κλωντες τε κατ' οικον αυτων, μετε-
in the temple, breaking and at home bread, they
λαμβανον τροφης εν αγαλλισει και απελοτητι
were partaking of food in gladness and singleness
καρδιας. 47 αιουοντες τον θεον, και εχοντες
of heart, praising the God, and having
χαριν προς ολον τον λαον. Ο δε κυριος προσε-
favor with whole the people. The Lord was
τιθει τους σωζομενους καθ' ημεραν * [τη εκκλη-
adding those being saved every day [to the assem-
συ.]
gation.]

ΚΕΦ. γ'. 3.

1 Επει το αυτο δε Πητρος και Ιωαννης ανεβαι-
In the same now Peter and John were going
νον επι το ιερον επι την ωραν της προσευχης
up into the temple at the hour of the prayer
την εννατην. 2 Και τις ανηρ χυλος εκ κοι-
the tenth. And a certain man lame from womb
λιπς πατρος αυτου υπαρχων, εβασταζετο* δυ-
of co-existence of himself being, was being carried; whom
σταθων κατ' ημεραν προς την θυραν του ιερου
they placed daily at the door of the temple
την λεγομενην Ψραιαν, του αιτειν ελεημοσυνην
that is called Beautiful, the to ask alms
παρα των εισπορευομενων εις το ιερον. 3 Ος
from those entering into the temple. Who

CEIVED his words were immersed; and on that DAY about three thousand Souls were added.

42 † And they were constantly attending to the TEACHING of the APOSTLES, and to the † CONTRIBUTION, and to the BREAKING of the LOAF, and to the PRAYERS.

43 And Fear came upon Every Soul; and ‡ Many Prodigious and Signs were done through the APOSTLES.

44 And ALL the BELIEVERS † had all things common together;

45 and sold their POSSESSIONS and GOODS, and divided them to all, as any one had Need.

46 And constantly attending with one mind † in the TEMPLE every day, and breaking BREAD at Home, they partook of Food in Joyfulness and Simplicity of Heart;

47 praising God, and having Favor with all the PEOPLE. And ‡ the LORD daily added THOSE BEING SAVED to the CONGREGATION.

CHAPTER III.

1 Now Peter and John were going up TOGETHER into the TEMPLE, at the HOUR of PRAYER, being the TENTH hour.

2 And a Certain Man, lame from his Birth, was being carried, whom they placed daily at † THAT GATE of the TEMPLE which is CALLED Beautiful, to ASK ALMS of THOSE ENTERING into the TEMPLE;

* VARIANT MANUSCRIPT.—and—only. 44. had all things common together; and so 4.

† 41. See the following passages where the same original word is used:—Rom. xv. 26; 2 Tim. viii. 4; ix. 13; Phil. i. 5; Heb. xiii. 16. Also Appendix. ‡ 2. This gate is said to be divided from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian marble. The sides of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver.

42. Heb. x. 25. ‡ 43. Mark xvi. 17; Acts (v. 23; v. 12; 1 Cor. xiv. 26; Acts v. 42. ‡ 47. Acts v. 14; xl. 24.

† 44. Acts iv. 32.

ιδὼν Πέτρον καὶ Ἰωάννην μελλοῦντας εἰσελθῆναι εἰς τὸ ἱερόν, πρῶτα ἐλεημοσύνην λαβεῖν. ⁴ Ἀτε-
 into the temple, asked him to receive. Looking
 ντισας δὲ Πέτρος εἰς αὐτοὺς ἐν τῷ Ἰωάννῃ, εἶπε·
 steadily and Peter on him with the John, said,
 βλέψον εἰς ἡμᾶς. ⁵ Ὁ δὲ ἐκείχεν αὐταῖς, προ-
 Look on us. He and gave heed to them, ex-
 δοκῶν τι παρ' αὐτῶν λαβεῖν. ⁶ Εἶπε δὲ Πε-
 expecting something from them to receive. Said and Pe-
 τρος· Ἀρχυρίων καὶ χρυσίῳ οὐχ ἔνταρχει μοι·
 ter, Silver and gold not are possessed by me;
 ὃ δὲ ἔχω, τούτο σοὶ δίδωμι· Ἐν τῷ ὀνόματι
 what but I have, this to thee I give. In the name
 Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου * [εὐχεῖται καὶ]
 of Jesus Anointed the Nazarene [do thou arise and]
 περιπατεῖ. ⁷ Καὶ πιάσας αὐτὸν τῆς δεξιᾶς
 took. And having taken him the right
 χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεωθήσαν
 hand he rose up. Immediately and was strengthened
 αὐτὸν αἱ βάσεις καὶ τὰ σφύρα. ⁸ Καὶ ἐβάλλο-
 of him the feet and the shins. And leaping
 μενος, ὤστη, καὶ περιπατεῖ· καὶ ἐσπλάσθαι σὺν
 up, he stood, and walked, and covered with
 αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλομενος,
 them into the temple, walking and leaping,
 καὶ αἰνῶν τὸν θεόν. ⁹ Καὶ εἶδεν αὐτὸν πᾶς ὁ
 and praising the God. And saw him all the
 λαὸς περιπατοῦντα καὶ αἰνῶντα τὸν θεόν·
 people walking and praising the God,
¹⁰ ἐκγινώσκοντες αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς
 they knew and him, that he was who for
 τὴν ἐλεημοσύνην καθημένος ἐπὶ τῇ ὀραίᾳ πυλῶν
 the alms sitting at the beautiful gate
 τοῦ ἱεροῦ καὶ ἐπληθύνσαν θαμβοὺς καὶ ἐκτα-
 of the temple; and they were filled with wonder and amazement
 σεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. ¹¹ Κρατοῦντες
 most at that having happened to him. Holding fast
 δὲ αὐτοῦ τοῦ Πέτρον καὶ Ἰωάννην, συνεδράμα-
 de of him the Peter and John, ran together
 πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλῇ·
 to them all the people to the porch that being
 μεντ Σολομῶνος, ἐκθαμβοί. ¹² Ἰδὼν δὲ Πέτρος
 called of Solomon, amazed. Seeing and Peter
 ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται,
 answered to the people, Men Israelites,
 τι θαυμάζετε ἐπὶ τούτῳ; ἢ ἡμῖν τι πτενίζετε,
 why do you wonder at this? or to us why look you curiously,
 ὡς ἰδίᾳ δυνάμει ἢ ευσεβείᾳ πεποιηκοσὶ τοῦ
 as by own power or piety having been made of the
 περιπατεῖν αὐτόν; ¹³ Ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ
 to walk him? The God of Abraham and Isaac
 καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδοξάσε
 and Jacob, the God of our fathers of us, glorified
 τὸν ταῦτα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μεν παρέδω-
 the servant of himself Jesus, whom you indeed delivered

3 who seeing Peter and John being about to go into the temple, asked Alms.

4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And he gave heed to them, expecting to receive something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, this I give thee; in the NAME of Jesus Christ, the NAZARENE, walk."

7 And having taken him by the RIGHT HAND he raised him up; and immediately his FEET and ANKLES were strengthened;

8 and leaping up, he stood, and walked about, and entered with them into the temple, walking, and leaping, and praising God.

9 And ALL the people saw him walking and praising God;

10 and they knew him. That HE was the one who SAT for ALMS at the BEAUTIFUL GATE of the temple; and they were filled with Wonder and Amazement at what had happened to him.

11 And while he held fast to Peter and John, ALL the people ran together to them, into that PORCH; which is CALLED Solomon's, greatly astonished.

12 And PETER rising it, answered the people, "Israelites! why do you wonder at this? or why do you look intently at us, as though by OUR POWER or PIETY we had caused him to walk."

13 The God of Abraham, and of Isaac, and of Jacob, the God of our FATHERS, glorified him servant Jesus, whom you indeed delivered

VATICAN MANUSCRIPT.—d. rise up and—omit.

7. him.

7. his feet.

12.

EVANG.

1 & Acts iv. 10.

1 & Acts iv. 10, 21.

11. John x. 23; Acts v. 12.

12.

Acts v. 20.

κατε, και ηρησασθε * [αυτον] κατα προσωπον
 op. and desired (him) in face
 Πιλατου, κριναντος εκεινου απολευειν. 14 *Τμεις
 of Pilate, having judged he to release. You
 δε τον αγιον και δικαιον ηρησασθε, και ητη-
 but the holy and righteous denied, and asked
 σασθε ανδρα φονεα καρισθηναι υμιν, 15 τον δε
 a man a murderer to be granted to you, the and
 αρχηγγον της ζωης απεκτηναιτε· ον ο θεος ηγει-
 prince of the life you killed, whom the God raised
 ρεν εκ νεκρων, ος ημεις μαρτυρες εσμεν
 out of dead ones, of whom we witnesses are;
 16 και επι τη πιστει του ονοματος αυτου, τουτον
 and by the faith of the name of him, this
 ον θεωρειτε και οιδατε, εστερεωσε το ονομα
 whom you behold and know, strengthened the name
 αυτου· και η παντις η δι' αυτου εδωκεν αυτω
 of him, and the faith that through him gave to him
 την βλακλην ταυτην απεναντι παντ υμων.
 the perfect soundness this in presence of all of you.
 17 Και νυν, αδελφοι, οίδα οτι κατ' αγνοιαν
 And now, brethren, I know that in ignorance
 επραξετε, ωσπερ και οι αρχοντες υμων. 18 Ο
 you did, as also the rulers of you. The
 δε θεος ο προκεχειρειλε δια στοματος παντων
 but God what he foretold through mouth of all
 των προφητων αυτου, παθειν τον Χριστον,
 of the prophets of himself, to suffer the Anointed,
 εωληρωσεν αυτον. 19 Μετανοησατε ουν και
 he fulfilled thus. Repent you therefore and
 επιστρεψατε, εις το εξαλειφθηναι υμων τας
 turn you, in order that the to be wiped out of you the
 αμαρτίας, όπως αν ελθωσι καιροι αναψυχης απο
 sin, that may come seasons of refreshing from
 προσπου του κυριου, 20 και αποστείλῃ τον
 face of the lord, and he may send him
 προκεχειρισμενον υμιν Ιησουν Χριστον· 21 ον
 having been before destined for you Jesus Anointed, whom
 διει ουρανου μεν δεξασθαι αχρι χρονων αποκα-
 must heaven indeed to receive till times of restora-
 τισταςειν παντων, ως ελαλησεν ο θεος δια
 tion of all things, which spoke the God through
 στοματος των αγιων αυτου προφητων απ' αιω-
 mouth of the holy of himself prophets from an
 νος. 22 Μωυσης μεν * [προς τους πατερας]
 of Moses indeed (to the fathers)
 ειπεν· 'Οτι προφητην υμιν αναστησει κυριος ο
 said, That a prophet to you shall raise up lord the
 θεος υμων, εκ των αδελφων υμων· ως εμε-
 God of you, from of the brethren of you, like me;
 αυτος ακουσασθι κατα παντα, οσα αν λαλησῃ
 of him you shall hear in all things, which he may speak
 προς υμιν. 23 Εσται δε, πασα ψυχη ητις αν μη
 to you It shall be and, every soul whatever not
 ακουσῃ του προφητου εκεινου, εξαλειφεισθησε-
 of you the prophet that, shall be destroyed

indeed delivered up, and
 rejected in the Presence
 of Pilate, when he resolved
 to release him.

14 But you rejected the
 HOLY and Righteous one,
 and asked a Murderer to
 be given you.

15 and killed the PRINCE
 of LIFE; whom GOD raised
 from the Dead, of which
 we are Witnesses.

16 And by the FAITH
 of his NAME, this NAME
 strengthened This Man,
 whom you behold and
 know; and THAT FAITH,
 through him, gave him
 this PERFECT SOUNDNESS
 in the presence of you all.

17 And now, Brethren,
 I know That in Ignorance
 you did it, as also
 your RULERS.

18 But GOD thus fulfilled
 what he foretold by
 the Mouth of All the
 PROPHETS, that his AN-
 OINTED should suffer.

19 Repent, therefore,
 and turn, that Your SINS
 may be BLOTTED OUT; so
 that Seasons of Refresh-
 ment may come from the
 Presence of the LORD,

20 and he may send him
 HAVING BEEN BEFORE
 DESTINED for you, Jesus
 Christ;

21 whom, indeed, Hea-
 ven must retain till the
 Times of Restoration of all
 things which GOD spoke
 by the Mouth of HIS HOLY
 Prophets, from of Old.

22 Moses indeed said,
 'The Lord your God shall
 raise up to you, from your
 BRETHREN, a Prophet,
 like me; Him you shall
 hear in all things which
 he may speak to you;

23 and it shall be, Ev-
 ery Soul which may not
 hear that PROPHET, shall
 be destroyed from among
 the PEOPLE.'

* VATICAN MANUSCRIPT.—13. him—omit.
 of his holy. 23. to the FATHERS—omit.

15. the PROPHETS his ANOINTED.

21.

11. Math. xxviii. 20; Mark xv. 11; Luke xxiii. 35, 40, 41; John xviii. 40; xix. 15; Acts
 xii. 23. 12. Acts iv. 10. 13. Luke xxiii. 34; John xvi. 31; Acts xiii. 27; 1 Cor.
 i. 1; 1 Tim. i. 12. 14. Luke xiv. 41; Acts xvi. 21. 15. Rom. xviii. 19; 1 Cor.
 i. 25; 1 Pet. i. 10, 11. 16. Acts ii. 23. 17. Deut. xviii. 15, 18, 19; Acts

ταί εκ του λαου. ²⁴ Και παντες δε οι προφη-
out of the people. Also all and the prophets
ται απο Χαμουηλ και των καθεξης όσοι ελαλη-
from Samual and those succeeding as many as spoke
σαν, και καταγγειλαν τας ημερας ταυτας.
also told of the days
²⁵ Τμεις εστε οι υιοι των προφητων, και της
You are the sons of the prophets, and of the
διαθηκης, ης διεθετο ο θεος προς τους πατερας
covenant, which ratified the God to the fathers
ημων, λεγων προς Αβρααμ· Και εν τη σπερματι
of us, saying to Abraham; And in the seed
σου ευλογηθησονται πασαι αι πατριαι της
of thee shall be blessed all the families of the
γη. ²⁶ Τμιν πρωτον ο θεος, αναστησας τον
earth. To you first the God, having raised up the
παιδα αυτου, απεστειλεν αυτον ευλογουντα
servant of himself, sent him blessing
ημας, εν τη αποστρεφειν εκαστον απο των
you, in the to turn each one from the
πονηριων. [υμων.]
evil deeds [of you.]

ΚΕΦ. Ե'. 4.

¹ Λαλουντων δε αυτων προς τον λαον, και
Speaking and of them to the people, and
επιστησας αυτοις οι ιερεις και ο στρατηγος του
came upon them the priests and the captain of the
Ιερου και οι Σαδδουκαιοι, ² διαπονουμενοι δια
Jerusalem and the Sadducees, being grieved through
το διδασκειν αυτους τον λαον, και καταγγελλειν
the to teach them the people, and to announce
εν τη Ιησου την αναστασιν την εκ νεκρων.
in the Jesus the resurrection that out of dead ones.
³ Και επεβαλον αυτοις τας χειρας, και εθεντο
And they laid on them the hands, and put
εις τηρησιν εις την αυριον· ην γαρ εσπερα ηδη.
into keeping to the morrow, it was for evening now.
⁴ Πολλοι δε των ακουσαντων τον λογον επισ-
Many but of those having heard the word be-
τευσαν· και εγενηθη ο αριθμος των ανδρων ωσει
lieve; and became the number of the men about
χιλιαδες πεντε. ⁵ Εγενετο δε επι την αυριον συν-
thousand five. It happened also on the morrow to be
αχθηναι αυταν τους αρχοντας και πρεσβυτερους
assembled of them the rulers and elders
και γραμματεισ εις Ιερουσαλημ· ⁶ και Ανναν τον
and scribes at Jerusalem; also Annas the
αρχιερεα, και Καιαφαν και Ιωαννην και Αλεξαν-
high-priest, and Caiaphas and John and Alexan-
δρου, και όσοι ησαν εκ γένους αρχιερατικου.
der, and as many as were of a family of highpriesthood.
⁷ Και στησαντες αυτους εν μεσση, επυνθανοντο·
And having placed them in middle, they asked;
Εν ποια δυναμει, η εν ποιω ονοματι εποιησατε
By what power, or in what name did

²⁴ And also all the pro-
PHETS from Samual, and
THOSE succeeding in or-
der, as many as spoke, also
announced these days.

²⁵ You are "Sons of
the PROPHETS, and of the
COVENANT which God rat-
ified with our FATHERS,
saying to Abraham, "And
in thy SEED shall all the
"FAMILIES of the EARTH
"be blessed."

²⁶ God having raised
up his SERVANT, sent him
first to you, to bless each
one who shall turn from
his EVIL ways."

CHAPTER IV.

¹ And while they were
speaking to the PEOPLE
the "HIGH-PRIESTS, and
the COMMANDERS of the
TEMPLE, and the SADDU-
CEES, came upon them,

² being grieved because
they TAUGHT the PEOPLE,
and announced THAT RE-
SURRECTION from the Dead
in JESUS.

³ And they laid HANDS
on them, and placed them
in Custody till the NEXT
DAY; for it was now Even-
ing.

⁴ But many of THOSE
HAVING HEARD the word
believed; and the NUM-
BER of the MEN became
about five Thousand.

⁵ And it occurred on
the NEXT DAY, that THE
RULERS, and "the ELDERs,
and the SCRIBES assem-
bled at Jerusalem;

⁶ and ANNAS, the HIGH-
PRIEST, and Caiaphas, and
John, and Alexander, and
as many as were of the
family of the High-Priest-
hood;

⁷ and having placed
them in the MIDDLE, they
asked, "By WHAT POWER,
or in WHAT NAME, have
you done this?"

* VATICAN MANUSCRIPT.—25. the Sons of.
and. 5. and the elders and the scribes.

† 25. Acts II. 30; Rom. IX. 4, 8; xv. 8.
Matt. x. 6; xv. 24; Luke xxiv. 47; Acts XIII. 35, 36, 37.
xxiii. 8.

† 8. Luke III. 2; John XI. 60; xxviii. 12.

‡ 25. Gen. XII. 3; xxii. 13; Gal. III. 8.

‡ 2. Matt. xxiii. 7; Acts
17. Matt. xxi. 23.

τοῦτο ὑμῖν· ⁸ Τότε Πέτρος πλησθεὶς πνεύματι
 this you? Then Peter being filled with spirit
 τοῦ ἁγίου, εἶπε πρὸς αὐτοὺς· Ἀρχόντες τοῦ
 holy, said to them; Rulers of the
 λαοῦ, καὶ πρεσβύτεροι· ⁹ [τοῦ Ἰσραὴλ,] ⁹ εἰ ἡμεῖς
 people, and elders [of the Israel,] if we
 σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου
 to-day be examined to for kindness a man
 ἀσθενούς, ἐν τινὶ ὅλτος σεσωσται· ¹⁰ Γινώσκον
 sick, by what he has been saved. Known

ἐπὶ πάντιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι
 he is all to you and to all the people of Israel, that
 ἐν τῇ ἀνομιᾷ Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
 in the name of Jesus Anointed the Nazarene,
 ὃν ὑμεῖς ἐσταύρωσατε ὃν ὁ θεὸς ἤγειρεν ἐκ
 whom you crucified whom the God raised out of
 νεκρῶν, ἐν τούτῳ οὗτος παρίστηκεν ἐνώπιον
 dead men, by him this has stood in presence
 ὑμῶν ὄντως. ¹¹ Οὗτος ἐστὶν ὁ λίθος ὃς ἐξορίσθη
 of you verily. This is the stone that having been
 θείς ὑφ' ἡμῶν τὸν οἰκοδομούντων, ὃ γενόμε-
 placed by you the builders, the having been
 νης εἰς κεφαλὴν γωνίας. ¹² Καὶ οὐκ ἐστὶν ἐν
 made into a head of a corner. And not is in
 ἄλλῃ οὐδενὶ ἡ σωτηρία· οὐδὲ γὰρ ὄνομα ἐστὶν
 another to any man the salvation; nor even for a name is
 ἐν ἑτέρῳ ὑπο τοῦ οὐρανοῦ, ὃν δεδομένον ἐν
 in other under the heaven, that having been given among
 ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

¹³ Γινώσκοντες δὲ τὴν τοῦ Πέτρου παρρησίαν
 knowing and the of the Peter boldness

καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἀνθρώποι
 and of John, and having perceived, that men
 ἀγραμματοὶ εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγι-
 unlearned they were and unskilled, they wondered, they
 νόσκεν τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν·
 knew and them, that with the Jesus they were;

¹⁴ τὸν δὲ ἀνθρώπον βλέποντες σὺν αὐτοῖς ἐστῶ-
 the and man beholding with them stand-
 τα τοὺς τεθεραπευμένον, οὐδὲν εἶχον ἀπεκρίναι·
 ing that having been healed, nothing they had to say against.

¹⁵ Κελεύσαντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου
 Having ordered and them outside of the high-council
 ἀπελθεῖν, συνεβάλον πρὸς ἀλλήλους, ¹⁶ λέγον-
 to go, they consulted with each other, saying;

τίς τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι
 What shall we do to the men these? that

αὖν γὰρ γινώσκον σημεῖον γέγονε δι' αὐτῶν,
 inasmuch as know a sign has been done by them,

πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ
 to all those dwelling in Jerusalem manifest, and
 οὐ δύναμεθα ἀρνησασθαι. ¹⁷ Ἀλλ' ἵνα μὴ ἐπι-
 not we can deny to deny. But that not to

τάλαια διανεμηθῇ εἰς τὸν λαόν, * [ἀπειλῇ] ἀπει-
 may it may spread among the people, [with a threat] let us

⁸ † Then Peter being filled with holy Spirit, said to them, "Rulers of PEOPLE, and Elders of ISRAEL!

⁹ If we are to-day examined about a Good Man, conferred on the sick Man, by what means he has been cured;

¹⁰ Be it known to you all, and to All the PEOPLE of Israel, † That by the NAME of Jesus Christ, the NAZARENE, whom you crucified, † whom God raised from the Dead, by him has this man stood before you whole.

¹¹ † This is 'THAT STONE' which HAS BEEN REJECTED by You, the 'BUILDERS, THAT which HAS BECOME the Head of the Corner.'

¹² And there is no SALVATION in any other; for there is no other Name under HEAVEN, which HAS BEEN GIVEN among Men, by which we can be saved.

¹³ And seeing the BOLDNESS of PETER and JOHN, † and perceiving that they were illiterate and unskilled Men, they wondered, and recognized them That they had been with JESUS.

¹⁴ And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

¹⁵ But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

¹⁶ saying, "What shall we do to these MEN? for that, indeed, a Signal Sign has been wrought by them, is manifest to All those DWELLING in Jerusalem; and we cannot deny it.

¹⁷ But that it may spread no further among the PEOPLE, let us threat-

Vatican Manuscript.—8. of ISRAEL—omit. 17. with a threat—omit.
 † 4. Luke xii. 11, 12. † 10. Acts iii. 6. 16. † 10. Acts i. 24. † 11. Psa.
 l. vii. 23; Isa. xlviii. 10; Matt. xxi. 42. † 13. Matt. xxi. 23; 1 Cor. i. 27. † 16.
 1. xii. 42.

λησόμεθα αυτοίς, μηκετι λαλεῖν ἐπὶ τῷ ὀνόματι
 threaten them, no longer to speak in the name
 τούτῳ μηδενὶ ἀνθρώπου. ¹⁸ Καὶ καλεσάντες
 this to any man. And having called

αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ
 them, they charged them not at all not
 φθεγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ
 to speak nor to teach in the name of the

Ἰησοῦ. ¹⁹ Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέν-
 Jesus. The but Peter and John answering

τες πρὸς αὐτοὺς εἶπαν· Εἰ δίκαιον ἐστὶν ἐρωτῆσαι
 to them said; If just it is in presence

τοῦ θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρι-
 of the God, you to hearken rather than the God, judge

ναιτε. ²⁰ Οὐ δύναμεθα γὰρ ἡμεῖς, ἃ εἶδμεν καὶ
 you. Not are able for we, what we saw and

ἤκουσαμεν, μὴ λαλεῖν. ²¹ Οἱ δὲ προσπειλη-
 heard, not to speak. They and having again threat-

σαμένοι ἀπέλυσαν αὐτοὺς, μὴδὲν ἐδρίσκοντες
 sent them dismissed them, nothing finding

τὸ πῶς καλᾶσονται αὐτοὺς, διὰ τὸν λαόν· ὅτι
 the how they might punish them, on account of the people; because

πάντες ἐδοξάζον τὸν θεόν ἐπὶ τῇ γεγονοτί.
 all glorified the God on account of that having been done

²² Ἐτὼν γὰρ ἦν πλείων τσσαράκοντα ὁ ἀνδρ-
 Years for was more forty the man-

πος, ἐφ' ὃν ἐγέγονεν τὸ σημεῖον τούτου τῆς
 on whom was wrought the sign this of the

ἰασεως.
 cure.

²³ Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους,
 Having been dismissed and they came to the own friends,

καὶ ἀπηγγείλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς
 and related what things to them the high-priests

καὶ οἱ πρεσβύτεροι εἶπον. ²⁴ Οἱ δὲ ἀκουσάντες,
 and the elders said. They and having heard,

ὁμοθυμαδὸν ᾤσαν φωνὴν πρὸς τὸν θεόν, καὶ
 with one mind lifted up a voice to the God, and

εἶπον· Δεσπότα, σὺ [ὁ θεός,] ὁ ποιήσας τὸν
 said; O sovereign, thou [the God,] that having made the

οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ
 heaven and the earth and the sea, and

πάντα τὰ ἐν αὐτοῖς· ²⁵ ὁ διὰ στόματος
 all the things in them; who through mouth

Δαυὶδ παῖδος σου εἶπων· Ἰνατί ἐφύραξεν ἔθνη,
 of David a servant of thee having said; Why raged nations,

καὶ λαοὶ ἐμελέτησαν κερά; ²⁶ Παρεστήσαν οἱ
 and peoples despised vain things? Stood up the

βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνήχθησαν
 kings of the earth, and the rulers were assembled

ἐπὶ τὸ αὐτό, κατὰ τὸν κύριον, καὶ κατὰ τοῦ
 in the same, against the lord, and against the

Χριστοῦ αὐτοῦ. ²⁷ Συνήχθησαν γὰρ ἐν' ἀλη-
 Anointed of him. Were gathered for in truth,

θείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδα
 in the city this against the holy servant

en them, to speak no more to any man in this name."

¹⁸ And having called them, they commanded them, that they should not speak at all nor teach in the name of Jesus.

¹⁹ But Peter and John answering, said to them, "Whether it is righteous in the sight of God to obey you rather than God, judge you;

²⁰ For we cannot forbear to speak of the things we have seen and heard."

²¹ And they, having again threatened them, dismissed them, finding Nothing how they might punish them; for account of the people; because all glorified God for what was done;

²² For the man on whom this sign of healing had been performed, was more than forty Years old.

²³ And being dismissed, they went to their own friends, and related all that the high-priests and elders had said to them.

²⁴ And they, having heard it, lifted up their Voice to God with one mind, and said, "O Sovereign Lord, thou who didst make the heavens, and the earth, and all things in them;

²⁵ who didst say "by the Mouth of thy servant David, "Why did the Nations rage, and the Peoples devise vain things?"

²⁶ "The kings of the earth stood up, and the rulers assembled together, against the Lord, and against his Anointed."

²⁷ For truly, in this city, both Herod and Pontius Pilate, with the Gentiles and People of Is-

* VATICAN MANUSCRIPT.—18, that they should not speak at all nor. ²⁴ the God-
 omis. ²⁵ through the holy Spirit, by the mouth of our servant David thy servant
 had said. ²⁶ the Kings of the earth stood up, and the rulers assembled together, against the Lord, and against his Anointed.
 † 19. Acts v. 30. † 20. Acts i. 8. † 20. Acts ii. 32. † 21. Matt xii 36.
 Luke xx. 4, 10; xiii. 2; Acts v. 30. † 25. Ps. li. 1.

σου Ἰησοῦν, ὃν ἐχρίσας, Ἡρώδης τε καὶ Πον-
 of thee Jesus, whom thou didst anoint, Herod both and Pon-
 τιος Πιλάτος, σὺν εὐρεῖσι καὶ λαοῖς Ἰσραὴλ,
 tios Pilatus, with Gentiles and peoples of Israel,
 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή * [σου]
 to do what things the hand of thee and the will [of thee]
 πρῶτισι γέρεσθαι. ²⁸ Καὶ τάρυν, κυρίε, ἐπίθε
 b. first marked out to be done. And now, O Lord, look thou
 εἰς τὰς ἀπειλάς αὐτῶν, καὶ δός τοις δουλοῖς
 up on the threats of them, and grant to the slaves
 σὺν μετὰ παρήχτης πάσης λαλεῖν τὸν λόγον
 of thee with freedom all to speak the word
 σου, ²⁹ ἐν τῇ τῇ χεὶρ σου ἐκτείνειν σε εἰς
 of thee, in the the hand of thee to stretch out thee for
 ἰσχύ, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ
 b. strength, and signs and prodigies to do through the
 ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. ³¹ Καὶ
 of the of the holy child of thee Jesus. And
 ἐν τῶν αὐτῶν ἐσαλευθῆναι τὸν τόπον, ἐν ᾧ ἦσαν
 b. shaken of them was shaken the place, in which they were
 συναθροῦν καὶ ἐπλησθῆσαν ἅπαντες πνεύματι
 assembled, and they were filled all of a spirit
 τοῦ ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ
 of the holy, and spoke the word of the God with
 παρρησίας.

³² ὅτι πλῆθος τῶν πιστευσάντων ἦν ἡ
 multitude of those having believed, and the
 καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδε εἰς τι τῶν
 heart and the soul one; and not even one any of the
 ἐκρίναντο αὐτῷ ἐλεγεῖν ἰδίον εἶναι, ἀλλ' ἦν
 pronounced to him and all one to be, but was
 ἑνὸς ἅπαντα κοινὰ. ³³ Καὶ μεγάλῃ δυνάμει
 of one all things common. And with great power
 αὐ. δίδουν τὸ μαρτυρίον εἰς ἀποστόλοις τοῦ
 gave the testimony the apostles of the
 ταύτης τοῦ κυρίου Ἰησοῦ· χάρις τε μετὰ αὐτῶν
 of this of the Lord Jesus; favor and great was
 εἰς πάντας αὐτοὺς. ³⁴ Οὐδε γὰρ ἐνδεὴς τις
 on all them. Not even for poor anyone
 ὑπαρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωριῶν
 was among them; such as for owners of lands
 ἢ οἰκίας ὑπαρχόν, πωλοῦντες ἔφερον τὰς τιμὰς
 or houses were, were selling bringing the prices
 τῶν πωρουμένων, καὶ ἐτίθουν παρὰ τοὺς
 of those being sold, and were placing at the
 πόδας τῶν ἀποστόλων· διεδίδοτε δὲ ἕκαστῳ,
 feet of the apostles; it was divided and to each one,
 καθότι ἂν τις χρεῖαν εἶχεν. ³⁵ Ἰωσὴς δὲ, ὁ
 according as might one need have. Joseph and, he
 εὐαγγελιστὴς Βαρναβᾶς ὄνο τῶν ἀποστόλων, (ὁ
 evangelist Barnabas by the apostles, which
 σημαίνει ἐκπαλινομενός, υἱὸς παρακλήσεως,)
 is called, namely, a son of exhortation,
 Ἀ. γὰρ, ὡς ἐν τῇ γενεῇ, ³⁷ ὑπαρχόντος αὐτῷ
 A. for, as in the birth, having to him

rael were gathered toge-
 ther against thy HOLY Ser-
 vant Jesus, whom thou
 hast anointed,

28 I to do what thy
 HAND and COUNSEL before
 appointed to be done.

29 And NOW, O Lord,
 look upon their THREATS;
 and grant to thy SERVANTS
 to speak thy WORD with all
 Freedom,

30 while thou art EX-
 TENDING thy HAND for
 healing; I and while per-
 forming Signs and Prodi-
 ges through the NAME of
 thy HOLY Servant Jesus."

31 And while they were
 praying, I the PLACE was
 shaken where they were
 assembled; and they were
 all filled with the HOLY
 Spirit, and they spoke the
 WORD of GOD with Free-
 dom.

32 And of the MULTI-
 TUDE of those HAVING BE-
 LIEVED I the HEART and
 the SOUL was one; and no
 one said that any thing of
 his POSSESSIONS was his
 own; I but all things were
 common among them.

33 And with great
 Power the APOSTLES de-
 livered the TESTIMONY of
 the RESURRECTION of the
 LORD Jesus; and great
 Favor was upon them all.

34 For no one among
 them was in want; I for
 such as were Owners of
 Lands or Houses were con-
 stantly selling and bringing
 the VALUE of WHAT WAS
 SOLD,

35 and placing it at the
 FEET of the APOSTLES;
 and it was distributed to
 each as anyone might have
 Necessity.

36 And THAT Joseph, who
 by the APOSTLES WAS SUR-
 NAMED Barnabas, (which
 signifies, being translated,
 a Son of Exhortation) a
 Levite, a Cyprian by birth,

37 having a Field, sold

* VATICAN MANUSCRIPT.—28. of thee—omit.
 Power.

31. the holy Spirit.

33. great

† 28. Acts II. 28; III. 12.

† 30. Acts II. 43; v. 12.

† 31. Act's II. 4; xvi. 26

† 32. ver. 28.

† 33. Acts v. 12; Rom. xv. 2, 6; 1 Cor. xiii. 11; Phil. i. 27; 1 Tim. ii. 1; 1 Pet. i. 12.

† 34. Acts II. 45.

αργον, πωλησας ηνεγκε το χρημα, και εθηκε
a sold, having sold brought the price, and placed
παρα τοις ποδας των αποστολων.
at the feet of the apostles.

ΚΕΦ. ε'. 5.

1 Αν ηρ δε τις Αναβιας ονοματι, συν Σαφει-
A man but certain Ananias by name, with Sapphira
τη γυναικι αυτου, επωλησε κτημα· 2 και
the wife of himself, sold a possession; and
ενοσφισατο απο της τιμης, συνειδυιας και της
kept back from the price, being privy also the
γυναικος αυτου· και ενεγκας μερος τι, παρα
wife of him; and having brought a part certain, at
τους ποδας των αποστολων εθηκεν. 3 Ειπε δε
the feet of the apostles placed. Said and
Πετρος· Αναβια, διατι επληρωσεν ο σατανας
Peter; Ananias, why has filled the adversary
την καρδιαν σου, ψευσασθαι σε το πνευμα το
the heart of thee, to deceive thee the spirit the
αγιον, και νοσφισασθαι απο της τιμης του χω-
holy, and to keep back from the price of the land?
ριου; 4 Ουχι μερον, σοι εμενε, και πρα-
Not remaining, to thee it remained, and having been
θεν, εν τη σφ εξουσια υπερχε; τι οτι
sold, in the thing authority it was? why that
εθου· εν τη καρδια σου το πραγμα τουτο;
hast thou placed in the heart of thee the thing this?
ουκ εψευσω ανθρωποις, αλλα τω θεω.
not then hast lied to men, but to the God.
5 Ακουων δε ο Αναβιας τους λογους τουτους,
Hearing heard, and the Ananias the words these,
πεσων εξεψυξε. Και εγενετο φοβος μεγας επι
falling down breathed out. And came a fear great on
πας τους ακουοντας ταυτα. 6 Ανασταντες δε
all these having heard these. Having arisen and
οι νεωτεροι συνεστειλαν αυτον, και εξενεγκαν-
the younger ones wrapped up him, and having carried
τες εθαψαν. 7 Εγενετο δε ως ωρον τριων δια-
out they buried. It happened and about hours three apart,
στημα, και η γυνη αυτου μη ειδυια το γεγο-
and the wife of him not having known that having
νος εισηλθεν. 8 Απεκριθη δε αυτη ο Πετρος·
born done came in. Answered and to her the Peter;
Ειπε μοι, ει τοσουτου το χωριον απεδουσε; 9 Η
Tell me, if for so much the land you sold? She
δε ειπε· Ναι τοσουτου. 9 Ο δε Πετρος ειπε
and said; Yes for so much. The and Peter said
προς αυτην· Τι οτι συνεφωνηθη υμιν πειρασαι
to her; Why that it has been agreed upon by you to tempt
το πνευμα κυριου; Ιδου οι ποδες των θαψαντων
the spirit of lord? Lo the feet of those having buried
τον ανδρα σου, επι τη θυρα, και εξοισουσι σε.
the husband of thee, at the door, and they will carry thee out

it, and brought the money and laid it at the feet of the apostles.

CHAPTER V.

1 And a certain Man, Ananias by name with Sapphira his wife, sold an Estate,

2 and appropriated a part of the price, his wife also knowing of it; and having brought a certain part, laid it at the feet of the apostles.

3 But Peter said, Ananias, why has the adversary filled thine heart to deceive the Holy Spirit, and to appropriate a part of the price of the land?

4 While remaining unsold was it not thine; and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine heart? Thou hast not lied to Men, but to God."

5 And ANANIAS, having heard these words, fell down, and expired. And great fear came on them who heard these things.

6 Then the younger disciples arising, wrapped him up, and carrying him out, buried him.

7 And it occurred after an interval of about three Hours, his wife also came in, not knowing what had been done.

8 And Peter answered her, "Tell me whether you sold the land for so much?" and she said, "Yes, for so much."

9 And Peter said to her, "Why have you agreed together to try the spirit of the Lord? Behold, the feet of those who have been burying thy husband are at the door, and they will carry thee out."

* VATICAN MANUSCRIPT.—2. the wife.

8. Peter.

2. 2. Acts iv. 37.

3. Num. xxx. 9; Deut. xxiii. 21; Eccl. v. 4.

2. 2. Luke xiv.

2. 5. ver. 10, 11.

3. 6. Judges xix. 40.

3. 6. Math. iv. 7.

ἔτι δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ,
 And immediately at the feet of him,
 καὶ ἐξέψεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον
 and having come in and the younger ones found
 αὐτὴν νεκράν, καὶ ἐξεργαστάς εθαύαν πρὸς
 her dead, and having carried out they buried with
 τοὺς ἀνδράς αὐτῆς. ¹¹ Καὶ ἐγένετο φόβος μέγας
 the husband of her. And came a fear great
 ἐφ' ἅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς
 on whole the assembly, and on all those

ἐκούστας ταῦτα.

having heard these things.

¹² Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετ
 Through and the hands of the apostles were done

σημεῖα καὶ τέρατα ἐν τῇ λαῷ πολλὰ· καὶ ἦσαν
 signs and prodigies among the people many; and they were

ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος·
 with one mind all in the porch of Solomon;

τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολληθῆαι
 of the and others no one presumed to join himself

αὐτοῖς. Ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαὸς·
 to them. But magnified them the people;

¹³ ὧν οὐκ ἐλάττωσαν οἱ προσετιθέντες πιστεύοντες τῇ
 of whom none lessened the adding believing to the

ἐκκλησίᾳ ἀνδρῶν τε καὶ γυναικῶν· ¹⁴ Ὅστις
 Lord to the assembly of men both and women; so that

ἐκ τῶν πλατειῶν ἐκφέρειν τοὺς ἀσθενεῖς, καὶ
 of the open squares to bring out the sick ones, and

τίθει ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου
 put on beds and couches, that coming

περὶ τῶν καὶ ἡ σκία ἐπισκιάσῃ τινὲς αὐτῶν.
 of them even the shadow might overshadow some of them.

¹⁵ Συνορχήτο δὲ καὶ τὸ πλῆθος τῶν περιεχού-
 together and also the multitude from the surrounding cities

ων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ
 into Jerusalem, bringing sick ones and

ὁλοκαυτωμένους ὅσοι πνευματῶν ἀκαθάρτων· οἵτινες
 being troubled by spirits impure; whom

ἐθεραπεύοντο ἅπαντες. ¹⁷ Ἀναστὰς δὲ ὁ ἀρχιε-
 were healed all. Having arisen and the high-

ρεῖς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὐσα αἵρεσις
 priest and all those with him, the being sect

τῶν Σαδδουκαίων, ἐπλησθῆσαν ὀργῆς. ¹⁸ Καὶ
 of the Sadducees, were filled of anger. And

ἐμβαλόντας χεῖρας ¹⁹ [αὐτῶν] ἐπὶ τοὺς ἀποστό-
 laid the hands [of them] on the apostles,

λοι, καὶ ἐθέντο αὐτοὺς ἐν τῇ δημοσίᾳ.
 and placed them in prison public.

²⁰ Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ᾗροῖσε τὰς
 Angel of the Lord by the night opened the

θύρας τῆς φυλακῆς, ἐξαγάγων τε αὐτοὺς εἰπε-
 doors of the prison, having brought out and them said:

²¹ Ὁρμήσατε, καὶ σταθεῖντες ἀλαλεῖτε ἐν τῷ ἱερῷ
 go, and standing speak you in the temple

τῷ λαῷ· πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.
 to the people all the words of the life this.

10 And she fell down immediately at his feet, and expired; and the YOUNG MEN coming in, found her dead, and having carried her out, buried her by her HUSBAND.

11 † And great Fear came on the Whole ASSEMBLY, and on all THOSE who HEARD these things.

13 † And many Signs and Prodiges were performed among the PEOPLE by the HANDS of the APOSTLES—(and they were all with one mind in Solomon's PORCH);

13 and of the REST, no one presumed to unite himself to them; † but the PEOPLE magnified them;

14 and Believers were added the more to the LORD, Multitudes both of Men and Women;—

15 so that they brought out the SICK *even into the OPEN SQUARES, and laid them on Beds and Couches, that at least the SHADOW of Peter, coming along, might overshadow some of them.

16 And the MULTITUDE came together even from the CITIES surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

17 And the HIGH-PRIEST arising, and ALL THOSE who were with him, —being the SECT of the SADDUCEES,—were filled with Anger.

18 and laid HANDS on the APOSTLES, and put them into the public PRISON.

19 † But an Angel of the LORD, in the NIGHT, opened the DOORS of the PRISON, and bringing them out said,

20 "Go, stand and speak in the TEMPLE to the PEOPLE All the words of this LIFE."

* ὙΠΟΚΑΤΑΒΟΛΗ—15. even into.

15. of them—omit.

† 11. Acts II. 47; xiv. 17.

† 12. Acts xiv. 9; xv. 11; Rom. xv. 19; 2 Cor. xii. 12

II. 4.

‡ 13. Acts II. 47; iv. 21.

‡ 13. Acts xii. 7; xvi. 26.

τὰς πατέρων ἡμῶν ἡγάγειν Ἰησοῦν, ὃν ἡμεῖς
 of the fathers of us raised up Jesus, whom you
 διεκρίνασθε, κρεμάσαντες ἐπὶ ξυλῶν. ³¹ τούτων
 did violent hands upon, having hanged on a cross him
 ὁ θεὸς ἀρῆξεν καὶ στήθρα ὑψώσε τῇ δεξιᾷ
 the God a prince and a savior has lifted up to the right hand
 αὐτοῦ, δυνάμι μετανοίας τῇ Ἰσραὴλ, καὶ ἀφ᾽ ἑσθιν
 of himself, to give reformation to the Israel, and forgiveness
 ἁμαρτιῶν. ³² Καὶ ἡμεῖς ἐσμεν αὐτοῦ μαρτυρες
 of sin. And we are of him witnesses
 τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ
 of the matters these, and the spirit also the
 ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
 holy, which gave the God to those submitting to him.
³³ Οἱ δὲ ἀκούσαντες διεκρίνοντο, καὶ βουλευόντο
 They and having heard were warr through, and took counsel
 ἀντὶ αὐτῶν.

³⁴ Ἀνστὰς δὲ τις ἐν τῇ συνεδρίῳ Φαρισαῖος,
 Having arisen and one in the high counsel a Pharisee,
 ὀνόματι Γαμαλιὴλ νομοδιδασκαλός, τιμίος πάν-
 name Gamaliel a teacher of law, honored by
 τῇ λαῷ, ἀπελευθερὶς ἐξ ὧν βραχυ τὸν
 of the people, ordered without a little while the
 ἀποστόλους ποιεῖν. ³⁵ Εἶπε τε πρὸς αὐτούς
 apostles to be put. He said and to them;
 Ἀνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς
 Men Israelites, take heed to yourselves, to the
 ἀνθρώποις τούτοις τι μελλετέ πρασσεῖν.
 them, what you are about to do.
³⁶ ὅτι γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεόδας,
 for these of the days stood up Theudas,
 λέγων ἑαυτὸν τίνα εἶναι, ὃν προσεκολληθῇ
 saying to be some one himself, to whom adhered
 ἄνθρωποι ὡς περὶ τετρακοσίων ὃς ἀνῃρεθῇ,
 a number of men about four hundred; who was put to death,
 καὶ πάντες ὅσοι ἐπείθεον αὐτῷ, διελυθῆσαν
 and all as many as listened to him, were dispersed
 καὶ ἤλθον εἰς οὐδέν. ³⁷ Μετὰ τούτων ἀνέστη
 and came to nothing. After this stood up
 Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο-
 Judas the Galilean, in the days of the regis-
 γραφῆς, καὶ ἀπέστησε λαόν * [ἵκανον] ὀπίσω
 ters, and drew away people [much] behind
 αὐτοῦ κατεστράφη πᾶσι, καὶ πάντες ὅσοι ἐπει-
 him, and he was destroyed, and all as many as fol-
 θυντο αὐτῷ, διεσκορπίσθησαν. ³⁸ Καὶ τὰ νῦν
 followed to him, were dispersed. And now
 λέγω ὑμῖν, ἀποστήτε ἀπὸ τῶν ἀνθρώπων τού-
 I say to you, withdraw from the men these
 τῶν, καὶ ἐμείνετε αὐτοὺς, ὅτι εἰ μὴ ἢ ἐξ ἀνθρώ-
 and let alone them, because if may be from men
 τῶν ἡ βούλη αὐτῇ ἢ τὸ ἔργον τούτου, καταλυ-
 the counsel this or the work this, it will be
 θήσεται. ³⁹ εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε
 overthrow, if but from God it is, not you are able
 ἀνταρῆσαι αὐτοὺς, μήποτε καὶ θεομαχοὶ ἐγέρ-
 to overthrow them, not and fighters against God you

³⁰ † The God of our
 FATHERS raised up * JES-
 US, whom, having hanged
 on a Cross, you killed.
³¹ Him, a Prince and a
 Savior, God has lifted up
 to his own RIGHT-HAND,
 † to GIVE Reformation to
 ISRAEL, and Forgiveness
 of Sins.
³² And we are Wit-
 nesses * in him of these
 THINGS; ‡ and God gave
 the HOLY SPIRIT to those
 who submit to him."
³³ And THEY, having
 heard this, were enraged,
 and took counsel to kill
 them.
³⁴ But a certain Phari-
 see in the SANHEDRIM,
 named Gamahel, a teacher
 of the law, honored by All
 the PEOPLE, standing up
 ordered * the MEN to be
 put out for a little time.
³⁵ And he said to them,
 "Israelites I take heed to
 yourselves what you are
 about to do to these MEN.
³⁶ For before These
 DAYS Theudas stood up,
 saying that he was some-
 body; to whom a Number
 of Men, about four hun-
 dred, adhered; who was
 put to death, and all, as
 many as obeyed him, were
 dispersed, and came to
 nothing.
³⁷ After him stood up
 Judas the Galilean, in the
 DAYS of the REGISTERING,
 and drew away PEOPLE
 after him; and he was
 destroyed, and all, as many
 as obeyed him, were dis-
 persed.
³⁸ And now I say to
 you, Keep away from these
 MEN, and let them alone;
 † Because if this COUNSEL
 or this WORK be from
 Men, it will be overthrown;
³⁹ but if it be from God,
 you are not able to over-
 throw them; be not you
 found fighters against
 God."

* GREEK MANUSCRIPT.—31. to give. 32. in him of these THINGS; and God gave
 to them SPIRIT to those who submit to him. 34. the MEN. 37. much—men.
 † 2d. Acts III. 12, 15; xiii. 34. ‡ 1st. Luke xxiv. 47; Acts III. 26; xiii. 28. ‡ 2d. Acts
 I. 2. 4d. ‡ 3d. Prov. xii. 30; Isa. viii. 10; Matt. xv. 12.

οητε. ⁴⁰ Επεισθησαν δε αὐτῷ καὶ προσκα-
leould be found. They were persuaded and by him; and having
λίσσαμενοι τοὺς ἀποστόλους, δειραντες παρα-
called the apostles, having beaten they com-
γυϊαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ
mailed not to speak in the name of the Jesus, and
στελεῦσαι αὐτοὺς. ⁴¹ Οἱ μὲν οὖν ἐπαρευόντο
released them. They indeed therefore went
χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι
rejoicing from presence of the high council, because
ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν αἰμασθῆναι.
in behalf of the name they were accounted worthy to be dishonored.
⁴² Ἦσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον
Every and day in the temple and at home
οἱ ἐκ αὐτῶν διδασκόντες καὶ εὐαγγελίζοντες
it they ceased teaching and announcing glad tidings of
Ἰησοῦν τὸν Χριστόν.
Jesus the Anointed.

ΚΕΦ. 5'. 6.

¹ Ἐν δὲ ταῖς ἡμέραις ταύταις πληθύνοντων
In and the days these increasing
τῶν μαθητῶν, ἐγένετο γόγγυσμος τῶν Ἑλλή-
the disciples, came a murmuring of the Hellen-
ιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεβιωρύντο
ists to the Hebrews, because were overlooked
ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.
in the service the daily the widows of them.
² Προσκαλεσαμένοι δε οἱ δώδεκα τὸ πλῆθος
Having called and the twelve the multitude
τῶν μαθητῶν, εἶπον· Οὐκ ὀρθρὸν ἐστὶν ἡμῶς
of the disciples, said; Not proper it is us
καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακονεῖν
having left the word of the God, to serve
τραπεzaῖς. ³ Επισκεψάσθε οὖν, ἀδελφοί,
tables. Look you out therefore, brethren,
ἀνδρὰς ἐξ ὑμῶν μαρτυροῦμενους ἑπτα, πληρεῖς
men from of you being attested seven, full
πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ
of spirit and wisdom, whom we will appoint to
τῆς χρείας ταύτης. ⁴ ἡμεῖς δὲ τῇ προσευχῇ καὶ
the need this; we but to the prayer and
τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.
to the service of the word will constantly attend.
⁵ Καὶ ᾤρεσεν ὁ λόγος ἐνώπιον πάντων τοῦ πλῆ-
And pleased the word in presence of all of the multi-
θους· καὶ ἐξελέξαντο Στεφάνον, ἀνδρὰ πλῆρη
tude; and they chose Stephen, a man full
πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον,
of faith and spirit holy, and Philip,
καὶ Προχόρον, καὶ Νικάνορα, καὶ Τιμόνα, καὶ
and Prochorus, and Nicanor, and Timon, and
Παρμεναν, καὶ Νικόλαον προσηλύτου Ἀντιόχεια·
Parmenas, and Nicholas a proselyte of Antioch;

⁴⁰ And they were per-
suaded by him; and hav-
ing summoned the ap-
tles and scourged them
they charged them not to
speak in the NAME of Je-
sus, and dismissed them.
⁴¹ Then indeed they
went rejoicing from the
Presence of the high-
council. Because they were
deemed worthy to be dis-
honoured on account of the
NAME.
⁴² And every day, in
the temple and at home,
they ceased not teaching
and preaching the glad
tidings of the Anointed
Jesus.

CHAPTER VI.

¹ And in those days
the DISCIPLES increasing,
there arose a Complaint of
the Hellenists against
the Hebrews, because
their widows were ne-
glected in the DAILY ser-
vice.
² And the twelve
having summoned the
MULTITUDE of the DIS-
CIPLES, said; It is not pro-
per for us to leave the
word of God and serve
Tables.
³ Therefore, Brethren,
look out from among your-
selves, seven Men of good
reputation, full of Spirit
and Wisdom, whom we
may set over this ser-
vice;
⁴ but we will continue to
attend to PRAYER, and to
the MINISTRY of the
WORD.
⁵ And the multitude
was pleased to all the
MULTITUDE; and they
selected Stephen, a man
full of Faith and holy Spirit,
and Philip, and Prochorus,
Nicanor, and Timon,
and Parmenas, and Nico-
laus, a Proselyte of Anti-
och;

* VATICAN MANUSCRIPT.—42. of the ANOINTED JESUS.
look out among you.

2. But, Brethren, you

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.
‡ 40. Matt. x. 17; xxiii. 34; Mark xiii. 9.
§ 41. Matt. v. 12; Rom. v. 3; James i. 12, 16.
|| 42. Acts ii. 42.
¶ 43. Acts vii. 2, 26; xxi. 8.

ὅς ἐστησαν ἐναντίον τῶν ἀποστόλων· καὶ
whom they placed in presence of the apostles; and
ἔρριπτον αὐτοὺς ἐπὶ τοὺς χεῖρας.
having prayed they put to them the hands.

Ἡ δὲ λόγος τοῦ θεοῦ ἤμεινε, καὶ ἐπληθύνετο
And the word of the God grew, and was multiplied
ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρᾷ·
the number of the disciples in Jerusalem greatly;

καὶ ὁ πλῆθος τῶν ἱερῶν ὀβηκουῶν τῇ πίστει.
great and a crowd of the priests were obedient to the faith.

Στεφάνος δὲ πλήρης χάριτος καὶ δυνάμεως
Stephen and full of favor and of power
ἔποιε τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.
performed prodigies and signs great among the people.

Ἀνίστησαν δὲ τινες τῶν ἐκ τῆς συναγω-
stood up and some of those from the syna-

γῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων,
of that being called of Libertines, and of Cyrenians,

καὶ Ἀλεξανδρίων, καὶ τῶν ἀπὸ Καλικίας καὶ
and of Alexandrians, and of those from Cilicia and

Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·¹⁰ καὶ οὐκ
Asia, disputing with the Stephen, and not

ἰσχύοντες ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι
were able to resist the wisdom and the spirit

ᾧ ἐλάλει.¹¹ Τότε ὄψεσθαι ἄνδρας,
with which he spoke. Then they thrust under men,

λέγοντας· Ὅτι ἀκηκοάμεν αὐτοῦ λαλοῦντος
saying, That we have heard him speaking

ἡμεῖς βλασφημίας εἰς Μωσῆν καὶ τὸν θεόν.
us blasphemy against Moses and the God.

Ἦν δὲ ὁ πλῆθος καὶ τοὺς πρεσβυτέ-
they stirred up and the people and the elders

ρῶν καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες
and the scribes, and having come upon

ἔκριναν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον,
examined him, and led into the high council,

ἵστησαν τε μαρτυρὰς ψευδεῖς, λέγοντας· Ὁ
stood up and witnesses false, saying, The

ἄνθρωπος οὗτος ἐν παντί ῥήματα λαλῶν κατὰ
man this not ceases words speaking against

τὸν τόπον τοῦ ἁγίου καὶ τοῦ νόμου.¹² Ἀκηκοά-
the place of the holy and the law. We have heard

μεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζω-
for him saying, That Jesus the Nazarene

ραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ
this will destroy the place this, and

ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωσῆς.
will change the customs, which delivered to us Moses.

καὶ ἀπεικονίζοντες εἰς αὐτὸν ἅπαντες οἱ καθέ-
and having gazed on him all those being

ῥωτοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον
seated in the high-council, saw the face

αὐτοῦ ὥςτις πρόσωπον ἀγγέλου.
of him like a face of an angel.

6 whom they set before the APOSTLES; and they, having prayed, † laid HANDS on them.

7 † And the WORD of GOD grew; and the NUM- BER of the DISCIPLES was greatly multiplied in Jeru- salem; and a GREAT CROWD of the † PRIESTS obeyed the FAITH.

8 And Stephen, full of FAVOR and POWER, per- formed PRODIGES and GREAT SIGNS among the PEOPLE.

9 And there arose some of THAT SYNAGOGUE which is CALLED of the † Lib- ertines, and of the Cyreni- ans, and of the Cyprians and Alexandrians, and of THOSE from Cilicia and Asia, disputing with STE- PHEN;

10 and † they were not able to resist the WISDOM and the SPIRIT with which he spoke.

11 Then they bribed MEN to say, "We have heard him speak blasphemous WORDS against MOSES and GOD."

12 And they excited the PEOPLE, and the ELDERS, and the SCRIBES; and coming suddenly, they seized him, and led him into the SANHEDRIM;

13 and introduced false WITNESSES, saying, "This MAN is incessantly speak- ing against the HOLY PLACE, and the LAW;

14 † for we have heard him say, That this JESUS, the NAZARENE, † will de- stroy this PLACE, and will change the CUSTOMS which MOSES delivered to us."

15 And ALL those BEING SEATED in the SANHEDRIM, looking steadily at him, saw his FACE like the FACE of an ANGEL.

* 7. The number of the priests must have been quite large about this time, as it appears in Ezra ii. 26-36, that 4200 priests returned from the captivity. † 9. These persons are to have been Jews, who having been carried captive to Rome, were freed by their lords, and thus became freed-men. Some think they received their name from the place where they lived.—Owen.

† 1 Acts i. 24. † 2 Acts xiii. 8; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6. † 7 Acts ii. 24; xii. 24. † 10. Luke xii. 15; v. 28. † 14 Acts xiv. 6. † 14. Dad † 2 Matt. xiii. 7.

ΚΕΦ. Ζ'. 7.

1 Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ * [ἀρα] τὰντα οὗτως
said and the high-priest, If [then] these things thus
ἐχῆ; 2 Ὁ δὲ εἶπεν, Ἄνδρες ἀδελφοὶ καὶ πατέρες,
are? He and said, Men brethren and fathers,
ἀκούσατε. Ὁ θεὸς τῆς δόξης ἀφ' ἧς τῷ πατρὶ
hear you. The God of the glory appeared to the father
ἡμῶν Ἀβραὰμ ὅτι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ
of us Abraham being in the Mesopotamia, before
κατοικῆσαι αὐτὸν ἐν Χαρρὰν. 3 Καὶ εἶπε πρὸς
to dwell him in Charra; and said to
αὐτὸν, Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς
him. Go out from the land of thee, and from the
συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἐγὼ σοὶ
kindred of thee, and come into a land, which to thee
δειξέω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατὰ
I say thee. Then going out from land of Chaldeans, he dwelt
κῆσεν ἐν Χαρρὰν· ἀκεῖθεν, μετὰ τὸ ἀποθανεῖν
in Charra; and thence, after the to have died
τοῦ πατρὸς αὐτοῦ, μετήκισεν αὐτὸν εἰς τὴν
the father of him, he caused to remove him into the
γῆν ταύτην, εἰς ἣν ὁμοίως νῦν κατοικεῖτε. 5 Καὶ
land this, in which you now dwell; and
οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδ'
not he gave to him inheritance in her, nor over
βῆμα ποδῶν· καὶ ἐπαγγέλλατο αὐτῷ δοῦναι εἰς
a foot-breath; and he promised to him to give for
κατασχέσιν αὐτῇ, καὶ τῷ σπέρματι αὐτοῦ μετ'
a possession her, and to the seed of him after
αὐτοῦ, οὐκ ὄντος αὐτῷ τέκνου. 6 Ἐλάλησε δὲ
him, not being to him a child. Spoke and
ὁ κύριος ὁ θεός· Ὅτι ἐσται τὸ σπέρμα αὐτοῦ
thou the God; That shall be the seed of him
παρικλόν ἐν γῇ αλλοτρίᾳ, καὶ δουλεύουσιν
a stranger in a land foreign, and they will endure
αὐτὰ καὶ κακώσουσιν ἐπὶ τετρακσῶν. 7 Καὶ τὸ
it and they will oppress years four hundred; and the
ἐθνος, ἐν ᾧ εὐδουλεύσονται, κρίνω ἐγώ, εἰπὼν
nation, to which they may be enslaved, will judge I, said
ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ
the God; and after these things they shall come out, and
λατρεύσουσι μοι ἐν τῇ τοπῇ ταύτῃ. 8 (Καὶ
shall render service to me in the place this. (And
ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ ὅτεως
he gave to him a covenant of circumcision; and this
ἐγενήθη τοῦ Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῷ
he begot of the Isaac, and circumcised him the

CHAPTER VII

1 Then the high-priest said, "Are these things so?"
2 And he said, "Brethren and Fathers, hearken. The glorious God appeared to our FATHER Abraham, when in MESOPOTAMIA, before he resided in Haran,
3 and said to him, 'Depart from thy COUNTRY, and from thy KINREDS, and come into the LAND which I will show thee.'
4 Then, going out from the Land of the Chaldeans, he dwelt in Haran; but thence also, after the DEATH of his FATHER, he removed him into this LAND in which you now dwell;
5 and gave him no INHERITANCE in it, nor over the breadth of his foot; but he promised to give it to him for a Possession, and to his SEED after him, though he had no Child.
6 And God spoke thus, 'That his SEED should be a Stranger in a foreign Land; and that they would enslave and oppress it four hundred years;
7 and the NATION in which they shall be enslaved, I will judge.' and God, 'and after that, they shall come out and serve me in this place.'
8 And he gave him a Covenant of Circumcision; and thus he begot Isaac, and circumcised him the

* VATICAN MANUSCRIPTS.—1. then—omit.

2. the LAND.

† 2. It seems probable that Stephen here followed the Jewish tradition, (adopted by Philo), that God appeared twice to Abraham.—1st, when living in Chaldean, and say, who resided in Haran. He left Haran at the age of 14, and came to Haran with his father Terah, (Gen. xi. 31); he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord said unto Abraham," &c. † 4. By recurring to Gen. xi. 31, 32, and xii. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to precede the youngest of Terah's sons, and born when his father was 130 years old we may suppose that Stephen followed some traditional account of the transaction.—Now, the Samaritan copy makes the age of Terah at his death to be 143, or 60 years less than the Hebrew text.
‡ 2. Acts xii. 1. ‡ 3. Gen. xii. 1. ‡ 4. Gen. xi. 31; xii. 4, 5. ‡ 5. Gen. xi. 31; xii. 4, 5. ‡ 6. Gen. xii. 7; xii. 13; xv. 2, 18; xvi. 8; xxvi. 3; Heb. xi. 9. ‡ 7. See Exod. vii.—at
xii. 13, 16. ‡ 8. Exod. xii. 41; Gal. iii. 17. ‡ 9. See Exod. vii.—at
xvii. 9—11. ‡ 10. Gen. xxi. 2—4.

ἡμέρᾳ τῇ οὕτῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ
by the eighth, and the Isaac the Jacob, and the
Ἰακώβ τοὺς δώδεκα πατριάρχας. ⁹ Καὶ οἱ
Jacob the twelve patriarchs. ⁹ And the
πατριάρχαι ἐφημῶντες τὸν Ἰωσήφ ἀπέδωκον
patriarchs envying the Joseph sold
eis Ἀγυπτὸν καὶ τὴν ὁ θεὸς μετ' αὐτοῦ, ¹⁰ καὶ
into Egypt, and was the God with him, and
ἐξέλετο αὐτὸν ἐκ πάντων τῶν θλίψεων αὐτοῦ,
delivered him out of all of the afflictions of him,
καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίων
and gave to him favor and wisdom in presence
Φαραὼ βασιλέως Ἀγυπτῶν, καὶ κατέστησεν
of Pharaoh king of Egypt, and placed
αὐτὸν ἡγούμενον ἐπ' Ἀγυπτῶν καὶ ὅλου τῶν
him ruling over Egypt and whole the
οἰκον αὐτοῦ.
house of himself.

¹¹ Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Ἀγυπτῶν
Came and a famine on whole the land of Egypt
καὶ Χαναν, καὶ θλίψις μεγάλη· καὶ οὐκ εὗρισκαν
and Canaan, and affliction great, and not found
χορτάσματα οἱ πατέρες ἡμῶν. ¹² Ἀκούσας δὲ
provisions the fathers of us. Having heard and
Ἰακώβ ὅτι εἶτα ἐν Ἀγυπτῷ, ἐξαπέστειλε τοὺς
Jacob being grieved in Egypt, he sent the
πατέρας ἡμῶν πρῶτον. ¹³ Καὶ ἐν τῷ δευτέρῳ
fathers of us first. And in the second
ἀνταρραβῇ Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ
made known Joseph to the brothers of himself, and
ἐγένετο ἐναντίον τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.
came before the Pharaoh the family of the Joseph.

¹⁴ Ἀπέστειλε δὲ Ἰωσήφ μετεκαλεσάτο τὸν
Having sent and Joseph called for the
πατέρα αὐτοῦ Ἰακώβ, καὶ πάντων τῶν συγγενεῶν,
father of himself Jacob, and all of the kindred,
ἐν ψυχῇς εβδομηκοντα πέντε. ¹⁵ Κατέβη δὲ
in souls seventy-five. Went down and
Ἰακώβ ¹⁶ [eis Ἀγυπτὸν,] καὶ ἐτελεύτησεν αὐτὸς
Jacob [into Egypt,] and died
καὶ οἱ πατέρες ἡμῶν. ¹⁶ Καὶ μετετέθησαν eis
and the fathers of us. And they were carried into
Συχὴν, καὶ ἐτέθησαν ἐν τῷ μνηματί, ὃ ὠνή-
Sychem, and were placed in the tomb, which bought
εἶτο Ἀβραὰμ τιμῆς ἀργυρίου ποτα τῶν υἱῶν
bought Abraham for a price of silver from the sons
Ἰωσὴφ τοῦ Συχ. ¹⁷ Καθὼς δὲ ἤγγιζεν ὁ
Joseph the Sychem. When but drew near the
ἡμέρα τῆς ἐκείνου, ἡς ὤμοσεν ὁ θεὸς τῷ
day of the of which swore the God to the

EIGHTH DAY; and ISAAC, and JACOB the
TWELVE PATRIARCHS.

⁹ † And the PATRIARCHS
envying JOSEPH, sold him
into Egypt; † but God was
with him,

¹⁰ and delivered him
from ALL his AFFLICTIONS,
and gave him FAVOR and
WISDOM in the sight of
Pharaoh, King of Egypt,
who constituted him Ruler
over Egypt, and ALL his
HOUSE.

¹¹ † And a Famine came
upon ALL the LAND of
Egypt and Canaan, and
great Distresses; and our
FATHERS found no Provi-
SIONS.

¹² † But Jacob, having
heard that there was Grain
in Egypt, sent our FA-
THERS the first time;

¹³ † And at the SECOND
time, Joseph was made
known to his BROTHERS;
and † Joseph's FAMILY
was shown to PHARAOH.

¹⁴ † And Joseph sent
and invited his FATHER
Jacob to him, and † All his
KINDRED, † seventy-five
Souls.

¹⁵ And Jacob went
down into Egypt, and died,
he, and our FATHERS;

¹⁶ and † they were car-
ried to Shechem, and laid
in the TOMB which † Jac-
ob bought for Money of
the sons of Hamor * in
SHECHEM.

¹⁷ But when † the TIME
of the PROMISE drew near,
which God † solemnly

* LATIN MANUSCRIPTS. 12. for Egypt.
16. in Shechem.

13. Joseph's FAMILY.
17. solemnly made to ABRAHAM.

15. into

† 11. It states in Gen. xlii. 14. "All the souls that came with Jacob into Egypt, which went out of the house, besides Jacob's soul, were, all the souls were three score and six." Stephen adds to this number nine of Jacob's wives, which makes the number of seventy. † 12. There though not of his blood, were; thus limited, as Stephen expresses it, being admitted to the land of Joseph, before Hamor;" and in Josh. xlii. 22. that Joseph was buried in the land of Hamor, before Hamor;" and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 16. The best critics are of the opinion that Abraham, as found in the text, is superfluous, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

† 12. Gen. xlii. 14. † 13. Gen. xlii. 1. † 14. Gen. xlii. 2. † 15. Gen. xlii. 27. † 16. Gen. xlii. 27. † 17. Gen. xlii. 27. † 18. Gen. xlii. 27. † 19. Gen. xlii. 27. † 20. Gen. xlii. 27. † 21. Gen. xlii. 27. † 22. Gen. xlii. 27. † 23. Gen. xlii. 27. † 24. Gen. xlii. 27. † 25. Gen. xlii. 27. † 26. Gen. xlii. 27. † 27. Gen. xlii. 27. † 28. Gen. xlii. 27. † 29. Gen. xlii. 27. † 30. Gen. xlii. 27. † 31. Gen. xlii. 27. † 32. Gen. xlii. 27. † 33. Gen. xlii. 27. † 34. Gen. xlii. 27. † 35. Gen. xlii. 27. † 36. Gen. xlii. 27. † 37. Gen. xlii. 27. † 38. Gen. xlii. 27. † 39. Gen. xlii. 27. † 40. Gen. xlii. 27. † 41. Gen. xlii. 27. † 42. Gen. xlii. 27. † 43. Gen. xlii. 27. † 44. Gen. xlii. 27. † 45. Gen. xlii. 27. † 46. Gen. xlii. 27. † 47. Gen. xlii. 27. † 48. Gen. xlii. 27. † 49. Gen. xlii. 27. † 50. Gen. xlii. 27. † 51. Gen. xlii. 27. † 52. Gen. xlii. 27. † 53. Gen. xlii. 27. † 54. Gen. xlii. 27. † 55. Gen. xlii. 27. † 56. Gen. xlii. 27. † 57. Gen. xlii. 27. † 58. Gen. xlii. 27. † 59. Gen. xlii. 27. † 60. Gen. xlii. 27. † 61. Gen. xlii. 27. † 62. Gen. xlii. 27. † 63. Gen. xlii. 27. † 64. Gen. xlii. 27. † 65. Gen. xlii. 27. † 66. Gen. xlii. 27. † 67. Gen. xlii. 27. † 68. Gen. xlii. 27. † 69. Gen. xlii. 27. † 70. Gen. xlii. 27. † 71. Gen. xlii. 27. † 72. Gen. xlii. 27. † 73. Gen. xlii. 27. † 74. Gen. xlii. 27. † 75. Gen. xlii. 27. † 76. Gen. xlii. 27. † 77. Gen. xlii. 27. † 78. Gen. xlii. 27. † 79. Gen. xlii. 27. † 80. Gen. xlii. 27. † 81. Gen. xlii. 27. † 82. Gen. xlii. 27. † 83. Gen. xlii. 27. † 84. Gen. xlii. 27. † 85. Gen. xlii. 27. † 86. Gen. xlii. 27. † 87. Gen. xlii. 27. † 88. Gen. xlii. 27. † 89. Gen. xlii. 27. † 90. Gen. xlii. 27. † 91. Gen. xlii. 27. † 92. Gen. xlii. 27. † 93. Gen. xlii. 27. † 94. Gen. xlii. 27. † 95. Gen. xlii. 27. † 96. Gen. xlii. 27. † 97. Gen. xlii. 27. † 98. Gen. xlii. 27. † 99. Gen. xlii. 27. † 100. Gen. xlii. 27.

Αβρααμ, ηξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν
Abraam, grew the people and were multiplied in
Αἰγύπτῳ· ¹⁸ ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος,
Egypt: till for whom stood up a king another,
ὃς οὐκ ᾔδει τὸν Ἰωσήφ. ¹⁹ Οὗτος κατασφρι-
who not knew the Joseph. This having dark
σαμενος τὸ γένος ἡμῶν, ἐκακώσε τοὺς πατέρας
darkening the family of us, ill-treated the fathers
ἡμῶν, τοὺ ποιεῖν ἐκθετὰ τὰ βρέφη αὐτῶν, εἰς
of us, of the to cause to be exposed the babes of them, in order
τὸ μὴ ζῶγονεῖσθαι. ²⁰ Ἐν ᾧ καὶ ἡ γέννη-
that not they might be preserved. In which season was born
θη Μωσῆς, καὶ ἡν ἀστειὸς τῇ θεῷ· ὃς ἀετρε-
Moses, and was beautiful to the God, who was nursed
φη μῆνας τρεῖς ἐν τῇ οἰκῇ τοῦ πατρὸς.
months, three in the house of the father.
²¹ Ἐκτεθέντα δὲ αὐτὸν, ἀνέλετο αὐτὸν ἡ θυγα-
Having exposed and him, took up him the daughter
τηρ Φαραὼ, καὶ ἀνέθρεψατο αὐτὸν ὡς υἱόν.
of Pharaoh, and nursed him herself for a son.
²² Καὶ ἐπαίδευθ' Μωσῆς πάσῃ σοφίᾳ Αἰγυπ-
And was taught Moses in all wisdom of Egypt-
τιῶν· ἡν δὲ δυνατός ἐν λόγοις καὶ ἐν ἐργοῖς
tians; was and powerful in words and in works
αὐτοῦ. ²³ Ὡς δὲ ἐπληρύντο αὐτῷ τεσσαράκον-
of himself. When but was completed to him forty
ταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ
years of time, it came up in the heart of him
ἐπισκεφθῆσθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς
to visit the brethren of himself, the sons
Ἰσραὴλ. ²⁴ Καὶ ἰδὼν τινα ἀδικουμένον, ἡμῶν το,
of Israel. And seeing one being wronged, he defended,
καὶ ἐποίησεν ἐκδικήσιν τῷ κατακρουμένῳ,
and did justice to him being oppressed,
παταξας τὸν Αἰγύπτιον. ²⁵ Ἐνομίζε δὲ συνιέναι
having smitten the Egyptian. He thought and to understand
τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς
the brethren of himself, that the God by hands
αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· εἰ δὲ οὐ συνη-
of him gives to them salvation; they but not under-
καν. ²⁶ Τῇ δὲ ἐκίουσθ' ἡμέρᾳ ὥρθη αὐτοῖς
stood. In the but next day he appeared to them
μαχομένοις, καὶ συνηλάσεν αὐτοὺς εἰς εἰρήνην,
contending, and urged them to peace,
εἰπὼν· Ἄνδρες, ἀδελφοί, ἐστὲ ὑμεῖς· ἵνατί
saying: Men, brethren, are you; why
ἀδικεῖτε ἀλλήλους; ²⁷ Ὁ δὲ ἀδικῶν τὸν πλησίον,
wrong you each other? He but wronging the neighbor,
ἀπώστω αὐτὸν, εἰπὼν· Τίς σε κατέστησεν
thrust away him, saying: Who thee has appointed
ἀρχόντα καὶ δικαστὴν ἐφ' ἡμᾶς; ²⁸ Μὴ ἀνέλεις
a ruler and a judge over us; Not to kill

made to ABRAHAM, the PEOPLE grew and were multiplied in Egypt.

¹⁸ till another King arose, who did not acknowledge Joseph.

¹⁹ He, having darkened our RACE, ill-treated our FATHERS, causing their INFANTS to be EXPOSED in order that they might not LIVE.

²⁰ At which period Moses was born, and was DIVINELY beautiful; and he was nursed in his FATHER'S HOUSE three Months;

²¹ but having exposed him, the DAUGHTER of Pharaoh took him up, and cherished him for her own Son.

²² And Moses was educated in All the Wisdom of the Egyptians, and was Powerful in his Words and Works.

²³ And when he was full forty years of age, he came into his HEART to visit his BROTHERS, the Sons of Israel.

²⁴ And observing one wronged, he defended and executed judgment for him who was OPPRESSED, smiting the EGYPTIAN.

²⁵ Now he thought that his BROTHERS understood that God by his HAND would give them DELIVERANCE; but they did not understand.

²⁶ And on the following DAY, he presented himself to them as they were contending, and urged them to peace, saying, "Men, you are brethren, why do you injure each other?"

²⁷ But he who INJURED his NEIGHBOR, thrust him away, saying, "Who wouldst thou appoint Thee a Ruler and a Judge over us?"

* VATICAN MANUSCRIPT.—18. rose up in Egypt, who knew.

18. the father

26. you are.

† 21. This was a general tradition among the Jews; "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."—Clarke.

‡ 20. Exod. ii. 2.

‡ 20. Heb. xi. 23.

‡ 21. Exod. ii. 8—12.

‡ 22. Luke

ii. 14.

Acts iv. 7.

‡ 23. Exod. ii. 11, 12.

‡ 23. Exod. ii. 13.

‡ 27. See Luke xii. 13.

με συ θελεις, *du tropou aneilas ches ton me sy theleis, in which manner thou didst kill yesterday* *Ληγυπτιον*. ²⁸ Εδυγε δε Μωυσης εν τη λογη *Egyptio*. ²⁹ Ήνεν δε Μωυσης εν τη λογη *Egyptio*. ³⁰ Και πληρωθεντων ετων *he begot sons two. And being completed years* *τ.σ.σαρακοντα*, *ωρθη αυτη εν τη ερημω του* *forty, appeared to him in the desert of the* *ερους* *Σινα* *αγγελος* * *[κυριου] εν φλογι πυρος* *in mount Sinai a messenger [of Lord] in a flame of fire* *βιτου*. ³¹ Ο δε Μωυσης ιδων θαυμαζε το *of a bush. The son Moses having seen admired the* *δραμα* *προσερχομενου δε αυτου κατανοησαι,* *night, coming near and of him to observe,* *εγενετο φωνη κυριου* * *[προς αυτον]* *ειπω ο* *came a voice offord [to him:] the* *θεος των πατερων σου, ο θεος Αβρααμ, και* * *[ο* *God of the fathers of thee, the God of Abraham, and [the* *θεος] Ισαακ, και* * *[ο θεος] Ιακωβ. Εντρομος* *God] of Isaac, and [the God] of Jacob. Trembled* *δε γενομενος Μωυσης ουκ ετολμα κατανοησαι.* *and being Moses not dared to look.* *ειπεν δε αυτη ο κυριος* *Αυσον το υποδημα* *hold and to him the Lord, Loose the sandals* *των ποδων σου ο γαρ τοπος εφ' ω εστηκα,* *at the feet of thee, the for place in which thou standest,* *γη ογια εστιν.* ³¹ *ιδων ειδον την κακωσιν* *o-said he y is, Having seen I saw the evil treatment* *του λαου μου του εν Αιγυπτω, και του στεναγ-* *of the people of mine of that in Egypt, and the groaning* *μου αυτων κρουσα, και κατεβην εξελεσθαι* *of them I have heard, and am come down to deliver* *αυτους και νυν δευρο, αποστειλω σε εις Αιγυπ-* *them; and now come, I will send thee into Egypt* *την.*

³² *Ταυτον τον Μωυσην ον ηρησατο, ειπον-* *Take the Moses whom they denied, saying,* *τις Τis σε κατεστησεν αρχοντα και δικαστην;* *Who thee appointed a ruler and a judge?* *ταυτον ο θεος αρχοντα και λυτρωτην απεσ-* *take the God a ruler and a redeemer sent* *τειλεν εν χειρι αγγελου του οφθεντος αυτου* *by hand of a messenger of that having appeared to him* *εν τη βατη.* ³³ *Οιςτος εξηγαγεν αυτους, ποιη-* *in the bush. This led out them, having* *σας τερατα και σημεια εν γη Αιγυπτω, και εν* *done prodigies and signs in the Egypt, and in* *ερυθρο θαλασση, και εν τη ερημω, ετη τεσσα-* *red sea, and in the desert, years* *ρακοντα.* ³⁴ *Οιςτος εστιν η Μωυσης, ο ειπων* *Thou to the Moses, he saying* *τοις υιοις Ισραηλ. Προφητην υμιν αναττησει* *to the sons of Israel. A prophet for you will raise up*

²⁸ Wilt thou kill me as thou didst the Egyptian yesterday?"

²⁹ † And Moses fled at that saying, and became a sojourner in the Land of Midian, where he begot two Sons.

³⁰ † And forty Years being completed, there appeared to him in the desert of MOUNT Sinai, an Angel in a Flame of Fire, in a Bush.

³¹ And Moses having seen, admired the sight; and coming near to look at it, a Voice came from the Lord, saying,

³² † I am the God of thy FATHERS,—the God of Abraham, and Isaac, and Jacob.' And Moses being afraid dared not look at it.

³³ † And the LORD said to him, 'Loose thy SANDALS from * Thy FEET; for the PLACE on which thou standest is holy Ground.'

³⁴ † I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt, and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

³⁵ This is the MOSSES whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' * even Him GOD sent to be a Ruler and a Redeemer, * with the HAND of † THAT Angel which appeared to him in the BUSH.

³⁶ † He led them out, having † performed Prodigies and Signs in EGYPT, † and in the Red Sea, † and in the DESERT forty years.

³⁷ This is THAT MOSSES, who PAID to the SONS of Israel, † A Prophet will GOD raise up for you from

* VERTIGAN MANUSCRIPT.—30. of the Lord—omit. 31. the God—omit. 32. Thy FEET.

31. to him—omit. 32. even.

32. the 35. with the HAND.

† 32. Exod. iii. 12, 23; iv. 20; xviii. 2, 4. † 30. Exod. iii. 2. † 32. Matt. xxiii. 31; Mark. x. 14. † 33. Exod. iii. 6; Josh. v. 13. † 34. Exod. iii. 7. † 35. Exod. xiv. 10; Num. xx. 16. † 36. Exod. xii. 41; xxviii. 1. † 37. Exod. vii—24, 25; Exod. xvi. 1. † 38. Exod. xvi. 1, 26. † 39. Exod. xiv. 31, 27—29. † 40. Exod. xvi. 1, 26. † 41. Exod. xiv. 31, 27—29.

* [κυριος] ὁ θεος ἐκ τῶν ἀδελφῶν ἡμῶν, ὅς ἐμαρ-
[lord] the God from of the brethren of you, like me;

* [αὐτον ἀκούσθε.] ³⁹ Οὗτος ἐστὶν ὁ γενομέ-
[him you shall hear.] This is he being,

νος, ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ τοῦ
in the congregation in the desert, with the

αγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῇ ὄρει Σινῶ
messenger that speaking to him in the mountain Sinai,

καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ὄντα
and of the fathers of us, who received oracles living

δοῦναι ἡμῖν· ⁴⁰ οὐκ ᾔθελσαν ὑπακούειν γενέσ-
to give to us; to whom not were willing obedient to become

θαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπέσταντο, καὶ ἐστρά-
the fathers of us, but thrust away, and turned

ψαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυτον,
back in the hearts of them into Egypt,

⁴⁰ εἰπόντες τῷ Ααρὼν· Ποίησον ἡμῖν θεούς, οἱ
saying to the Aaron; Make for us gods, who

προπορεύονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος ὃς
shall go before us; the for Moses this who

ἐξηγάγετο ἡμᾶς ἐκ γῆς Αἰγυπτίου, οὐκ οἶδαμεν
led out us from land Egypt, not we know

τί γεγένηται αὐτῷ. ⁴¹ Καὶ ἐμοσχοποίησαν ἐν
what has happened to him. And they made a calf in

ταῖς ἡμέραις ἐκεῖναις, καὶ ἀνέγαγον θυσίαν τῇ
the days them, and offered a sacrifice to the

εἰδῶν, καὶ εὐφρανόντο ἐν τοῖς ἔργοις τῶν
idol, and rejoiced in the works of the

χειρῶν αὐτῶν. ⁴² Ἐστρέψε δὲ ὁ θεός, καὶ
hands of them. Turned and the God, and

παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατίᾳ τοῦ
gave up them to serve the host of the

οὐρανοῦ· καθὼς γεγραπται ἐν βιβλῷ τῶν προ-
heaven; as it is written in book of the pro-
φητῶν· Μὴ σφάγια καὶ θυσίας προσηνεγκάτε
phets; Not victims and sacrifices did you offer

μοι ἐπὶ τῇ τεσσαράκοντᾳ ἐν τῇ ἐρήμῳ, οἶκος
to me years forty in the desert, house

Ἰσραὴλ; ⁴³ Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And you took up the tabernacle of the

Μολοχ καὶ ἀστρον τοῦ θεοῦ ἡμῶν· Ῥεμφάρ, τοὺς
Moloch and star of the god of you Remphan, the

τυπούς, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ
images, which you made to worship them; and

μετοικίω ὑμᾶς ἐκεῖνα Βαβυλῶνος. ⁴⁴ Ἡ
I will cause to remove you beyond Babylon. The

σκηνὴ τοῦ μαρτυρίου ἣν ἐν τοῖς πατράσιν ἡμῶν
tabernacle of the testimony was with the fathers of us

ἐν τῇ ἐρήμῳ, καθὼς διέταξεν ὁ λαλῶν τῷ Μω-
in the desert, as directed he speaking to the Mo-

σῇ, ποιεῖσθαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει·
she, to make her according to the form which he had seen;

among your BROTHERS, like me.

³⁹ This is HE who WAS in the CONGREGATION in the DESERT, with THAT ANGEL who SPOKE to him on MOUNT Sinai, and with our FATHERS; who received the living ORACLES to give to us;

⁴⁰ to whom OUR FATHERS would not become obedient, but thrust away, and in their HEARTS turned back into Egypt,

⁴¹ saying to AARON, 'Make us Gods to go before us; for this MOSES, who led us out of the Land of Egypt, we know not what has happened to him.'

⁴² And they made a Calf in those DAYS, and offered a Sacrifice to the IDOL, and rejoiced in the WORKS of their own HANDS.

⁴³ But GOD turned, and gave them up to serve the HOST of HEAVEN; as it is written in the Book of the PROPHETS, 'Did you not offer Victims and Sacrifices to me forty Years in the DESERT, O House of Israel?'

⁴⁴ And yet you took up the TABERNACLE of MOLOCH, and the STAR of the GOD Remphan, the FIGURES which you made to worship them; I will even cause you to remove beyond Babylon.'

⁴⁵ Our FATHERS had the TABERNACLE of the TESTIMONY in the DESERT, as HE who SPOKE to MOSES directed him to make it according to the PATTERN which he had seen.

* VATICAN MANUSCRIPT. — 37. Lord—omit. GOD.

37. him you shall hear—omit.

42. the

† 43. Remphan or Reiphan was the name of the same idol in Egypt, which was called Chian in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from which this appears to be a quotation, and the Hebrew, read Demasai, instead of Babylon. Ifloomfield thinks it is a marginal reading which has crept into the text.

‡ 38. Exod. xix. 2, 17.

‡ 38. Isa. lxiii. 9; Gal. iii. 19; Heb. ii. 2.

‡ 38. Exod.

xix. 1; Deut. v. 27, 31; xxxiii. 4; John i. 17.

‡ 38. Rom. ii. 2.

‡ 40. Exod. xxxii.

‡ 41. Deut. ix. 16; Ps. cvi. 19.

‡ 42. Ps. cxlxi. 12; Ezek. xx. 23, 26; Rom.

‡ 34; 2 Thess. ii. 11.

‡ 42. Deut. iv. 10; xvii. 2; 2 Kings xviii. 7; xxi. 2; Jer. xlii. 18.

‡ 42. Amos v. 26, 28.

‡ 44. Exod. xxv. 40; xvi. 30; Heb. viii. 2.

45 ἡν καὶ εἰσπαγον διαδεξαμενοι οἱ πατερες
 which also brought having received by succession the fathers
 ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχεσεὶ τῶν ἐθνῶν,
 of us with Jesus in to the possession of the nations,
 ὧν ἐξῆλθεν ὁ θεὸς ἀπο προσώπου τῶν πατέρων
 which drove out the God from face of the fathers
 ἡμῶν, ἕως τῶν ἡμερῶν Δαυὶδ· 46 ὃς εὗρε χάριν
 of us, till the days of David; who found favor
 ἐνώπιον τοῦ θεοῦ, καὶ ᾗτησάτο εὗρεν σκηνωμα
 in presence of the God, and asked to find a dwelling
 τῇ θεῷ Ἰακώβ. 47 Σολομὼν δὲ ᾠκοδομήσεν
 for the God of Jacob. Solomon but built
 αὐτῇ οἶκον. 48 Ἀλλ' οὐχ ὁ ὑψίστος ἐν χειρο
 for him a house. But not the Most High in hand
 ποιήσας κατοικεῖ, καθὼς ὁ προφῆτης λέγει·
 made things dwell, as the prophet says;
 49 ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν
 the heaven to me a throne, the and earth a footstool of the
 ποδῶν μου. Ποῖον οἶκον οἰκοδομήσετε μοι;
 feet of me. What house will you build for me?
 λέγει κύριος· ἢ τίς τόπος τῆς καταπαύσεως
 says Lord; or what place of the dwelling
 μου; 50 Οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;
 of me? Not the hand of me made these things all?
 51 Σκληροτραχηλοὶ, καὶ ἀπεριτμητοὶ τῇ καρδίᾳ
 O stiff-necked, and uncircumcised in the heart
 καὶ τοῖς ὦσιν ὅμοις αἰ τῷ πνεύματι τῷ ἁγίῳ
 and the ears; you always the spirit the holy
 ἀντιπνίγετε, ὥς οἱ πατερες ὁμῶν καὶ ὅμοις.
 fight against, like the fathers of you also you.
 52 Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατερες
 Which of the prophets not persecuted the fathers
 ἡμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγειλάτας
 of you? and they killed those having foretold
 περὶ τῆς ἐλευσεως τοῦ δικαίου, οὗ νυν ὅμοις
 concerning the coming of the righteous, of whom now you
 προδοταὶ καὶ φονεὺς γεγεννησθε· 53 οἵτινες εἰσα
 betrayers and murderers have become; who re
 βετε τὸν νόμον εἰς διατάγας ἀγγέλων, καὶ οὐκ
 saved the law by injunctions of messengers, and no
 ἐφύλαξατε. 54 Ἀκούοντες δὲ ταῦτα, διεκρίον
 you kept. Having heard and these things, they were wroth
 το ταῖς καρδίαις αὐτῶν, καὶ ἐβρυχον τοὺς ὀδόν
 through the hearts of them, and gnashed the teeth
 τας ἐν αὐτῷ. 55 Ὑπαρχον δὲ πλήρης πνεύματος
 on him. Being but full of spirit
 ἁγίου, ἀνένισας εἰς τὸν οὐρανόν, εἶδε δόξαν
 holy, having gone up into the heaven, he saw glory
 θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ,
 of God, and Jesus having stood at right of the God,

45 ; Which also our FA-
 THERS, having received it
 by succession, brought in
 with Joshua into the POS-
 session of the NATIONS,
 ; whom God drove out be-
 fore the Face of our FA-
 THERS, to the DAYS of Da-
 vid;
 46 ; who found Favor in
 the sight of God, and ; re-
 quested to find a Dwelling
 for the * God of Jacob.
 47 ; But Solomon built
 for him a House.
 48 Yet ; the MOST HIGH
 dwells not in things made
 with hands; as the PRO-
 PHET says,
 49 ; HEAVEN is My
 Throne, and the EARTH
 my FOOTSTOOL; What
 House will you build for
 me? says the Lord; or
 what is the PLACE of my
 REST?
 50 Has not my HAND
 made all these things?
 51 O stiff-necked and
 uncircumcised in HEART
 and EARS! you always
 fight against the HOLY
 SPIRIT; as your FATHERS
 did you also do.
 52 ; Which of the PRO-
 PHETS did not your FA-
 THERS persecute? And
 they killed those who
 FORETOLD the COMING of
 the RIGHTEOUS ONE; of
 whom you now have be-
 come Betrayers and Mur-
 derers:—
 53 ; you who received
 the LAW by Injunctions of
 Angels, and kept it not."
 54 and having heard
 these things, they were
 enraged in their HEARTS,
 and gnashed their TEETH
 upon him.
 55 But being full of holy
 Spirit, and looking steadily
 towards HEAVEN, he saw
 the Glory of God, and Je-
 sus standing at the right
 hand of GOD,

* VATICAN MANUSCRIPT.—48. HOUSE of Jacob.

45. Josh. III. 14. 46. Neh. ix. 24; Psa. xlii. 9; Ixxviii. 59; Acts xiii. 30.
 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xlii. 22. 47. 1 Kings viii. 17; 1 Chron. xxi.
 4. Psa. cxxiii. 4 & 5. 47. 1 Kings vi. 1; viii. 20. 48. 1 Kings viii. 27; Acts
 xviii. 24. 49. Matt. v. 34, 35. 52. Matt. xxi. 29; xlii. 24, 27. 53. Exod.
 xi. 1; Oml. iii. 19; Heb. ix. 2.

⁵⁶ και ειπεν· Ἰδου, θεωρε τους ουρανους ανεωγ-
and said: Lo, I see the heavens having been
μερους, και τον υιον του ανθρωπου εκ δεξιων
opened, and the son of the man at right
εστωτα του Θεου. ⁵⁷ Κραζαντες δε φωνη μεγα-
having stood off the God. Having cried and with a voice loud,
λρ. συνεσχον τα ωτα αυτων, και ερμησαν
they shut up the ears of them, and they ran
δμοθυμαδον επ' αυτον. ⁵⁸ και εκβαλοντες εξω
with one mind on him; and having cast outside
της πολως, ελιθοβολουν. Και οι μαρτυρες
the city, they stoned. And the witnesses
απεθεντο τα ιματια αυτων παρα τους ποδας
laid down the mantles of them at the feet
νεανιου καλουμενου Σαυλου, ⁵⁹ και ελιθοβολουν
of a young man being called Saul, and they stoned
τον Στεφανον, επικαλουμενον και λεγοντα·
the Stephen, calling upon and saying:
Κυριε Ιησου, δεξαι το πνευμα μου. ⁶⁰ Θεις
O Lord Jesus, do thou receive the breath of me. Having placed
δε τα γονατα εκραζε φωνη μεγαλη· Κυριε, μη
and the knees he cried out with a voice loud; O Lord, not
στησης αυτοις την αμαρτιαν ταυτην. Και
thou mayest place to them the sin this. And
τουτο ειπων, εκοιμηθη.
this having said, he fell asleep.

ΚΕΦ. η'. 8.

¹ Σαυλος δε ην συνευδοκων τη αναιρεσει
Saul and was consenting to the death
αυτου. Εγενετο δε εν εκεινη τη ημερα διαγμος
of him. Was and in that the day a persecution
μεγας επι την εκκλησιαν την εν Ιερουσαλμιοις·
great against the congregation that in Jerusalem;
παντες τε δισπαρθησαν κατα τας χωρας της
all and were scattered in the regions of the
Ιουδαιας και Σαμαρειας, πλην των αποστολων.
Judea and Samaria, except the apostles.
² Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,
Buried and the Stephen man pious,
και εποιησαντο κοινον μεγαλ επ' αυτην.
and they made lamentation great for him.
³ Σαυλος δε ελυμαινετο την εκκλησιαν, κατα
Saul but was outraging the congregation, into
τους οικους εισπορευομενος, συνων τε ανδρας
the houses entering, dragging and men
και γυναικας, παρεδιδου εις φυλακην· ⁴ οι μεν
and women, was delivering up into prison; they indeed
ουν διασπαρντες διηλθον, ευαγγελιζομενοι
therefore having been scattered wandered about, preaching glad tidings
τον λογον. ⁵ Φιλιππος δε κατελθων εις πολιν
the word. Philip and going down into a city
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.
of the Samaria, proclaimed to them the Anointed.

⁵⁶ and said, "Lo hold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

⁵⁷ And crying out with a loud Voice, they stopped their EARS, and ran upon him with one accord:

⁵⁸ And having cast him out of the CITY, they stoned him. And the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,

⁵⁹ and they stoned STEPHEN, as he was invoking and saying, "Lord JESU, receive my SPIRIT."

⁶⁰ And bending his KNEES he cried with a loud Voice, "Lord, place not this Sin against them." And having said This, he fell asleep.

CHAPTER VIII.

1 Now Saul was consenting to his DEATH And in That DAY there was a great Persecution against THAT CONGREGATION at Jerusalem; and they were all dispersed through the REGIONS of JUDAEA and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3 But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the word.

5 And Philip going down to the CITY of SAMARIA, proclaimed to them the MESSIAH.

* VATICAN MANUSCRIPT.—OO. This sin.

8. the city.

† 59. *Deesi* may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, sustain my spirit," or "assist me to suffer."

‡ 54. Esak. l. 1; Matt. iii. 16; Acts x. 11.

‡ 55. Luke xxi. 13; Luke iv. 30; Mark xiii. 12.

‡ 56. Luke xxi. 64.

‡ 57. Deut. xiii. 9, 10; xvii. 7.

‡ 58. Luke xxi. 64.

‡ 59. Acts vii. 59; xxi. 52.

‡ 60. Matt. v. 44; Luke vi. 27; xxi. 54.

‡ 1. Acts vii. 58; ix. i. 12, 21; xxi. 4; xxv. 10, 11; i Cor. xv. 9; Gal. i. 13; Phil. iii. 6; i Tim. i. 12.

‡ 1. Acts vii. 58; xxi. 52.

‡ 1. Acts vi. 27.

⁶ Προσείχον τε οἱ ὄχλοι τοῖς λεγομένοις ὑπο
Assorted and the crowds to the things being spoken by
 του Φιλίππου ὁμοθυμαδόν, ἐν τῇ ἀκούειν αὐτοὺς
the Philip with one mind, in the to hear them
 καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ⁷ Πολλὸν γὰρ
and to see the signs which he did. Many for
 τῶν ἐχούτων πνεύματα ἀκαθάρτα, βοῶντα φωνῇ
of those possessing spirits unclean, crying with a voice
 μεγάλῃ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι
loud came out; many and having been palsied
 καὶ χωλοὶ ἐθεραπεύθησαν. ⁸ Καὶ ἐγένετο χαρὰ
and lame were cured. And was joy
 μεγάλη ἐν τῇ πόλει ἐκείνῃ.
great in the city that.

⁹ Ἄνθρωπος δὲ τις, ὀνομασθεὶς Σίμων, προσηλυτῶν
A man but certain, by name Simon, formerly
 ἐν τῇ πόλει, μαγέων, καὶ ἐξίσταντο τὸ ἔθνος
in the city, practicing magic, and amazing the nation
 τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν
of the Samaria, saying to be somebody himself great;
¹⁰ ὃν προσείχον πάντες ἀπὸ μικροῦ ἕως μεγά-
to whom they assented all from least to great-
 λου, λέγοντες· Οὗτος ἐστὶν ἡ δύναμις τοῦ θεοῦ
out, saying; This is the power of the God
 ἡ καλουμένη μεγάλη. ¹¹ Προσείχον δὲ αὐτῷ,
which is being called great They attended and to him,
 διὰ τὸ ἰκανῶς χρόνῳ ταῖς μαγείαις ἐξιστακέναι
because that for a long time with the magic arts to have amazed
 αὐτούς. ¹² Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ
them. When but they believed the Philip

εὐαγγελιζομένων * [τα] περὶ τῆς βασιλείας
announcing glad tidings [the thing] concerning the kingdom
 τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ,
of the God and the name of Jesus Anointed,
 βαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ Ὁ δὲ
they were dipped men both and women. The and
 Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν
Simon and himself believed, and having been dipped he was
 ἐρροκαρτερὸν τῷ Φιλίππῳ θεωρῶν τε δυνάμεις
constantly attending to the Philip, beholding and miracles
 καὶ σημεῖα μεγάλα γινόμενα, ἐξίστατο.
and signs great being done, he was amazed.

¹⁴ Ἀκούσαντες δὲ οἱ ἐν Ἱερουσαλυμοῖς ἀποστόλοι,
Hearing heard and the in Jerusalem apostles,
 ὅτι δέδεται ἡ Σαμαρεία τοῦ λόγου τοῦ θεοῦ,
that had received the Samaria the word of the God,
 ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάν-
they sent to them the Peter and John;
 νην· ¹⁵ οἵτινες καταβαίντες προσηύχοντο περὶ
who having gone down offered prayer concerning
 αὐτῶν, ὅπως λαβούσι πνεῦμα ἅγιον. ¹⁶ (Οὐκ ἔτι
them, so that they might receive spirit holy. (Not yet
 γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτῶκος, μόνον
for it was on any one of them having fallen, only

⁶ And the crowds with one mind attended to the things spoken by Philip, as they heard and saw the signs which he performed.

⁷ For many of those possessing impure spirits, crying with a loud voice, were dispossessed; and many paralytic and lame persons were cured.

⁸ And there was much joy in that city.

⁹ Now a certain man, named Simon, came before into the city using magic, and astonishing the nation of Samaria, saying that he himself was somebody great;

¹⁰ to whom all attended, from the least to the greatest, saying, "This is that which is called the GREAT POWER OF GOD."

¹¹ And to him they gave heed, because that for a Long Time he had astonished them with his MAGIC ARTS.

¹² But when they believed PHILIP announcing glad tidings concerning the KINGDOM OF GOD, and the NAME OF JESUS CHRIST, they were immersed, both Men and Women.

¹³ And SIMON himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the signs and great Miracles which were performed, he was astonished.

¹⁴ And the APOSTLES in Jerusalem having heard That SAMARIA had received the WORD OF GOD, sent to them PETER and John;

¹⁵ who, having gone down, prayed for them that they might receive the holy Spirit;

¹⁶ for it was not yet fallen on any of them; but they had only been im-

* Vatican Manuscript.—6. Much Joy. and great Miracles.

12. the things—omit.

13. signs

7. Mark xvi. 17.
16 Acts xix. 2.

9. Acts xiii. 6.
14. Matt. xxviii. 19; Acts ii. 38.

9. Acts v. 32.

12. Acts i. 3

ευνοῦχος, δυναστες Κανδακῆς τῆς βασιλείας
 a eunuch, a grandee of Candace of the queen
 Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γαλῆς αὐτῆς· ὃς
 of Ethiopia, who was over all the treasure of her, who
 ἐληλυθεὶ προσκυνῶν εἰς Ἱερουσαλὴμ, ὃ ἦν
 had come worshipping to Jerusalem, who
 τε ἀποστρέφων καὶ καθημένος ἐπὶ τοῦ ἄρματος
 and returning and sitting in the chariot
 αὐτοῦ, καὶ ἀνεγίνασκε τὸν προφήτην Ἠσαίαν.
 of him, and was reading the prophet Isaiah.
 27 Εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ· Προσέλθε,
 And said the spirit to the Philip, Go thou now,
 καὶ κολληθῇτι τῷ ἄρματι τούτῳ. 28 Προσδρα-
 and be joined to the chariot this. Running
 μων δὲ ὁ Φιλίππος ἤκουσεν αὐτοῦ ἀναγινώσκον-
 to and the Philip heard him reading
 τος τὸν προφήτην Ἠσαίαν, καὶ εἶπεν· Ἀπάγε
 the prophet Isaiah, and said· Truly
 γινώσκεις, ὁ ἀναγινώσκεις; 31 Ὁ δὲ εἶπε· Πῶς
 understandest thou, what thou readest? He but said; How
 γὰρ ἂν δυναίμην, εἰ μὴ τις ὀδηγήσῃ με;
 for should I be able, if someone should guide me?
 Παρεκάλει τε τὸν Φιλίππον, ἀναβάντα καθί-
 He called and the Philip, having gone up to sit
 σαι σὺν αὐτῷ. 32 Ἡ δὲ περίοχῃ τῆς γραφῆς,
 with him. The and portion of the writing,
 ἣν ἀνεγινώσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ
 which he was reading, was this, As a sheep to
 σφαγῇν ἤχῃ, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κει-
 slaughter was led, and as a lamb before the one
 ρυτοῦ αὐτοῦ ἀφώνος, οὕτως οὐκ ὕπνογει τὸ
 carrying him is dumb, so not he opens the
 στόμα αὐτοῦ. 33 Ἐν τῇ ταπεινώσει αὐτοῦ ἡ
 of himself. In the low estate of him the
 κρίσις αὐτοῦ ᾗρῃ· τὴν δὲ γενεὰν αὐτοῦ τις
 judgment of himself was taken away; the and generation of him who
 διαγνώσκειται· ὅτι αἰρεταὶ ἀπὸ τῆς γῆς ἡ ζωὴ
 shall receive? because is taken away from the earth the life
 αὐτοῦ. 34 Ἀπεκρίθεις δὲ ὁ ευνοῦχος τῷ Φιλίπ-
 of him. Answering but the eunuch to the Philip
 πῳ εἶπε· Δέσμαι σου, περὶ τίνος ὁ προφήτης
 said; I counsel thee, concerning whom the prophet
 λέγει τούτου· περὶ εαυτοῦ, ἢ περὶ ἑτέρου
 says this? concerning himself, or concerning another
 τίνος; 35 Ἀνοίξας δὲ ὁ Φιλίππος τὸ στόμα
 one? Having opened and the Philip the mouth
 αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης,
 of himself, and having begun from the writing, this,
 ἐπηγγέλισατο αὐτῷ τὸν Ἰησοῦν. 36 Ὡς δὲ ἐπο-
 announced glad tidings to him the Jesus. As and they
 ρωντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ
 were going in the way, they came to a certain water; and
 φῆσιν ὁ ευνοῦχος· Ἰδοὺ ὕδωρ· τί κωλύει με
 and the eunuch; Lo water, what hinders me

dee of Candace, * Queen of the Ethiopians, who was over All her TREASURES, and who had come to worship at Jerusalem,

28 was returning, and sitting in his CHARIOT he was reading the PROPHET Isaiah.

29 And the SPIRIT said to PHILIP, "Approach, and join thyself to this CHARIOT."

30 And PHILIP running forward heard him reading * Isaiah the PROPHET, and he said, "Dost thou indeed understand what thou art reading?"

31 And HE said, "How can I, unless some one should guide me?" And he requested PHILIP to come up and sit with him.

32 Now the PORTION of the SCRIPTURE which he was reading was this, † "As a SHEEP he was led to Slaughter, and like a "Lamb before the SHEPHERD he is dumb, so he opens "not his MOUTH."

33 In * his HUMILIATION his JUDGMENT was "taken away; and who "will tell of his GENERATION? Because his "LIFE is taken from the "EARTH."

34 And the EUNUCH answering PHILIP, said, "I beseech thee, of whom speaks the PROPHET this -- of himself, or of some other person."

35 Then PHILIP opening his MOUTH, † and beginning from this SCRIPTURE, announced the glad tidings of JESUS to him.

36 And as they were going on the ROAD, they came to a Certain Water; and the EUNUCH said, "Behold, Water! † what hinders my being immersed?" †

* VATICAN MANUSCRIPT.—27. Queen.

30. Isaiah the PROPHET, and said.

33. the

HUMILIATION.

† 28. Verse 27 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.

‡ 32. Isa. lxxv. 7, 8.

‡ 36. Luke xxiv. 27; Acts xviii. 28.

‡ 33. Acts x. 47.

Βαπτισθῆναι; ³⁸ Καὶ ἐκέλευσε στήναι τὸ ὄμμα·
to be dipped? And he ordered to stand the chariot,
καὶ κατεβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὁ, τῶ
and they went down both into the water the, both
Φιλιππος καὶ ὁ εὐρουχος· καὶ ἐβάπτισεν αὐτον.
Philip and the eunuch; and he dipped him.
³⁹ Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
When and they came up out of the water, spirit
κυρίου ἤρπασε τὸν Φιλιππον· καὶ οὐκ εἶδεν
as Lord seized the Philip; and not saw
αὐτον οὐκέτι ὁ εὐρουχος· ἐπορεύετο γὰρ· ἦν
him no longer the eunuch; he went for the
ὁδὸν αὐτοῦ χαίρων. ⁴⁰ Φιλιππος δὲ ἐβρέθη εἰς
way of himself rejoicing. Philip but was found into
Ἀζωτον· καὶ διερχομενος εὐηγγελίζετο τὰς
Asotus; and passing through he announced glad tidings the
πόλεις πάσας, ἕως τοῦ ελθεῖν αὐτὸν εἰς Καισα-
cities all, till of the to come him into Cae-
ρειαν.
rea.

ΚΕΦ. Θ'. 9.

¹ Ὁ δὲ Σαῦλος ἐτι ἐμπνέων ἀπειλῆς καὶ
The and Saul still breathing of threatening and
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν
slaughter towards the disciples of the Lord, coming
τῷ ἀρχιερεῖ, ² ᾤησάτο παρ' αὐτοῦ ἐπιστάλας
to the high-priest, he desired from him letters
εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ἵνα εἰς
to Damascus to the synagogues, that if
τινας εὕρῃ τῆς ὁδοῦ οὐτάς, ἀνδρας τε καὶ
any he might find of the way being, men both and
γυναῖκας, δεδεμένους ἀγαγῇ εἰς Ἱερουσαλὴμ.
women, having been bound he might lead into Jerusalem.
³ Ἐν δὲ τῷ πορεύεσθαι, ἐγενετο αὐτὸν ὄψαι
In and the to go, came him to draw near
τῇ Δαμασκῷ· καὶ ἐξαφνης περιήστραψεν αὐτὸν
to the Damascus; and suddenly flashed around him
φῶς ἀπο τοῦ οὐρανοῦ· ⁴ καὶ πεσὼν ἐπὶ τὴν γῆν,
alight from the heaven; and having fallen to the earth,
ἤκουσε φωνῇ λεγούσῃ αὐτῷ· Σαῦλ, Σαῦλ·
he heard a voice saying to him; Saul, Saul;
τί με διώκεις; ⁵ Εἶπε δὲ· τίς εἰ, κύριε; Ὁ
why me dost thou persecute? He said and; who art thou, O Lord? The
δε κύριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώ-
and Lord said; I am Jesus whom thou persecut-
κεις· ⁶ ἀλλὰ ἀναστῆθι καὶ εἰσλθε εἰς τὴν πόλιν,
test; but stand thou up and enter into the city,
καὶ λαληθήσεται σοὶ τι σε δεῖ ποιεῖν.
and it shall be told to thee what thou hast to do.
⁷ Οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ, εἰστήκει-
The and men those traveling with him, stood
σαν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μὴ δὲ
dumb, hearing indeed the voice, no one
δε θεωροῦντες. ⁸ Ἠγέρθη δὲ ὁ Σαῦλος ἀπο τῆς
but seeing. Arose and the Saul from the
γῆς· ἀνεσπόμενον δὲ τῶν οφθαλμῶν αὐτοῦ,
earth; having been opened and the eyes of him,

³⁸ And he ordered the CHARIOT to stop; and they both went down into the WATER, both PHILIP and the EUNUCH, and he immersed him.

³⁹ And when they came up out of the WATER, the Spirit of the Lord seized PHILIP; and the EUNUCH saw him no more. For he went on HIS WAY rejoicing.

⁴⁰ Philip, however, was found at ASOTUS; and passing through, he announced the glad tidings in all the CITIES, till he came to CoMARE.

CHAPTER IX.

¹ And Saul, still breathing out Threatenings and Slaughter against the DISCIPLES of the LORD, proceeding to the HIGH-PRIEST,

² asked from him Letters to the SYNAGOGUES at Damascus, that if he should find Any of that RELIGION, whether Men or Women, he might bring them bound to Jerusalem.

³ And as he was coming ALONG, he came near to DAMASCUS; and suddenly a Light from HEAVEN flashed around him—

⁴ and having fallen to the EARTH, he heard a Voice saying to him, "Saul, Saul, why dost thou persecute Me?"

⁵ And he said, "Who art thou, Sir?" And he said, "I am Jesus whom thou persecutest."

⁶ But arise, and go into the CITY, and it shall be told thee what thou hast to do."

⁷ And those men traveling with him, stood speechless, hearing indeed the VOICE, but seeing no one.

⁸ And Saul arose from the EARTH; and his eyes having been opened, he

* VATICAN MANUSCRIPT.—39. HIS WAY. 5. HE.
1 30. 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14. 2 1. Acts viii. 3; Gal. i. 17
1 Tim. i. 12. 2 2. Acts x. 9, 22. 2 3. Acts xiii. 6; xxvi. 12. 2 4. Mark
xv. 40. 2 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

οὐδενα εβλεψε· χειραγωγουντες δε αυτον ειση-
 ag one he saw; leading by the hand and him they

γαγον εις Δαμασκον·⁹ και την ημερας τρεις μη
 into Damascus; and he was days three not

βλεπων· και ουκ εφαιεν, ουδε επινεν.
 seeing and not s.e., saw drank.

¹⁰ Ην δε τις μαθητης εν Δαμασκω ονοματι
 Was and a certain disciple in Damascus by name

Ανανias, και ειπε προς αυτον ο κυριος εν δρα-
 vision, and said to him the Lord in a

σει· Ανανια. Ο δε ειπεν· Ισου εγω, κυριε.
 And he said; Lo I, O Lord.

Ο δε κυριος προς αυτον· Αναστας πορευθητι.
 And Lord to him; Rising arise go thou

ετι την ομην την καλουμενην ευθειαν, και
 the street that being called Straight, and

επιτησον εν οικια Ιουδα Σαυλον ονοματι, Ταρ-
 dwell for in house of Judas Saul by name, Tar-

σια· ιδου γαρ προσευχεται,¹² και ειδεν εν δρα-
 see lo for he praye, and saw in a

ματι ανδρα ονοματι Ανανιαν, εισελθοντα και
 vision a man by name Ananias, having come in and

επιθετα αυτην χειρα, οπως ανεβλεψη.¹³ Απεκ-
 being placed to him a hand, that he might receive sight.

ακηθη δε Ανανias· Κυριε, ακηκοα απο πολλων
 heard and Ananias; O Lord, I have heard from many

τερι του ανδρος τουτου, οσα κακα εποιη-
 concerning the man this, what things had he did

σε τοις αγιοις σου εν Ιερουσαλημ.¹⁴ Και οδε
 to the saints of thee in Jerusalem. And here

εχει εξουσιαν παρα των αρχιερεων, δισσαι παν-
 has authority from the high-priests, to bind all

τας τους επικαλουμενους το ονομα σου.¹⁵ Ειπε
 them calling upon the name of thee. Said

δε προς αυτον ο κυριος· Πορευου, οτι σκευος
 s.d. to him the Lord; Go thou, because a vessel

εκληγησ μοι εστιν ουτος, του βαστασαι το ονο-
 chosen to me is this, of the to bear the name

μα μου ενωπιον εθνων, και βασιλεων, υιων τε
 of me before nations, and kings, sons and

Ισραηλ.¹⁶ Εγω γαρ υποδειξω αυτη, οσα
 of Israel. I for will point out to him, what things,

δει αυτον διερ του ονοματος μου παθειν.
 shew him in behalf of the name of me to suffer.

¹⁷ Ατηλθε δε Ανανias και εισηλθεν εις την
 Went away and Ananias and entered into the

οικιαν και επιθεις επ αυτον τας χειρας, ειπε·
 house, and having placed on him the hands, he said;

Ισραηλ αδελφε, ο κυριος απεσταλκε με, (Ιησους
 Saul O brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they con-
 ducted him to Damascus.

⁹ And he was three Days without sight, and neither ate nor drank.

¹⁰ Now there was in Damascus a certain Dis-
 ciple, † named Ananias; and the LORD said to him in a Vision, "Ananias." And he said, "Behold, I am here, Lord."

¹¹ And the LORD said to him, "Arise, and go into † THAT STREET which is CALLED Straight, and inquire in the house of Judas, for † a man of † Tarsus, named Saul; for behold, he is praying,

¹² and has seen in a Vision a Man, named Ananias, entering, and laying his * HANDS on him, that he might recover his sight."

¹³ And Ananias answered, "Lord, I have heard from many concern-
 ing this MAN, how much Evil he has done to thy SAINTS in Jerusalem;

¹⁴ and here, he has Au-
 thority from the HIGH-
 PRIESTS to bind ALL who † INVOKED thy NAME."

¹⁵ But the LORD said to him, "Go; Because he is to me † a chosen Vessel, to BEAR my NAME before Nations, and * Kings, and Sons of Israel;

¹⁶ for † I will point out to him what things he must suffer in behalf of my NAME."

¹⁷ And Ananias de-
 parted, and entered the house, and placing his HANDS on him, said, "Brother Saul, the LORD sent me, even THAT Jesus who

* VULGATE MANUSCRIPT.—12. HANDS on him.

13. also Kings.

⁹ 11. This street has continued under the same name to the present day. It runs in a line from the eastern to the western gate, a distance of three miles. [†] 11. Tar-
 sias was the capital of Cilicia, situated on the banks of the Tarsus, which flowed through
 the north of it. It is now called Tarsus. As a seat of learning, it ranked with Athens
 and Antiochia. Its inhabitants, in the time of Julius Caesar, were endowed with all the
 privileges of Roman citizenship.

¹⁰ 10. Acts xii. 12.

¹¹ 11. Acts xxi. 30; xxi. 3.

¹² 12. Acts vii. 59; verse 71;

¹³ 13. 1 Cor. i. 2; 1 Tim. ii. 21.

¹⁴ 14. Acts xiii. 2;

¹⁵ 15. Acts xiii. 2; xiii. 21; xxvi. 17; Rom. i. 1;

¹⁶ 16. 1 Cor. xii. 28.

¹⁷ 17. 1 Cor. xii. 28.

δ' οφθεις σοι εν τη οδῳ ἣν ἤρχου,) ὅπως ἀνα-
 he having appeared to thee in the way in which thou comest, that thou
 βλεψῇς, καὶ πλησθῇς πνεύματος ἁγίου. ¹⁸ Καὶ
 mayest receive sight, and mayest be filled of spirit holy. And
 εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ
 immediately fell from the eyes of him
 ὥστε λεκίδες, ἀνεβλεψε τε· καὶ ἀναστὰς ἐβάρ-
 as it were scales, he recovered sight and; and having arisen he was
 τισθῇ. ¹⁹ Καὶ λαβὼν τροφὴν ἐνίσχυται. Ἐγένε-
 dipped. And having taken food he was strengthened. He
 το δε μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
 was and with the in Damascus disciples days
 τινάς. ²⁰ Καὶ εὐθὺς ἐν ταῖς συναγωγαῖς
 several. And immediately in the synagogues
 ἐκηρύσσει τὸν Ἰησοῦν, ὅτι οὗτος ἐστὶν ὁ υἱὸς
 he proclaimed the Jesus, that this is the son
 τοῦ θεοῦ. ²¹ Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες,
 of the God. Were amazed and all those having heard,
 καὶ ἐλεγαν· Οὐχ οὗτος ἐστὶν ὁ παρθένος ἐν
 and said; Not this is the one having wasted in
 Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα
 Jerusalem those calling upon the name
 ταῦτο; καὶ ὥδε εἰς τούτο ἐληλυθεῖ, ἵνα διδ-
 this? and here for this had come, that having
 μένους αὐτοὺς ἀγαγῇ ἐπὶ τοὺς ἀρχιερεῖς.
 bound them he might lead to the high-priests.
²² Χαυλὸς δὲ μᾶλλον ἐνεδυναμώθη, καὶ συνε-
 Saul but more was strengthened, and perplanned
 χυνη τοὺς Ἰουδαίους τοῦ κατοικοῦντος ἐν Δα-
 the Jews those dwelling in Da-
 μασκῷ, συμβιβάζων, ὅτι οὗτος ἐστὶν ὁ Χριστός.
 mascus, proving, that this is the Anointed.
²³ Ὅς δὲ ἐπληρύνοντο ἡμέραι ἱκαναί, συνεβού-
 When and were fulfilled days many, consulted
 λεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· ²⁴ ἐγνώσθη
 together the Jews to kill him; was made known
 δὲ τῷ Χαυλῷ ἡ ἐπιβουλὴ αὐτῶν· παρατηροῦν
 but to the Saul the plot of them; they were watching
 τε τὰς πυλάς ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν
 and the gates day both and night, that him
 ἀνελῶσι. ²⁵ Λαβόντες δὲ αὐτόν οἱ μαθηταί·
 they might kill. Having taken but him the disciples
 νυκτός, κατήκταν διὰ τοῦ τεῖχους, χαλασάντες
 by night, they let down through the wall, lowering
 ἐν σφυρίδι. ²⁶ Παραγενόμενος δὲ εἰς Ἱερουσα-
 in a basket. Having come and into Jerusalem
 λη, ἐπειράτο κολλασθαι τοῖς μαθηταῖς· καὶ
 he tried to unite himself to the disciples; and
 πάντες ἐφοβούντο αὐτόν, μὴ πιστευόντες ὅτι
 all feared him, not believing that
 ἐστὶ μαθητής. ²⁷ Βαρναβας δὲ ἐπιλαβόμενος
 he is a disciple. Barnabas but having taken

APPEARED to thee on the
 the ROAD in which thou
 comest, in order that thou
 mayest receive sight, and
 be filled with holy spirit.
 18 And immediately
 something fell from his
 EYES, like Scales, and he
 recovered sight; and ris-
 ing up, he was immersed.
 19 And having received
 Food he was strengthened;
 and was with the DIS-
 CIPLES in Damascus several
 Days.
 20 And immediately in
 the SYNAGOGUES he pro-
 claimed JESUS, That he
 is the SON of God.
 21 But ALL who heard
 him were astonished, and
 said, "Is not this he
 who in Jerusalem spent
 DESOLATION among them
 who CALL on this NAME,
 and had come here for this
 purpose, that he might lead
 them bound to the HIGH-
 PRIESTS?"
 22 But Saul became
 more in power; and per-
 plexed those Jews dwel-
 ling in Damascus, demon-
 strating That this was the
 MESSENGER.
 23 And when many
 Days were fulfilled, the
 Jews conspired to kill
 him;
 24 but their plot was
 made known to Saul; and
 they also excised the
 GATES both Day and Night,
 that they might slay him.
 25 But the DISCIPLES
 took him by Night, and
 through the WALL lower-
 ed him down in a Basket.
 26 And being come
 to Jerusalem he attempted
 to associate with the DIS-
 CIPLES; but they all feared
 him, not believing That he
 was a Disciple.
 27 But Barnabas taking

* VATICAN MANUSCRIPT.—18. His EYES.

24. also watched the GATES.

† 25. The many days here alluded to, probably included the three years mentioned by Paul in Gal. 1. 18, during which he preached in Damascus and visited Arabia.

‡ 21. Acts viii. 5; verse 1; Gal. 1. 13, 24.

§ 22. Acts xviii. 28.

|| 23. Acts xxi.

12; xiv. 3. § 2 Cor. xi. 36.

¶ 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 32.

Acts xxi. 17; Gal. 1. 17, 18.

αὐτον, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διη-
 him, brought to the apostles, and re-
 ῆσαντο αὐτοῖς, πῶς ἐν τῇ ὁδῷ εἶδε τὸν κύριον,
 led to them, how in the way he saw the Lord,
 καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ
 and that he spoke to him, and how in Damascus
 ἐπαρρησιασάτο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. ²⁸ Καὶ
 he spoke boldly in the name of the Jesus. ²⁸ Καὶ
 τὴν μετ' αὐτὸν εἰσπορευόμενος καὶ ἐκπορευόμενος
 he went with them coming in and going out
 ἐν Ἱερουσαλὴμ, * [καὶ] παρρησιαζόμενος ἐν τῷ
 in Jerusalem, [and] speaking boldly in the
 ὀνόματι τοῦ κυρίου * [Ἰησοῦ]. ²⁹ Ἐλάλει τε
 name of the Lord [Jesus]. He spoke and
 καὶ συνεζητοῦντος πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ
 and contended with the Hellenists; they but
 ἐπεχείρουν αὐτὸν ἀνελεῖν. ³⁰ Ἐπιγινώσκοντες δὲ οἱ
 took in hand him to kill. Having known but the
 ἀδελφοὶ καταήγαγον αὐτὸν εἰς Καισαρείαν, καὶ
 brethren they brought down him to Caesarea, and
 ἱκιστήσαν αὐτὸν εἰς Τάρσον. ³¹ Αἰ μὲν οὖν
 sent away him into Tarsus. The indeed then
 ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας
 congregations in whole of the Judea and Galilee
 καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι
 and Samaria had peace, being built up
 καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου καὶ τῇ
 and proceeding in the fear of the Lord and the
 παραλήψει τοῦ ἁγίου πνεύματος, ἐπληθύνοντο.
 consolation of the holy spirit, were multiplied.
³² Ἐγένετο δὲ Πέτρον, διαρχόμενον διὰ παν-
 happened and Peter, passing through all
 τῶν, καταλθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς
 of him, to have gone down also to the saints those
 κατοικοῦντας Λυδῶν. ³³ Εὗρε δὲ ἐκεῖ ἄνθρω-
 dwelling Lydda. He found and there a man
 τὸν τινεῖς λέγουσαν ὀνόματι, ἐξ ἑτῶν οὐκτώ κατα-
 certain some saying by name, from years eight bring-
 κείμενον ἐπὶ κρεβάτι, ὃς ἦν παραλελυμένος.
 lying in bed, who was a paralytic.
³⁴ Καὶ εἰπὼν αὐτῷ ὁ Πέτρος· Ἄννα, ἵσταί σε
 And said to him the Peter; Emma, arise thee
 Ἰησοῦς ὁ Χριστὸς ἀναστήθι, καὶ στρώσον σε
 Jesus the Anointed; arise thou, and make the bed for
 αὐτῷ. Καὶ εὐθὺς ἀνέστη. ³⁵ Καὶ εἶδον αὐτὸν
 himself. And immediately he arose. And saw him
 πάντες οἱ κατοικοῦντες Λυδῶν καὶ τοῦ Σαρωνα,
 all those dwelling Lydda and the Sharon,
 οἵτις ἐπεστρέψαν ἐπὶ τὸν κύριον. ³⁶ Ἐν Ἰορ-
 who turned to the Lord. In Jop-
 πῇ δὲ τις ἦν μαθήτρια ὀνόματι Ταβῖθα, ἥ διε-
 place in Joppa where a female discipule named Tabitha, which being
 κτηνοματῇ λέγεται· αὕτη ἦν πλήρης
 named by called Dorothea, she was full
 ἑνὸς ἔργου καὶ ἐλεημοσυνῶν ὧν ἐποίει.
 of good works and of alms which she did.

him, conducted him to the
 APOSTLES, and related to
 them how he saw the LORD
 on the ROAD, and That he
 spoke to him, and how he
 spoke publicly in Damas-
 cUS in the NAME of JESUS.

²⁸ And he was with
 them coming in and going
 out at Jerusalem, speaking
 publicly in the NAME of
 the LORD.

²⁹ And he spoke and
 disputed with the Helle-
 nists; † they however un-
 dertook to kill him.

³⁰ But the BRETHREN
 having been informed of
 it, conducted him to Cesa-
 rea, and sent him to Tar-
 sus.

³¹ Then the * CHURCH
 had Peace in ALL JUDEA,
 and Galilee, and Samaria;
 and being built up, and
 walking in the FEAR of the
 Lord, and in the admoni-
 tion of the HOLY Spirit,
 was increased.*

³² And Peter, passing
 through all places, hap-
 pened to go down also to
 those SAINTS DWELLING
 at Lydda.

³³ And he found a cer-
 tain Man named EncaS,
 who, being palsied, had
 lain on a bed for eight
 years.

³⁴ And PETER said to
 him, "EncaS, † Jesus the
 MESSIAH, restores thee;
 arise, and make the bed
 for thyself." And he in-
 stantly arose.

³⁵ And ALL THOSE
 DWELLING in Lydda and
 SHARON saw him; † and
 they turned to the LORD.

³⁶ And there was in Jop-
 pa a Certain female Disciple
 named † Tabitha, (which
 being translated signifi-
 es Dorcas;) she was full of
 good Works and Charities
 which she did.

* VULGATE MANUSCRIPT. — 28. and — omit.

28. Jesus — omit.

31. the church.

* was increased.

† Tabitha, is a Syria word, and Dorcas a Greek word, both signifying an antelope. The name here is expressive of beauty; as "antelope" are particularly remarkable for their beautiful eyes." See V. L. LXX.

† 17. verse 20, 27.
 Acts 14, 16; 19, 10.

28. Gal. 1, 18.
 30. Acts 21, 31.

30. verse 22; 2 Cor. 11, 22.

34.

³⁷ Εγενετο δε εν ταῖς ἡμεραῖς ἐκεῖναις ἀσθενή-
It happened and in the days those having
σασαν αὐτὴν ἀποθάνειν· λυσάντες δὲ * [αὐτὴν]
been sick her to have died; having washed and (her)
ἐοικαν ἐν ὑπερφῶν. ³⁸ Ἐγγὺς δὲ οὖσης Λυδῆς
they laid in an upper room. Near and being Lydda
τῇ Ἰοκπῇ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος
to the Joppa, the disciples having heard that Peter
ἐστὶν ἐν αὐτῇ, ἀπεστείλουν δύο ἀνδρας πρὸς
is in her, sent two men to
αὐτὸν, παρακαλοῦντες μὴ ὀκνησαὶ διελθεῖν εἰς
him, entreating not to delay to come over to
αὐτὸν. ³⁹ Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς·
them. Having arisen and Peter came with them;
ὃν παραγενόμενον ἀπηγάγον εἰς τὸ ὑπερφῶν,
whom having come they led into the upper room,
καὶ παραστήσαν αὐτῇ πᾶσαι αἱ χεῖρες κλαίον-
and stood beside him all the widows weeping,
σαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια,
and showing tunics and mantles,
ὅσα ἐποίησε μετ' αὐτῶν οὐσα ἡ Δορκας.
as many as she made with them being the Dorcas.
⁴⁰ Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, ⁴¹ θείσ
Having put and out all the Peter, having placed
τα γόνατα προσήνυξάτο· καὶ ἐπιστρέψας πρὸς
the knees he prayed; and having turned to
τὸ σῶμα, εἶπε· Ταβίθα, ἀναστήθι. Ἡ δὲ
the body, said, Tabitha, do thou arise. She and
ἠνοιξε τοὺς ὀφθαλμούς αὐτῆς· καὶ ἰδούσα τὸν
opened the eyes of herself, and seeing the
Πέτρον, ἀνεκάθισε. ⁴² Δούς δὲ αὐτῇ χεῖρα,
Peter, sat up. Having given and to her a hand,
ἀνέστησεν αὐτὴν· φωνήσας δὲ τοὺς ἁγίους καὶ
he raised her; having called and the saints and
τας χήρας, παρέστησεν αὐτὰν ὡσαν. ⁴³ Γνωσ-
the widows, he presented her living. Known
τον δὲ ἐγενετο κατ' ὅλης τῆς Ἰοκπῆς· καὶ
him and it became known in whole of the Joppa; and
πολλοὶ ἐπιστεύσαν ἐπὶ τοῦ κυρίου. ⁴⁴ Εγενετο
many believed in the Lord. It happened
δε ἡμέρας ἱκανὰς μένειν αὐτὸν ἐν Ἰοκπῇ, παρα-
and days many to remain him in Joppa, with
τινι Σίμωνι Βυρραεῖ.
one Simon a tanner.

ΚΕΦ. 10.

¹ Ἄνθρωπος δὲ τις ἐν Καισαρείᾳ, ὀνόματι Κορνη-
A man and certain in Caesarea, by name Cornelius
λιος, ἐκατοντάρχης ἐκ σπειρῆς τῆς καλουμένης
liar, a centurion of a cohort that being called
Ἰταλικῆς, ² εὐσεβὴς καὶ φοβούμενος τὸν θεόν
Italian, pious and fearing the God
συν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν * [τε] ἐλεημο-
with all the house of himself, doing [and] alms
συνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ
many to the people, and praying of the God
διαπαντός· ³ εἶδεν ἐν ὁραματι φανερώς, ὥστε
always; he saw in a vision clearly, about

³⁷ And it happened in those days, that she was sick and died; and when they washed they placed her in an upper room.

³⁸ Now Lydda being near to Joppa, and the disciples having heard that Peter was there, sent two men to him entreating, "Do not delay to come over to us."

³⁹ And Peter arose and went with them; and having arrived they conducted him to the upper room; and all the widows stood beside him weeping, &c. showing the Tunic & Mantles which she had made, while she was with them.

⁴⁰ But Peter, putting them all out, knelt down and prayed; and turned to the body, &c. he said, "Tabitha, arise!" And she opened her eyes, and beholding Peter, she sat up.

⁴¹ And giving her his hand, he raised her; and having called the saints and widows, he presented her living.

⁴² And it became known through all Joppa, and many believed in the Lord.

⁴³ And it continued; continued many days; Joppa, with one Simon Tanner.

CHAPTER X

¹ And a certain man: Caesarea, named Cornelius, a Centurion of a cohort called the Italian

² A pious man, and fearing God with all his house, doing many alms for the people, &c. praying to God always

³ I saw distinctly a Vision, about the time

* VATICAN MANUSCRIPT.—37. her—omit. 38. Do not delay to come over to us. 41. Joppa. 2. and—omit. 3. as I about. 40. Matt. ix. 23. 41. Mark v. 41, 42; John xi. 61. 42. Acts x. 4. 43. verse 22. 44. verse 20; xi. 12.

ραν ἐν ταῇ τῆς ἡμέρας, ἀγγελον τοῦ Θεοῦ
at a time of the day, a messenger of the God
 ἐλθόντα πρὸς αὐτόν, καὶ εἰπὺντα αὐτῷ·
came to him, and saying to him;
 ὦ ἄνθρωπε. ⁴ Ὁ δὲ ἀτενίσας αὐτῷ καὶ
Man. He and having looked steadily to him and
 φόβος γινόμενος, εἶπε· Τί ἐστὶ, κύριε;
and becoming, he said; What is it, O Sir?
 ἰτε δὲ αὐτῷ· Αἱ προσευχαὶ σου καὶ αἱ ἐλεη-
and to him; The prayers of thee and the alms
 σουναι σου ἀνεβήσαν εἰς μνημόσυνον ἐνώπιον
of thee went up for a memorial before
 τοῦ Θεοῦ. ⁵ Καὶ νῦν πέμψον εἰς Ἰοππὴν ἄνδρας,
to God. And now send into Joppa men,
 αἱ μεταπεμφθῆσι Σίμωνα, ὃς ἐπικαλεῖται Πέτρον·
and sent after Simon, who is surnamed Peter;
 ὅπως ξενιτεύεται παρὰ τινὶ Σίμωνι θυρσοῖ, ἃ
he lodges with one Simon a tanner, to whom
 γινῶσκει παρὰ θαλάσσαν. ⁷ Ὡς δὲ ἀκηλθεύ-
is a house by sea. When and went away
 ἄγγελος, ὃ λαλῶν αὐτῷ, φωνήσας δύο τῶν
messenger, that speaking to him, having called two of the
 οἰκτῶν αὐτοῦ, καὶ στρατιωτὴν εὐσεβῆ τῶν
of the household of himself, and a soldier pious of those
 ῥοσκατεροτέρων αὐτῷ, ⁸ καὶ ἐξηγησάμενος
continually attending him, and having related
 πᾶσις ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν
them all things. He sent them into the
 πόλιν. ⁹ Τῇ δὲ ἐπαύριον, ὁδοιποροῦντων
city. On the and morrow, pursuing the journey
 κειμένων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέ-
resting, and to the city drawing near, went up Pe-
 τρος εἰς τὸ δάμα προσευξάσθαι, περὶ ὧραν
to to the roof to pray, about hour
 ἑκτην. ¹⁰ Ἐγένετο δὲ πρὸς πεινός, καὶ ᾔθελε
with He became and very hungry, and wished
 φάσθαι· παρασκευάσωνται δὲ ἐκείνων, ἐπε-
to eat, making ready and of them, sell
 τισιν ἐν αὐτῷ ἐκτάσις, ¹¹ καὶ θεωρεῖ τοῦ οὐρα-
on him a trance, and he beholds the heaven
 νος ἐνεργήσαντος, καὶ καταβαίνειν σκευὸς τι ὡς
having been opened, and coming down a vessel certain like
 ὄψιν μεγάλην, τεσσαρσιν ἀρχαῖς δεδεμένον,
a vessel great, four ends having been bound,
 ἐκ τῶν καθήμενων ἐπὶ τῆς γῆς· ¹² ἐν ᾗ ὑπῆρχε
of the lying down down to the earth; in which were
 τετὰρ τε τετραπόδα τῆς γῆς καὶ τὰ θῆρια καὶ
as the four-footed beasts of the earth and the wild beasts and
 τὰ ἐρπετα καὶ τὰ πτερυγία τοῦ οὐρανοῦ· ¹³ καὶ
the creeping things and the birds of the heaven; and
 ἤρπτετο φωνὴ πρὸς αὐτόν· Ἀνάστα, Πέτρε,
came a voice to him; Having arisen, O Peter,
 ἵστη καὶ φάγε. ¹⁴ Ὁ δὲ Πέτρος εἶπε· Μὴ δα-
be and eat. The but Peter said; By no

flour of the DAY, an Angel
 of GOD coming in to him,
 and saying to him, "Cor-
 nelius!"
 4 And steadily gazing
 at him, and becoming
 afraid, he said, "What is
 it, Sir!" And he said to
 him, "Thy PRAYERS and
 things ALMS went up as a
 Memorial before GOD.
 5 And now send Men to
 Joppa, and invite one Si-
 mon, who is surnamed Pe-
 ter;
 6 He lodges with One
 Simon a Tanner, whose
 House is by the Sea.
 7 And when THAT AN-
 GEL which spake to him
 was gone away, he called
 two of * the HOUSE SER-
 VANTS, and a pious Soldier
 of THOSE who ATTENDED
 constantly on him;
 8 and having related to
 them all things, he sent
 them to JOPPA.
 9 And on the NEXT DAY,
 † while they were pursu-
 ing their journey, and
 drawing near to the CITY,
 ‡ Peter went upon † the
 roof to pray, about the
 sixth Hour.
 10 And he became very
 hungry, and wished to eat;
 but while they were mak-
 ing ready, a Trance fell on
 him,
 11 and he beheld † HEA-
 VEN opened, and a certain
 Vessel like a great Sheet
 descending, * being let
 down by the Four Ends to
 the EARTH;
 12 in which were * All
 the QUADRUPEDS and
 REPTILES of the EARTH,
 and BIRDS of HEAVEN.
 13 And a Voice came to
 him, "Rise, Peter, kill and
 eat."
 14 But PETER said,
 "By no means, Lord;

* ΤΙΤΟΥΣ ΜΑΡΚΟΥΣΚΡΙΠΤ.—7. THE HOUSE SERVANTS. 11. being let down by the FOUR ENDS to the EARTH.

* 9 It was about forty miles from Joppa to Caesarea, therefore the messengers must have travelled a part of the night to reach Joppa towards noon on the next day. † B. It has been remarked before, that the houses in Palestine had flat roofs, on which people walked, &c., and, meditated and prayed.

* 8 Acts ix. 32.

‡ v. Acts xi. 5.

‡ 11. Acts vii. 56.

μοις, κυριε· ὅτι οὐδεποτε εἶπαγον παν κοινον ἢ
 mean, O lord, because never I ate any thing common or
 ακαθαρτον. 15 Καὶ φωνὴ παλιν ἐκ δευτέρου
 unclean. And a voice again a second time
 προς αὐτον. Ἄ ὁ θεος ἐκαθάρισε, σὺ μὴ κοινον.
 to him. What the God has cleansed, thou not pollute.
 16 Τοῦτο δὲ ἐγένετο ἐπὶ τρις· καὶ παλιν ἀνέλη-
 This and was done for three times; and again was taken
 φθῆ το σκευος εἰς τὸν οὐρανον. 17 Ὡς δὲ ἐν-
 up the vessel into the heaven. As and in-
 ἑαυτῷ διηπορεῖ ὁ Πέτρος, τί αὐ εἶη τὸ δράμα
 himself was pondering the Peter, what might be the vision
 ὁ εἶδε, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι
 which he saw, even lo, the men these being sent
 ἀπο τοῦ Κορνηλίου, διερωτῶσάντες τὴν οἰκίαν
 from the Cornelius, having inquired for the house
 Σίμωνος, ἐπέστησαν ἐπὶ τὸν πύλωνα· 18 καὶ
 of Simon, stood at the gate; and
 φωνησάντες ἐκυνθάνοντο, εἰ Σίμων ὁ ἐπικαλου-
 having called aloud they asked, if Simon he being called
 μένος Πέτρος ἐνθάδε ξενίζεται.
 Peter here lodges.

19 Τοῦ δὲ Πέτρου διενομούμενον περὶ τοῦ
 The and Peter reflecting concerning the
 δράματος, εἶπεν· [αὐτῷ] τὸ πνεῦμα· Ἰδού, ἄνδρες
 vision, said [to him] the spirit, Lo, men
 τρεῖς (ἦτονοι σε· 20 ἀλλὰ ἀναστάς κατα-
 three are seeking thee; but having arisen do thou
 βῆθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν δια-
 go down, and go with them, nothing doubt-
 κρινομένοις ὅτι ἐγὼ ἀπεσταλκα αὐτοῦς. 21 Κατα-
 ing because I have sent them. Having gone
 βασ δὲ Πέτρος πρὸς τοὺς ἄνδρας, εἶπεν· Ἰδού,
 down but Peter to the men, said; Lo,
 ἐγὼ εἰμι, ὃν ζητεῖτε· τίς ἡ αἰτία, δι' ἣν
 am, whom you seek; what the cause, on account of which
 παρεστα; 22 Οἱ δὲ εἶπον· Κορνηλίου εκατοντα-
 you are present? They and said; Cornelius a centurion,
 χης, ἀγρὶ δίκαιος καὶ φοβούμενος τὸν θεόν,
 a man just and fearing the God,
 μαρτυροῦμενος τε ὑπὸ ὅλου τοῦ ἐθνους τῶν Ἰου-
 being testified of and by whole of the nation of the Jews,
 δαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μετα-
 was divinely instructed by a messenger holy.
 πεμφθῆναι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκουσαί
 send after thee to the house of himself, and to hear
 ῥήματα παρα σου. 23 Εἰσακαλεσάμενος οὖν
 words from thee. Having called in then
 αὐτοὺς ἐξένιψε. Τῇ δὲ πρῶτῃ ἀναστάς
 them he lodged. On the and morrow having arisen
 ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν, τῶν
 he went out with them, and some of the brethren, there
 ἀπὸ Ἰοππῆς, συνηλθον αὐτῷ. 24 Καὶ τῇ ἐπαύριον
 from Joppa, went with him. And on the mor-

2 For never did I eat any thing common and un-
 pure."

15 And a Voice came to him again a second time, "What God has cleansed, do not thou regard as common."

16 And this was done three times; and immediately the vessel was taken up into HEAVEN.

17 And as PETER was pondering in himself what the vision which he saw might mean, behold, six men with him were sent by Cornelius, having inquired for the house of Simon, stood at the gate;

18 and calling aloud they asked, "Is THAT man who was called PETER lodging here?"

19 Now while PETER was reflecting concerning the vision, the spirit said, "Behold, three men are seeking thee;

20 arise and go down, and go with them, without any hesitation, because I have sent them."

21 Then Peter went down to the men, said, "Behold, I am he whom you seek; what is the Cause of your calling?"

22 And THEY said, "Cornelius, a Centurion, a righteous Man, and one fearing God, and esteemed by all the Jews of the Jews, was divinely instructed by a holy angel to send after thee to his house, and to hear words from thee."

23 Having then invited them in, he lodged them. And on the NEXT DAY he arose and went with them, and some of THOSE BROTHERS and Joppa accompanied him.

24 And on the DAY FOLLOW-

* VATICAN MANUSCRIPT.—10. immediately the vessel. 17. Simon. 19. to him—omit. 20. two Men.

† 14. Lev. xi. 4; xx. 25; Deut. xiv. 2, 7; Ezek. iv. 14. 21. Acts xv. 7. ‡ 22. verses 1, 2.

17. by Cornelius. 21. the Cause.

† 23. verse 24. ‡ 22. Acts xii. 12.

μον εισηλθον εις την Καισαρειαν. Ὁ δὲ Κορνηλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. ²⁵ Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνηλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. ²⁶ Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων· Ἀναστήθι· κῶγ᾽ αὐτὸς ἀνθρώπος εἰμι. ²⁶ Καὶ συνομιλῶν αὐτῷ, εἰσηλθε, καὶ ἐνιςκει συνηλελυθότας πολλοὺς. ²⁶ Ἐφῆγε πρὸς αὐτοὺς· Ὑμεῖς ἐπιστάθε, ὡς ἀθεμίτον ἐστὶν ἀνδρὶ Ἰουδαίῳ, κολλασθαι ἢ προσερχεσθαι ἑλλοφίλῳ; καὶ μοι ὁ θεὸς ὤδειξε, μὴδενα κοινὸν ἢ ἀκαθάρτον λεγέω ἀνθρώπον. ²⁸ Διόκαὶ ἀνατιφῆναις ἦλθεν μεταπεμφθεῖς. Πυνθάτομαι οὖν, τίτι λόγῳ μετεπεμψάσθε με; ²⁸ Καὶ ὁ Κορνηλιος εἶπε· Ἀπο τέταρτης ἡμέρας μέχρι ταύτης τῆς ὥρας, ἡμῖν ἡστεύων, καὶ τὴν ἐνταῦθα ὥραν προσευχομένους ἐν τῇ οἰκῇ μου· καὶ ἰδού, ἀπῆρ, ἐστὶ ἐνώπιόν μου ἐν ἐσθίῳ, καὶ λεπτῇ. ³¹ καὶ φησὶ· Κορνηλίε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. ³¹ Πέμψον οὖν εἰς ἵππην, καὶ μετακαλεῖται Σίμωνα ὃς ἐπικαλεῖται Πέτρον· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρρῆος τὰρα θαλασσαν· ³² [ὃς παραγενομένος ἀλλήσῃ σοι.] ³² Ἐξαυτῆς οὖν ἐπέμψα πρὸς σὺ γὰρ καλῶς ἐποίησας παραγενομένος. ³² Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ παρεστέμεθα, ἀκούσαι πάντα τὰ προστεταγμένα σοι ὡς

LOWING they entered CE-SAREEA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE Friends.

²⁵ And as PETER was coming in, CORNELIUS met him, and falling down at his FEET he worshipped him.

²⁶ But PETER raised him up, saying, † "Arise; I also am a Man."

²⁶ And conversing with him, he went in, and found many gathered together.

²⁸ And he said to them, † "You know that it is unlawful for a Jew to associate with a Foreigner; † but God has showed Me not to call any man common or impure."

²⁹ Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

³⁰ And CORNELIUS said, "Four days ago * I was fasting till This HOUR; and at the NINTH HOUR I was praying in my HOUSE, and behold, † a Man stood before me in † splendid Clothing,

³¹ and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before God.'

³² Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the HOUSE of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee.'

³³ Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before God to hear ALL THINGS which * the LORD has COMMANDED thee."

* TITIMAN MANDUCANT.—† 10. Till This Hour, I was at the NINTH praying in my house. † who having come will speak to thee.—omit. ³¹ the LOUS. ³² M. Acts xiv. 14, 15; Rev. xiv. 10; xlv. 6. ³² Josh. iv. 9; xviii. 25. Acts xi. 2. ³² 11. 12, 14. ³² Acts xv. 2; Eph. iii. 6. ³² 10. Acts i. 10. ³² 11. 12, 14. ³² Mark xvi. 6; Luke xiv. 6.

μας, κυριε· ὅτι οὐδεποτε εφεαγον παν κοινον ἢ
means, O Lord, because never I ate any thing common or
ακαθαρτον. 16 Καὶ φωνῇ πάλιν ἐκ δευτερου
unclean. And a voice again a second time
προς αὐτον. Ἄ ὁ θεος ἐκαθαρίσε, συ μὴ κοινου.
to him. What the God has cleansed, thou not pollute.
16 Τοῦτο δὲ ἐγένετο ἐπὶ τρις* καὶ πάλιν ἀνέλη-
This and was done for three times; and again was taken
φθῃ το σκευος εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν
up the vessel into the heaven. As and in
ἐαυτῷ διηπορεῖ ὁ Πέτρος, τι αὐ εἶη τὸ ὄραμα
himself was pondering the Peter, what might be the vision
ὁ εἶδε, καὶ ἰδόν, οἱ ἄνδρες οἱ ἀπεσταλμένοι
which he saw, even he, the men those being sent
ἀπο τοῦ Κορνηλίου, διερωτῶντες τὴν οἰκίαν
from the Cornelian, having inquired for the house
Σίμωνος, ἐπεστήσαν ἐπὶ τὸν πυλῶνα. 18 καὶ
of Simon, stood at the gate; and
φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλού-
having called aloud they asked, if Simon he being called
μενος Πέτρος ἐνθάδε ξενίζεται.
Peter here lodges.

19 Τὸν δὲ Πέτρον διενθυμούμενον περὶ τοῦ
The and Peter reflecting concerning the
ὁράματος, εἶπεν* [αὐτῷ] τὸ πνεῦμα· Ἰδὼν, ἄνδρες
vision, said [to him] the spirit; Lo, men
τρεῖς ἵστανται σε· 20 ἀλλὰ ἀναστὰς κατα-
three are seeking thee; but having arisen do thou
βηθί, καὶ πορεύου σὺν αὐτοῖς, μὴδὲν δια-
go down, and go with them, nothing doubt-
κρινόμενος ὅτι ἐγὼ ἀπεσταλκα αὐτοῦς. 21 Κατα-
ing because I have sent them. Having gone
βάς δὲ Πέτρος πρὸς τοὺς ἄνδρας, εἶπεν· Ἰδὼν,
down but Peter to the men, said, Lo,
εἶμι, ὃν ἵσταντε· τίς ἡ αἰτία, δι' ἣν
I am, whom you seek; what the cause, on account of which
παρεστήτε; 22 Οἱ δὲ εἰπὼν Κορνηλίος ἐκατόνταρ-
you are present? They and said, Cornelius a centurion,
χης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν,
a man just and fearing the God,
μαρτυρούμενος τε ὅπο ὅλου τοῦ ἐθνὸς τῶν Ἰου-
being testified of and by whole of the nation of the Jews,
δαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μετα-
was divinely instructed by a messenger holy, to
πεμφθῆσαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκουσάιν
send after thee to the house of himself, and to hear
ῥήματα παρὰ σου. 23 Εἰσκαλεσάμενος οὖν
words from thee. Having called in them
αὐτοὺς ἐξενήντε. Τῇ δὲ παύριον ἀναστὰς
them he lodged. On the and morrow having arisen
ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν, τῶν
he went out with them, and some of the brethren, those
ἀπο Ἰωππῆς, συνελθόν αὐτῷ. 24 Καὶ τῇ παύρι-
from Joppa, went with him. And on the mor-

† For never did I eat any thing common and un-

16 And a Voice came to him again a second time. † "What God has cleansed, do not then regard as com-

16 And this was done three times; and immedi- ately the vision was taken up into heaven.

17 And as Peter was pondering in himself, what the vision which he saw might mean, behold, three men who were sent * by CORNELIUS having inquired for the house of Simon, stood at the gate;

18 and calling aloud they asked, "Is THAT Simon who was seeking Peter lodging here?"

19 Now while Peter was reflecting concerning the vision, the spirit said, "Behold, three men are seeking thee;

20 I arise and go down and go with them, without any hesitation, because I have sent them."

21 Then Peter having come down to the men, said, "Behold, I am he whom you seek; what is the Cause of your calling?"

22 And Peter said, † "Cornelius, a Centurion, a righteous Man, and one fearing God, and esteemed by all the nation of the Jews, was divinely instructed by a holy Angel to send after thee to his house, and to hear words from thee."

23 Having therefore invited them in, he entertained them. And on the NEXT DAY he went away with them, and some of those brethren from Joppa accompanied him.

24 And on the DAYFOL-

* VATICAN MANUSCRIPT.—10. immediately the vessel. 17. SIMON. 19. to him—omit. 19. two Men.

† 14. Lev. xi. 4; xl. 25; Deut. xiv. 27; Esak. iv. 14. xi. 12. † 20. Acts xv. 7. † 21. verses 1, 2.

17. by CORNELIUS. 21. the Cause.

† 15. verse 25. † 22. Acts xiii. 25.

μον εισηλθον εις την Καισαρειαν. Ὁ δὲ Κορνηλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτῶν καὶ τοὺς ἀναγκαιοὺς φίλους. 25 Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνηλιος, πῶσάν τε, ἔχοντάς τινες αὐτὸν, προσεκύνησεν. 26 Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων· Ἀναστήθι· κῆρυγέ αὐτὸς ὡς ἐμὶ. 27 Καὶ συνομιλῶν αὐτῷ, εἰσῆλθε, καὶ εὐρίσκει συναγλυβότας πολλοὺς. 28 Ἐφῆγε πρὸς αὐτοὺς· Ὑμεῖς ἐπιστάθε, ὡς ἀθεμίτον ἐστὶν ἀνδρὶ Ἰουδαίῳ, κολλᾶσθαι ἢ προσερχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ θεὸς ἔδειξε, μηδεὶν φοβεῖσθαι ἢ ἀκαθάρτον λέγειν ἀνθρώπων. 29 Διότι ἐκ ἀνταφῆρτης ἦλθον μεταπεμβείς. Πυνθασαί με, σὺ, τινὶ λόγῳ μετεπεψάσθε με; 30 Καὶ ὁ Κορνηλιος εἶπε· Ἀπὸ τετάρτης ἡμέρας ἀρχὴ ταύτης τῆς ὥρας, ἡμῖν νηστεύειν, καὶ τὴν ἑννῆν ὥραν προσευχομένους ἐν τῷ οἴκῳ μου· καὶ ἰδὼν, ἀπῆρ, ἐστὴ ἐνώπιόν μου ἐν ἐσθῇ· τι λαμπρὰ, καὶ φησὶ· Κορνηλίε, εἰσηκούσθης ἡ προσευχῇ, καὶ αἰελεημοσύνη σου ἐμνησθῆσαν ἐνώπιον τοῦ θεοῦ. 31 Περύψον οὖν εἰς Ἰώππην, καὶ μετακαλεῖται Σίμωνα ὃς ἐπικαλεῖται Πέτρον· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος θυννίου παρὰ θαλάσσαν· ὃς παραγενομένος ἀγγαῖε σοι. 32 Ἐξαυτῆς οὖν ἐπέμψα πρὸς σὺν τὸ καλῶς ἐποιήσας παραγενομένος. 33 Ὡς οὖν πάντες ἦμεις ἐνώπιον τοῦ θεοῦ παρεστώμενοι, ἀκούει πάντα τὰ προστεταγμένα σοὶ ὡς ἐκέλευεν ὁ κύριος.

LOWING they entered CAESAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE FRIENDS.

25 And as PETER was coming in, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, † "Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, † "You know that it is unlawful for a Jew to associate with a Foreigner; † but God has showed Me not to call any man common or impure."

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago * I was fasting till This HOUR; and at the NINTH HOUR I was praying in my HOUSE, and behold, † a Man stood before me in † splendid Clothing,

31 and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before God.'

32 Send therefore to Joppa, and invite Simon, whose surname is Peter, he lodges in the house of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee.'

33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before God to hear ALL THINGS which * the LORD has COMMANDED thee."

* LATEIN MANUSCRIPT.—"till This Hour, I was at the NINTH praying in my house. E. W. having come will speak to thee—omit. 33. the Lord.

* M. Acts xiv. 16, 18; Rom. xiv. 10; xii. 6. 22. Josh. iv. 9; xviii. 28. Acts xi. 8. 11, 12, 14. † Acts xv. 8; Eph. iii. 4. † M. Acts i. 10. † M. Mark xvi. 8; Luke xiv. 6.

σου, και ηλθεν αρχις εμου⁶ εις ην απενιστας
 you, and came against me; into which having looked
 κατεβουον και ειδον τα τετραποδα της γης και
 I observed and saw the four-footed beasts of the earth and
 τα θηρια και τα ερπεντα και τα πετεινα του ου-
 the wild beasts and the reptiles and the birds of the hea-
 ρανου. ⁷ Ηκουσα δε φωνης λεγουσης μοι-
 I heard and a voice saying to me;
 Αρσας, Πετρε, θυσια και φαγε. ⁸ Ειπον δε
 Having arised, O Peter, sacrifice and eat. I said but;
 Μηδαμως, κυριε; οτι κινουν η ακαθαρτον ουδε-
 By no means, O Lord; because common or unclean
 ποτε εισηλθεν εις το στομα μου. ⁹ Απεκρινθη
 entered into the mouth of me. Answered
 δε μοι φωνη εκ δευτερου εκ του ουρανου· 'Α δ
 but to me a voice a second time out of the heaven; What the
 θεος εκαθαρισε, συ μη κοινου. ¹⁰ Ταυτα δε
 God cleansed, thou not pollute. This and
 εγενετο επι τρεις και παλιν ανεσταθη απαν-
 was done forthreetimes; and again was drawn up
 τα εις τον ουρανον. ¹¹ Και ιδου, εξ αυτης τρεις
 into the heaven. And lo, immediately three
 ανδρες επεστησαν επι την οικιαν εν η ημην,
 men stood at the house in which I was,
 απεσταλμενοι απο Καισαρειας προς με. ¹² Ειπε
 having been sent from Caesarea to me. Said
 δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-
 and to me the spirit, to go with them, nothing doubt-
 κρινομενον· ηλθον δε συν εμοι και οι εξ αδελ-
 ing; went and with me also the six broth-
 φοι ουτοι, και εισηλθομεν εις τον οικον του
 ren those; and we entered into the house of the
 ανδρος. ¹³ Απηγγειλε τε ημιν, πως ειδε τον
 ann. Herrelated and to us, how he saw the
 αγγελον εν τη οικια αυτου σταδεντα και ειπον-
 messenger in the house of himself standing and saying;
 τα * [αυτο·] Αποστείλον εις Ιορπην, και μετα-
 [to him;] Send into Joppa, and send
 πεμφαι Σιμωνα τον επικαλουμενον Πετρον·
 after Simon that having been surnamed Peter;
¹⁴ ος λαλησαι ρηματα προς σε, εν οις σωθησθ
 who will speak words to thee, by which thou shalt be saved;
 συ και πας ο οικον σου. ¹⁵ Εν δε τω αρχασθαι
 thou and all the house of thee. In and the to have begun
 με λαλειν, επεισε το πνευμα το αγιον εν
 me to speak, fell the spirit the holy on
 αυτους, ωσπερ και εφ' ημας εν αρχη. ¹⁶ Εμ-
 them, as also on us in beginning. I
 νησθην δε του ρηματος του κυριου, ος ελεγεν·
 remembered and the words of the Lord, how he said;
 Ιωαννης μεν εβαπτισεν υδατι, υμεις δε βαπτισ-
 John indeed dipped in water, you but shall be
 θησασθε εν πνευματι αγιω. ¹⁷ Ει ουν την
 dipped in spirit holy. If then the
 ισην δωρεαν εδωκεν αυτοις ο θεος ος και ημιν,
 like gift gave to them the God as even to us,
 πιστευσασιν επι τον κυριον Ιησουν Χριστον,
 having believed on the Lord Jesus Christ, as

6 And looking attri-
 tively into it, I observed
 and saw QUADRUPES of
 the EARTH and WILD
 BEASTS, and REPTILES,
 and BIRDS of HEAVEN.

7 And I also heard a
 Voice saying to me, 'Arise,
 kill and eat.'

8 But I said, 'By no
 means, Lord; For a com-
 mon or impure thing never
 entered into my mouth.'

9 And a Voice answered
 me a second time from
 HEAVEN, 'What GOD has
 cleansed, do not thou re-
 gard as common.'

10 And this was done
 three times; and again was
 drawn up into HEA-
 VEN.

11 And behold, immedi-
 ately Three Men stand at
 the HOUSE in which I was,
 having been sent to me
 from Caesarea.

12 And the SPIRIT
 commanded me to go with
 them, without any hesita-
 tion. And these six
 Brethren also went with
 me, and we entered the
 MAN'S HOUSE.

13 And he told us how
 he saw the ANGEL in his
 HOUSE, standing and say-
 ing, 'Send into Joppa, and
 invite THAT SIMON, sur-
 named Peter;

14 who will speak Words
 to thee, by which thou
 shalt be saved, and I
 thy MOTHER.

15 And as I began to
 speak, the HOLY SPIRIT
 fell on them, even as on
 us in the Beginning.

16 And I remembered
 the WORD of the LORD,
 how he said, 'John in-
 deed immersed in Water;
 but you shall be immar-
 ged in holy Spirit.'

17 Since, then, God im-
 ported the SAME Gift to
 them, who believed on the
 LORD Jesus Christ, as

* VAVIAN MANUSCRIPT.—7. I have heard.

13. to him—only.

17. J. 1. 11. 17; Acts x. 13; 27. 7.

17. Acts x. 23.

17. Acts x. 23.

15. Matt. III. 2; 24. 47.

17. Matt. III. 11; John I. 26, 28; Acts I. 5; xii. 2.

εως δε τις ημην, δυνατος κωλυσαι τον θεον;
 and who was, having power to restrain the God?
 18 Ακουσαντες δε ταυτα, ησυχασαν, και εδοξα-
 Having heard and these, they were silent, and glor-
 ζον τον θεον, λεγοντες: Αραγε και τοις εθνεσιν
 God the Lord, saying: Then also to the gentiles
 ο θεος μετανοιαν εδωκεν εις ζωην. 19 Οι
 the God the reformation gave into life. These
 μεν ουν διασπαρυντες απο της θλιψεως της
 indeed therefore having been scattered from the affliction that
 γενομενης επι Στεφανω, διηλθον εως Φοινικης
 having happened about Stephen, went through to Phenicia
 και Κυπρου και Αντιοχειας, μηδενι λαλουντες
 and Cyprus and Antioch, not speaking
 τον λογον ει μη μονον Ιουδαιοις. 20 Ησαν δε
 the word if not alone to Jews. Were and
 τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,
 some of them men Cyprians and Cyprians,
 ελθοντες εις Αντιοχειαν ελαλουν προς
 who, having come into Antioch spoke to
 τους Έλληνας, ευαγγελιζομενοι τον κυριον
 the Greeks, announcing glad tidings of the Lord
 Ιησουν. 21 Και ην χειρ κυριου μετ' αυτων,
 Jesus. And was hand of Lord with them,
 πολλοι τε αριθμος πιστευσας επιστρεφεν επι
 great and number having believed turned to
 τον κυριον. 22 Ηκουσθη δε ο λογος εις τα ωτα
 the Lord. Was reported and the word into the ears
 της εκκλησιας της εν Ιερουσαλემ εις αυτων
 of the congregation that in Jerusalem concerning them;
 και εξαπεστειλαν Βαρναβαν διελθειν εως Αντι-
 and they sent out Barnabas to go through to Anti-
 οχειας. 23 Ος παραγενομενος και ιδων την
 who, having come and having seen the
 χαριν του θεου, εχαρη, και παρεκαλει παντας,
 favor of the God, rejoiced, and called on all
 τη προθεσει της καρδιας προσμενειν τω κυριω
 with the purpose of the heart to adhere to the Lord;
 24 οτι ην ανηρ αγαθος, και πληρης πνευματος
 for he was a man good, and full of spirit
 αγιος και πιστος. Και προσεθεθ οχλος ικα-
 holy and faith. And was added a crowd great
 νος τω κυριω. 25 Εξηλθε δε εις Ταρσον * [ο
 to the Lord. Went out and into Tarsus (the
 Βαρναβας,) αναζητησαι Σαυλον, και εβρων
 Barnabas,) to seek Saul, and having found
 * [αυτον] ηγαγεν * [αυτον] εις Αντιοχειαν.
 (him,) he brought (him) to Antioch.
 26 Εγενετο δε αυτους ενιαυτον ολον συναχθηναι
 It happened and them a year whole to assemble
 εν τη εκκλησια, και διδασκει οχλον ικανον,
 in the congregation, and to teach a crowd great,

even to us, who was I, that
 I should be able to restrain the
 God?"

18 And having heard
 these things, they were
 silent, and glorified God,
 saying, † "Then to the
 GENTILES also has God
 given REFORMATION to
 Life."

19 † Then those indeed
 HAVING BEEN DISPERSED
 ON account of THAT AF-
 FLICTION which AROSE
 about Stephen, traveled to
 Phenicia, and Cyprus, and
 Antioch, speaking the word
 to no one, except to Jews
 only.

20 But some of them
 were Cyprians and Cyre-
 nians, who, having come
 to Antioch, spoke * also to
 the GREEKS, announcing
 the glad tidings of the
 LORD Jesus.

21 † And the Hand of
 the LORD was with them,
 * and a Great Number hav-
 ing believed, turned to the
 LORD.

22 And the REPORT con-
 cerning them came to the
 EARS of * THAT CONGREG-
 ATION which was in
 Jerusalem; and they sent
 forth Barnabas to Anti-
 och;

23 who having come
 and seen * THAT FAVOR of
 GOD, rejoiced, and called
 on all to * continue in the
 LORD with PURPOSE of
 HEART;

24 for he was a good
 Man, and full of holy Spirit
 and Faith. And a consider-
 able Number were added
 to the LORD.

25 And * he went to
 † Tarsus to seek Saul; and
 having found him he
 brought him to Antioch.

26 And it occurred that
 during a whole Year they
 associated with the CON-
 GREGATION, and taught a

* VATICAN MANUSCRIPT.—20. also to the.

21. THAT CONGREGATION which was.

22. Barnabas—omit.

23. him—omit.

23. him—omit.

21. and that Great Number.

23. continue in the LORD.

† 18. Rom. x. 12; iv. 8. 16.
Acts ix. 30.

† 12. Acts viii. 1.

† 21. Acts ix. 30.

† 26.

του θεου. ³⁴ Ανοίξεις δε Πέτρος το στόμα, εἰπὺν
the God. Having opened and Peter the mouth, said;
Ἐπ' ἀληθείας καταλαμβανόμεναι, ὅτι οὐκ ἐστὶ
In truth I perceive, that not is
προσωπολήπτης ὁ θεός· ³⁵ ἀλλ' ἐν παντί εὐνεί
a respecter of persons the God; but in every nation
ὁ φοβούμενος αὐτόν, καὶ ἐργαζόμενος δικαιο-
he fearing him, and working righteous-
σύνην, δεκτός αὐτῷ ἐστί. ³⁶ Τὸν λόγον δὲ
ness, acceptable to him is. The word which
ἀπεστείλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος
sent to the sons of Israel, proclaiming glad tidings of
εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτος ἐστὶ πάντων
peace through Jesus Anointed, this is of all
κύριος. ³⁷ Ὑμεῖς οἰδάτε το γενομένον ῥήμα
a word. You know that having been a spoken word
καθ' ὅλης τῆς Ἰουδαίας ἀρχαμένον ἀπο τῆς Γαλι-
in whole of the Judea beginning from the Galili-
λαιας, μετὰ το βαπτισμὰ δ' ἐκηρύξεν Ἰωάννης·
es, after the dipping which was preached of John;
³⁸ Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὃς ἐχρίσεν αὐτὸν ὁ
Jesus that from Nazareth, how anointed him the
θεὸς πνευματικῇ καὶ δυνάμει, ὃς διήλθεν ἐν ἐν-
God with spirit holy and power, whom went about doing
γυπτῶν καὶ ἰσμήνους πάντας τοὺς καταδυνάστευ-
gods and curing all those being oppressed-
ομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ'
by the accuser, because the God was with
αὐτοῦ· ³⁹ καὶ ἡμεῖς μαρτυροῦμεν πάντων, ὃν ἐποίη-
him, and we witnesses of all, which he did
σεν ἐν τῇ τῇ χωρᾷ τῶν Ἰουδαίων καὶ ἐν Ἱερου-
in both the country of the Jews and in Jerusa-
σαλὴμ· ὃν καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου.
lem; whom also they killed having hanged on a cross.
⁴⁰ Τοῦτον ὁ θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ
This the God raised up the third day, and
ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, ⁴¹ οὐ παντὶ το-
gave him manifest to become, not to all the
λαῷ, ἀλλὰ μαρτυρεῖ τοῖς προκεχειροτονημένοις
people, but to witnesses to those having been chosen before
ὑπο τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφαγομεν καὶ
by the God, to us, who ate with and
συνεπιπομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτοῦ ἐκ
drank with him after that to have raised him out of
νεκρῶν. ⁴² Καὶ παρηγγείλεν ἡμῖν, κηρύξαι τῇ
dead ones. And he commanded us, to publish to the
λαῷ καὶ διαμαρτυρασθαι, ὅτι αὐτὸς ἐστὶν ὁ
people and to fully testify, that he is the
ῥισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ
having been appointed by the God a judge of living ones and
νεκρῶν. ⁴³ Τοῦτο πάντες οἱ προφῆται μαρτυ-
dead ones. To him all the prophets bear testi-

³⁴ And Peter opening his mouth, said; "I perceive in Truth That God is not a Respector of persons,
³⁵ but in Every Nation he who fears him and works Righteousness is acceptable to him
³⁶ He sent the word to the sons of Israel; announcing glad tidings of Peace, through Jesus Christ—he is Lord of all—
³⁷ "You know that word which was spoken through ALL JERUSALEM, beginning from GALILEE after the baptism which John preached;
³⁸ even THAT Jesus from Nazareth, how he anointed him with the Spirit and Power, he went about doing good and curing ALL who were oppressed by the devil; Because God was with him.
³⁹ And because we know of all things which he did, both in the country of the Jews, and in Jerusalem; whom also, he was hanged on a Cross, they killed.
⁴⁰ Him God raised up the third Day, and permitted him to become manifest,
⁴¹ not to ALL the people, but to THOSE whom we have previously chosen by God, to us; who did eat and drink with him after he rose from the Dead.
⁴² And he commanded us to proclaim to the people, and to fully testify; * That this is HE who has been appointed by God the Judge of the Living and the Dead
⁴³ To him ALL the scri-

* VATICAN MANUSCRIPT.—36. He sent the word to the sons of Israel. 38. You know.
41. That this is he.
34. Deut. x. 17; 2 Chron. xiv. 7; Job xxiv. 19; Rom. ii. 11; Eph. vi. 9; Col. vi. 16; 1 Pet. i. 17.
35. Matt. xxviii. 18; Rom. x. 12; 1 Cor. x. 27; Eph. i. 22—23; 1 Pet. ii. 22; Rev. xviii. 14; xix. 16.
36. Luke iv. 14.
37. Heb. i. 9.
38. John iii. 22.
39. Luke xxiv. 30, 43; John xxi. 13.
40. Matt. xxviii. 19, 20; Acts i. 3.
41. John v. 32, 37; Acts xvii. 31; Rom. xiv. 9; 2 Cor. a. 20.
2 Tim. iv. 11; 1 Pet. iv. 5.

οὕτως, ἀφ' οὗς ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνο-
sooty. forgiveness of sins to receive through the name
 ματος αὐτοῦ ταῦτα τὸν πιστευόντα εἰς αὐτόν.
of him every one the believing into him,

41 Ἐτε λαλοῦντες τὸν Πέτρον τὰ ῥήματα ταῦτα,
While speaking the Peter the words these,
 ἐπέθεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς
and the spirit the holy on all these
 ἀκούοντας τὸν λόγον. 42 Καὶ ἐξέστησαν οἱ ἐκ
hearing the word. And were astonished those of

περιτομῆς πιστοὶ ὅσοι συνήλθον τῷ Πέτρῳ,
circumcised believers many as came with the Peter,
 ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δῶρεα τοῦ ἁγίου πνεύματος
became also on the gentiles the gift of the holy
 τὸς ἐκκεχύται· 43 ἤκουον γὰρ αὐτῶν λαλοῦντων
have been poured out, they heard for them speaking

γλασσῶσαι, καὶ μεγαλυνόντων τὸν Θεόν. Τότε
with tongues, and magnifying the God. Then
 ἀπεκρίθη ὁ Πέτρος· 44 μὴτι τὸ ὄψωρ κωλύσαι
answered the Peter, not the water to forbid

δυνατὲς τῆ, τοῦ μὴ βαπτισθῆναι τούτους,
is able any, that not to be dipped these,

αἰτῶντες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ
who the spirit the holy received as even
 ἡμεῖς· 45 Προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν
we? He directed and them to be dipped in

τῷ ὀνόματι τοῦ κυρίου. Τότε πρῶτησάν αὐτὸν
the name of the Lord. Then they asked him
 εἰπεῖν· ἡμέρας τίνας.
to remain days some.

ΚΕΦ. ια'. 11.

1 Ἦκουσαν δὲ οἱ ἀποστολοὶ καὶ οἱ ἀδελφοὶ οἱ
heard and the apostles and the brethren these
 οὗτος κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέ-
heard in the Judaea, that also the gentiles re-
 κέον τὸν λόγον τοῦ Θεοῦ. 2 Καὶ ὅτε ἀνέβη
ceived the word of the God. And when went up

Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς αὐτόν
Peter into Jerusalem, disputed with him
 οἱ ἐκ περιτομῆς, 3 λεγόντες· Ὅτι πρὸς ἀνδρας
those of circumcision, saying: That to men

ἀκραιβωστῶν ἐχόντας εἰσῆλθες, καὶ συνεφαγῆς
uncircumcised having them went in, and then did eat
 αὐτοὺς. 4 Ἀρᾶμενος δὲ ὁ Πέτρος ἐξενίθετο
was loquacious and the Peter set forth

αὐτοῖς καθ' ἑξῆς, λέγων· 5 ἐγὼ ἦμην ἐν πόλει
to them in order, saying: I was in city
 Ἰόππῃ προσευχόμενος· καὶ εἶδον ἐν ἑκστασει
of Joppa praying, and I saw in a trance
 ὄραμα, καταβαίνειν σκευὸς τι ὡς ὀθόνην μεγα-
a vision, coming down a vessel certain like a sheet great

λὴν, τρεσσεῖν ἀρχαῖς καθίσμενην ἐκ τοῦ οὐρα-
four and being lowered out of the hea-

PHETS bear testimony; and EVERY ONE BELIEVING in-
 to him shall receive for-
 giveness of Sins, through
 his NAME.

44 While PETER was yet
 speaking these WORDS,
 the HOLY SPIRIT fell on
 all THOSE HAVING HEARD
 the WORD.

45 And THOSE BELIEV-
 ERS of the Circumcision,
 who came with Peter,
 were astonished, because
 the GIFT of the HOLY
 Spirit was even poured out
 upon the GENTILES;

46 for they heard them
 speaking with Tongues,
 and magnifying GOD.
 Then answered PETER,

47 "Can any one forbid
 WATER, that these should
 not be IMMERSED, who re-
 ceived the HOLY SPIRIT,
 as we did?"

48 And he ordered
 them to be immersed in
 the name of the LORD.
 Then they desired him to
 remain some Days.

CHAPTER XL

1 And the APOSTLES
 and THOSE BRETHREN
 who WERE in JUDEA heard
 That the Gentiles also had
 received the WORD of GOD.

2 And when Peter went
 up to Jerusalem, THOSE
 of the Circumcision contend-
 ed with him,

3 saying, That he
 went in to Men uncircum-
 cised, and did eat with
 them.

4 But Peter, having
 begun, set it forth in order
 to them, saying,

5 "I was in the City of
 Joppa praying, and in a
 Trance I saw a Vision, a
 certain Vessel like a great
 Sheet descending, being
 let down by the Four Ends
 out of HEAVEN, and it came
 to me.

* VATICAN MANUSCRIPT.—42. who came with.
 went in to Men uncircumcised, and did eat with them.

43. Jesus Christ.
 & Peter.

2. That he

44. Acts II. 2; XI. 15. 45. Acts XI. 18; Gal. III. 14.
 46. Acts X. 22. 47. Acts X. 2, &c.

48. Acts II. 28; VIII. 12.

σου, και ηλθεν αρχις εμου·⁶ εἰς ἣν ἀτενίσας
 you, and came *archis* me; into which having looked
 κατενόουν και εἶδον τα τετραποδα της γῆς και
 I observed and saw the four-footed beasts of the earth and
 τα θηρία και τα ἔρπεντα και τα πετεινα του ου-
 the wild beasts and the reptiles and the birds of the hea-
 ρανου. ⁷ ἤκουσα δε φωνῆς. λεγουσῆς μοι-
 tem. I heard and a voice saying to me,
 Ἀναστας, Πέτρε, ὕψου και φάγε. ⁸ Εἶπον δε
 Having arisen, O Peter, sacrifice and eat. I said but,
 Ἥλιθαίης, κυριε· ὅτι κοινον ἡ ἀκαθαρτον ουδε-
 By no means, O Lord, because common or unclean never
 ποτε εἰσῆλθεν εἰς το στόμα μου. ⁹ Ἀπεκρίθη
 entered into the mouth of me. Answered
 δε μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· Ἄ ὁ
 but to me a voice a second time out of the heaven; What the
 θεος ἐκαθάρισε, σὺ μὴ κοινώ. ¹⁰ Τοῦτο δε
 God cleansed, thou not pollute. This and
 ἐγένετο ἐπὶ τρις· και πάλιν ἀνέσπασθῃ ἀνω-
 was done forth threes times; and again was drawn up into hea-
 τα εἰς τὸν οὐρανόν. ¹¹ Καὶ ἰδού, ἐξαυτῆς τρεῖς
 into the heaven. And lo, immediately three
 ἀνδρες ἐπεστήσαν ἐπὶ τῆς οἰκίας ἐν ᾗ ἤμην,
 men stood at the house in which I was,
 ἀποσταλμένοι ἀπὸ Καισαρείας πρὸς με. ¹² Εἶπε
 having been sent from Caesarea to me. Said
 δε μοι τὸ πνεῦμα, συνελθεῖν αὐτοῖς, μηδὲν δια-
 and to me the spirit, to go with them, nothing de-
 κρινόμενον· ἦλθον δε συν ἡμῶι και οἱ ἐξ ἀδελ-
 ing; went and with me also the six broth-
 φοι οὗτοι, και εἰσῆλθομεν εἰς τὸν οἶκον του
 ren these, and we entered into the house of the
 ἀνδρός. ¹³ Ἀγγέγειλε τε ἡμῖν, πῶς εἶδε τὸν
 man. Harangued and to us, how he saw the
 ἀγγελον ἐν τῇ οἰκῇ αὐτοῦ σταθέντα και εἰπόν-
 messenger in the house of himself standing and saying
 τα· [αὐτῷ·] Ἀποστείλον εἰς Ἰοππὴν, και μετα-
 [to him·] Send into Joppa, and send
 πέμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον·
 whom Simon that having been surnamed Peter,
¹⁴ ὃς λαλήσῃ ρήματα πρὸς σε, ἐν οἷς σωθήσῃ
 who will speak words to thee, by which thou shalt be saved
 σὺ και πᾶς ὁ οἶκος σου. ¹⁵ Ἐν δε τῷ ἀρξασθαι
 thou and all the house of thee. In and the to have begun
 με λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ’
 me to speak, fell the spirit the holy on
 αὐτοῦ, ὥσπερ και ἐφ’ ἡμᾶς ἐν ἀρχῇ. ¹⁶ Ἐμ-
 them, as also on us in beginning. I
 νῆσθην δε τοῦ ρήματος του κυρίου, ὡς ελεγεν
 remembered and the words of the Lord, how he said,
 Ἰωάννης μὲν βαπτίσεν ὕδατι, ὑμεῖς δε βαπτίσε-
 John indeed dipped in water, you but shall be
 θησεσθε ἐν πνεύματι ἁγίῳ. ¹⁷ Εἰ οὖν τῇ
 dipped in spirit holy. If then the
 ἰσὴν δωρεὰν ἐδωκεν αὐτοῖς ὁ θεὸς ὅς και ἡμῖν,
 like gift gave to them the God as even to us,
 πιστευσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν,
 having believed on the Lord Jesus Anointed,

6. And looking actively into it, I observed and saw quadrupeds of the earth and wild beasts, and reptiles, and birds of heaven.
 7 And I also heard a Voice saying to me, 'Arise, kill and eat.'
 8 But I said, 'By no means, Lord; For a common or impure thing never entered into my mouth.'
 9 And a Voice answered me a second time from heaven, 'What God has cleansed, do not thou regard as common.'
 10 And this was done three times; and again all were drawn up into heaven.
 11 And behold, immediately Three Men stood at the house in which I was, having been sent to me from Caesarea.
 12 And I the spirit commanded me to go with them, without any hesitation. And I these six Brethren also went with me, and we entered the man's house.
 13 I and he told us how he saw the angel in his house, standing and saying, 'Send into Joppa, and invite that Simon, surnamed Peter;
 14 who will speak Words to thee, by which thou mayest be saved, and thy house.
 15 And as I began to speak, the holy spirit fell on them, even as on us in the beginning.
 16 And I remembered the word of the Lord, how he said, 'John indeed immersed in water; but you shall be immersed in holy Spirit.'
 17 Since, then, God imparted the same Gift to them, who believed on the LORD Jesus Christ, as

* VATICAN MANUSCRIPT.—7. I also heard.

13. to him—and.

† 13. J. Act. xii. 17; Acts x. 13; xv. 7.
 ‡ 13. Matt. iii. 11; John i. 26, 27.

† 12. Acts x. 23.

† 12. Acts x. 23.

† 12. Acts x. 23.

† 12. Acts x. 23.

ἐγὼ δὲ τις ἤμην, δυνατός κωλύσαι τὸν θεόν;
 I and who was, having power to restrain the God?
 18 Ἀκούσαντες δὲ ταῦτα, ἡσυχάσαν, καὶ εὐχα-
 Having heard and these, they were silent, and glor-
 ζοῦν τὸν θεόν, λέγοντες· Ἀραγε καὶ τοῖς ἐθνέσιν
 God the God, saying: Then also to the gentiles
 ὁ θεὸς μετανοίαν ἐδωκεν εἰς ζωὴν. 19 Οἱ
 the God reformation gave into life. These
 μὲν οὖν διασπαρυντες ἀπὸ τῆς θλίψεως τῆς
 indeed therefore having been scattered from the affliction that
 γερουσίας ἐπὶ Στεφάνῳ, διηλθον ὡς Φοινίκης
 having happened about Stephen, went through to Phenicia
 καὶ Κυπρῶν καὶ Ἀντιοχείας, μὴδὲ λαλοῦντες
 and Cyprus and Antioch, not speaking
 τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 Ἦσαν δὲ
 the word if not alone to Jews. Were and
 τινες ἐξ αὐτῶν ἄνδρες Κυπριοὶ καὶ Κυρηναῖοι,
 some of them men Cyprians and Cyprians,
 οἵτινες, ἐλθόντες εἰς Ἀντιοχείαν ἐλάλουν πρὸς
 who, having come into Antioch spoke to
 τοὺς Ἕλληνας, ἐπαγγελλόμενοι τὸν κύριον
 the Greeks, announcing glad tidings of the Lord
 Ἰησοῦν. 21 Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν,
 Jesus. And was hand of Lord with them,
 πολλοὶ τε ἀριθμοὶ πιστευσας ἐπιστρέψαν ἐπὶ
 great and number having believed turned to
 τὸν κύριον. 22 Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα
 the Lord. Was reported and the word into the ears
 τῆς ἐκκλησίας τῆς ἐν Ἱερουσαλὺν περὶ αὐτῶν
 of the congregation that in Jerusalem concerning them;
 καὶ ἐξαπέστειλαν Βαρναβάν διελθεῖν ὡς Ἀντι-
 and they sent out Barnabas to go through to Anti-
 οχείας. 23 Οἱ παραγενομένοι καὶ ἰδὼν τὴν
 who having come and having seen the
 χάριν τοῦ θεοῦ, εὐχαρή, καὶ παρεκάλει πάντας,
 favor of the God, rejoiced, and called on all,
 τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ·
 with the purpose of the heart to adhere to the Lord;
 24 ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης πνεύματος
 for he was a man good, and full of spirit
 ἀγίου καὶ πίστεως. Καὶ προσέτεθ' ὄχλος ἰκα-
 holy and faith. And was added a crowd great
 νος τῷ κυρίῳ. 25 Ἐξῆλθε δὲ εἰς Τάρσον * [ὁ
 to the Lord. Went out and into Tarsus [the
 Βαρναβᾶς.] ἀναζητῆσαι Σαῦλον· καὶ εὗρον
 Barnabas.] to seek Saul; and having found
 * [αὐτόν.] ἤγαγεν * [αὐτόν] εἰς Ἀντιοχείαν.
 [him.] he brought [him] to Antioch.
 26 Ἐγένετο δὲ αὐτοῖς ἐνιαυτὸν ὅλον συναχθῆναι
 it happened and them a year whole to assemble
 ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλῳ ἰκανόν,
 in the congregation, and to teach a crowd great,

even to us, who was I, that
 I should be able to restrain
 God?

18 And having heard
 these things, they were
 silent, and glorified God,
 saying, † "Then to the
 GENTILES also has God
 given REFORMATION to
 Life."

19 † Then those indeed
 HAVING BEEN DISPERSED
 ON account of THAT AF-
 FLICTION which AROSE
 about Stephen, traveled to
 Phenicia, and Cyprus, and
 Antioch, speaking the word
 to no one, except to Jews
 only.

20 But some of them
 were Cyprians and Cyro-
 nians, who, having come
 to Antioch, spoke * also to
 the GREEKS, announcing
 the glad tidings of the
 Lord Jesus.

21 † And the Hand of
 the LORD was with them,
 * and a Great Number hav-
 ing believed, turned to the
 LORD.

22 And the REPORT con-
 cerning them came to the
 EARS of * THAT CONGREG-
 ATION which was in
 Jerusalem; and they sent
 forth Barnabas to An-
 tioch;

23 who having come
 and seen * THAT FAVOR of
 God, rejoiced, and called
 on all to * continue in the
 LORD with PURPOSE of
 HEART;

24 for he was a good
 Man, and full of holy Spirit
 and Faith. And a consider-
 able Number were added
 to the LORD.

25 And * he went to
 † Tarsus to seek Saul; and
 having found him he
 brought him to Antioch.

26 And it occurred that
 during a whole Year they
 associated with the CON-
 GREGATION, and taught a

* VATICAN MANUSCRIPT. — 20. also to the.

22. THAT CONGREGATION which was.

23. Barnabas—omit. 23. him—omit.

24. Rom. x. 17; iv. 9, 10. Acts 12. 20.

† 13. Acts viii. 1.

21. and THAT Great Number.

23. continue in the LORD.

23. him—omit.

† 21. Acts 12. 25.

† 26

χρηματισαι τε πρωτον εν Αντιοχεια τους μαθη-
to have been styled and first in Antioch the disci-
πλεις Χριστιανους.
ples Christians.

27 Εν ταυταις δε ταις ημεραις κατηλθον απο
In these and the days came down from
Ιερουσαλμων προφηται εις Αντιοχειαν. 28 Ανασ-
Jerusalem prophets into Antioch. Having
ταις δε εις εξ αυτων, ονοματι Αγαβος, εσημανε
arisen and one of them, by name Agabus, signified
δια του πνευματος, λιμον μεγαλιν μελλειν εσεσ-
through the spirit, a famine great about to come
θαι εφ' ολην την οικουμενην* οστις και εγενετο
to be over whole the habitable? which also occurred
επι Κλαυδιου. 29 Των δε μαθητων καθως ηυπο-
under Claudius. The and disciples as was
ρειτο τις, ωρισαν εκαστος αυτων εις διακονιαν
able each, determined each one of them for a relief
πεμψαι τοις κατοικοουσιν εν τη Ιουδαεια αδελφοις*
to send to the dwelling in the Judea brethren;
30 ο και εποικησαν, αποστειλαντες προς τους
which also they did, sending to the
πρεσβυτερουσ δια χειρος Βαρναβα και Σαυλου.
elders through hand of Barnabas and Saul.

ΚΕΦ. ΙΒ'. 12.

1 Και εκεινον δε τον καιρον εκεβαλεν Ηρωδης
In that and the season put forth Herod
δ βασιλευσ τας χειρας, κακωσαι τινας των απο
the king the hands, to afflict some of the from
της εκκλησιας, 2 ανελε δε Ιακωβον, τον αδελ-
of the congregation, he killed and James, the bro-
φον Ιωαννου, μαχαира. 3 Και ιδων, οτι αρεστον
ther of John, with a sword. And having seen, that pleasing
εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και
it is to the Jews, he proceeded to take also
Πετρον* (ησαν δε αι ημεραι των αφυμων) 4 ον
Peter; (they were and the days of the unleavened cakes) whom
και πιασας εθετο εις φυλακην, παραδους τεσ-
also having seized he placed into a prison, having delivered to
σσαρις τετραδιοις στρατιωτων φυλλασειν αυτον,
four sets of four soldiers to watch him,
βουλομενος μετα το πασχα αναγαγειν αυτον
intending after the passover to lead out him
τω λαω. 5 Ο μεν ουν Πετρος ετηρειτο εν τη
to the people. The indeed therefore Peter was watched by the
φυλακη* προσευχη δε ην εκτενης γινομενη απο
guard; prayer but was earnest was made by
της εκκλησιας* [προς τον θεον] οπερ αυτου.
the congregation [to the God] in behalf of him.
6 Οτε δε εμελλεν αυτον προαγειν ο Ηρωδης,
When but was about him to bring before the Herod,

great Crowd. And the DIS-
CIPLES were styled † Chris-
tians first in Antioch.

27 And in Those DAYS
† Prophets came down
from Jerusalem to Anti-
och;

28 And one of them,
named † Agabus, standing
up signified by the SPIRIT
that a great Famine was
about to come on the
Whole HABITABLE; which
also happened under Clau-
dius.

29 And the DISCIPLES,
according to the ability of
each, determined to send
† Relief to the BROTHERS
DWELLING in JUDEA;

30 † which also they did,
sending to the ELDERS by
the Hand of Barnabas and
Saul.

CHAPTER XII.

1 Now at That TIME
Herod the KING put forth
his HANDS to injure some
of the CHURCH.

2 And he killed † James
the BROTHER of John with
the Sword.

3 And seeing that it
pleased the JEWS, he pro-
ceeded to arrest Peter also;
(and it was during the
DAYS of UNLEAVENED
BREAD:)

4 and having seized he
put him in Prison, deliver-
ing him to Four Quarter-
nions of Soldiers to guard
him, intending after the
PASSOVER to lead him out
to the PEOPLE.

5 Therefore, indeed, PE-
TER was watched by the
GUARD; † but earnest
Prayer was made * in his
behalf by the CHURCH.

6 But when Herod was
about to bring him forward,

* VATICAN MANUSCRIPT.—6. to GOD—omit.

8. concerning him.

† 24. This name is only found in two other places in the New Testament, viz. Acts xvi. 28, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it; some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves both for convenience, and to keep out a term of reproach.

† 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11.
1 28. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 12. 1 30. Acts xii. 23.

† 23. Acts xvi. 24
† 2. Matt. iv. 11.

† 8. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τη νυκτι εκεινη ην ο Πέτρος κοιμωμενος μεταξυ
in the night that was the Peter sleeping between
δυσσ στρατιωτων, δεδεμενος αλυσεσι δυσι,
two soldiers, having been bound with chains two,
φυλακες τε προ της θυρας ετηρουν την φυλα-
guards and before the door watching the prison.
κην. ⁷ Και ιδου, αγγελος κυριου επεστη, και
And lo, a messenger of Lord stood by, and
φως ελαμψεν εν τω οικηματι· παταξας δε την
a light shone in the building; having struck and the
πλευραν του Πέτρου, ηγειρεν αυτον, λεγων·
side of the Peter, aroused him, saying,
Αναστα εν ταχει. Και εξεπεσον αυτου αι αλυ-
Arise in haste. And fell off of him the chains
σεις εκ των χειρων. ⁸ Ειπε τε ο αγγελος προς
from the hands. Said and the messenger to
αυτον Περιξωσαι, και υποθησαι τα σανδαλια
him, And thyself, and bind under the sandals
σου. Εποιησε δε ούτω. Και λεγει αυτω
of thee. He did and so, And he says to him,
Περιβαλον το ιματιον σου, και ακολουθει μοι.
Thou throw around the mantle of thee, and follow me.
⁹ Και εξελθων ηκολουθει· * [αυτω] και ουκ ρδει,
And having gone out he followed (him,) and not knew,
οτι αληθες εστι το γινωμενον δια του αγγελου,
that real it is that being done through the messenger,
εζακει δε δραμα βλεπειν. ¹⁰ Διελθοντες δε
thought but a vision to see. Passing through and
πρωτην φυλακην και δευτεραν, ηλθον επι την
first guard and second, they came to the
πυλιν την σιδηραν την φερουσαν εις την πολιν,
gate the iron that leading into the city,
ητις αυτοματη ηνοιχθη αυτοις· και εξελθοντες
which self-moved opened to them; and having gone out
προηλθον ρυμην μιαν, και ευθεως απεστη ο
went forward straight one, and immediately stood the
αγγελος απ' αυτου. ¹¹ Και ο Πέτρος γινωμενος
messenger from him. And the Peter having come
εν εαυτω, ειπε· Νυν οίδα αληθως, οτι εξαπε-
to himself, said; Now I know really, that sent forth
τειλε κυριος τον αγγελον αυτου, και εξειλατο
Lord the messenger of himself, and delivered
με εκ χειρος Ηρωδου, και πασης της προσ-
me out of hand of Herod, and all the expect-
δοκias του λαου των Ιουδαιων. ¹² Συνιδων τε
town of the people of the Jews. Considering and
ηλθεν επι την οικiam Μαρίας της μητρος Ιωαν-
he came to the house of Mary the mother of John,
νου, του επικαλουμενου Μαρκου, ου ησαν ικα-
that being surnamed Mark, where were many
ροι πνευματικοι και προσευχομενοι. ¹³ Κρυ-
spiritual and were praying. Having
σταντες δε αυτου την θυραν του πυλωνος, προσ-
stood and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the door were watching the PRISON.

⁷ And behold, † an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And his CHAINS fell from his HANDS.

⁸ And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

⁹ And going out he followed him; and knew not That WHAT was DONE BY the ANGEL was real, but thought † he saw a Vision.

¹⁰ And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, † which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

¹¹ And PETER becoming self-possessed, said, "Now I know truly, † That the Lord sent his ANGEL, and † delivered me from the Hand of Herod, and All the EXPECTATION of the Jewish PEOPLE."

¹² And reflecting, † he came to the HOUSE of Mary, the MOTHER of † THAT John, surnamed MARK; where many were assembled, and were pray- ing.

¹³ And as he was knock- ing at the door of the

* VATICAN MANUSCRIPT.—o. him—em.

† 1. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two soldiers were also stationed at the door to prevent any ingress of his friends, or any egress on his part.

† 7. Acts v. 17. † 8. Acts x. 3, 17; xl. 5. † 10. Acts xvi. 26. † 11. Psa. xlii. 7; Dan. iii. 28; vi. 23; Heb. i. 14. † 11. Job v. 12; Psa. cxlii. 18, 19; cxlii. 23. † 12. Acts iv. 23. † 12. Acts xv. 27.

ἤλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη· 14 καὶ
a female servant to listen, by name Rhoda; and
ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς
knowing the voice of the Peter, from the
χαρὰς οὐκ ἠνοιξε τὸν πύλωνα· εἰσδραμοῦσα δὲ
joy not she opened the gate; having run in and
ἀπηγγεῖλεν, ἕστησαν τὸν Πέτρον πρὸ τοῦ πύλω-
to have stood the Peter before the gate-
νος. 15 Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαυρ. Ἡ δὲ
The but to her said; Thou art mad. She but
δυσχουρίζετο οὕτως· 16 Οἱ δὲ εἶλεγον· Ὁ
consistently affirmed them to be. They and said; The
ἄγγελος αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπέμπερ
messenger of him it is. The but Peter continued
κρούων· ἀνοιχάστας δὲ εἶδον αὐτόν, καὶ ἐξεστῆ-
knocking; having opened and they saw him, and were amazed.
σαν. 17 Κατασεισας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν,
Having waved but to them the hand to be silent,
διηγήσατο αὐτοῖς, πῶς ὁ κύριος αὐτὸν ἐξηγάγεν
he related to them, how the Lord him led
ἐκ τῆς φυλακῆς. Εἶπε δὲ· Ἀπαγγεῖλατε Ἰακω-
out of the prison. Said and; Report you to James
βη καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξέλθων
and to the brethren these things. And going out
ἐπορεύθη εἰς ἕτερον τόπον.
he went into another place.
15 Γενομένης δὲ ἡμέρας, ἦν ταραχος οὐκ ὀλι-
Having become and day, was a stir not small
γος ἐν τοῖς στρατιώταις, τί ἀρὰ ὁ Πέτρος ἐγ-
among the soldiers, what then the Peter was
νετο. 19 Ἡρώδης δὲ ἐπιζητήσας αὐτόν, καὶ μὴ
become. Herod and having sought him, and not
εὑρών, ἀρακρίνας τοὺς φυλάκας, ἐκέλευσεν
having found, having examined the guards, commanded
ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς
to be led off; and going down from the Judea into
τὴν Καισαρείαν διετριβέν. 20 Ἦν δὲ θυμωμένος
the Caesarea he remained. He was and being-angry
Τυριοῖς καὶ Σιδωνιοῖς· ὁμοθυμαδὸν δὲ παρήσαν
with Tyrians and Sidonians; with one mind but were present
πρὸς αὐτόν, καὶ πείσαντες Βλαστὸν, τὸν ἐπὶ
with him, and having persuaded Blastus, that over
τὸν κοῖτινος τοῦ βασιλέως, πρὸντο εἰρηγῆν·
the bed-chamber of the king, desired peace,
διὰ τὸ τρεφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
because that to be nourished of them the country from of the
βασιλικῆς. 21 Τακτὴ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυ-
king. On a set and day the Herod having
σαμένος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ
put on apparel royal, and having sat down on the
βηματος, ἐδημηγόρει πρὸς αὐτοὺς. 22 Ὁ δὲ
throne, made a speech to them. The but

GATE, a female servant named Rhoda, came to listen.

14 And having recognised PETER'S voice, she opened not the GATE from JOY, but running in, told them that Peter was standing at the GATE.

15 And THEY said to her, "Thou art mad." But she strongly asserted that it was so. And THEY said, "It is his ANGEL."

16 But PETER continued knocking; and having opened they saw him, and were astonished.

17 And waving his hand for them to be silent, he related to them how the LORD conducted him out of the PRISON. And he said, "Tell these things to James and to the ANOTHERS." And going out, he went into Another Place.

18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CAESAREA, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because their COUNTRY was nourished from that of the KING'S.

21 And on a set appointed day, Herod being put on his royal Robes, and sitting upon the THRONE, made an oration to them.

* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Caesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 8.

• 17. Acts xii 16; xix. 18; xxi. 20.

1 20. 1 Kings v. 8, 11.

δημος ἐκέφαυεν· θεοῦ φωνή, καὶ οὐκ ἀνθρώπου.

Παραχρημα δὲ ἐπάταξεν αὐτὸν ἀγγελος.

κυρίου, αὐτῷ ὅν οὐκ ἔδωκε δοῶν τῷ θεῷ· καὶ γενομένος σκωληκοβρωτός, ἐξέψυξεν.

Λόγος τοῦ θεοῦ ἤρξε καὶ ἐπληθύνετο.

Βαρναβας δὲ καὶ Σαῦλος ἐπεστρέψαν ἐξ Ἱερουσα-

λημ, πλῆρωσαντες τὴν διακονίαν, συμπαραλα-

βόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

ΚΕΦ. ιγ. 13.

Ἦσαν δὲ * [τινες] ἐν Ἀντιοχείᾳ κατὰ τὴν

οὐσαν ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, ὁ,

τὸ Βαρναβας καὶ Σίμων ὁ καλούμενος Νίγερ,

καὶ Λουκίος ὁ Κύρηναιος, Μαννᾶν τε, Ἡρώδου

τοῦ τετραρχοῦ συντροφός, καὶ Σαῦλος.

Τοιούτων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύον-

των, εἶπε τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσατε ὁ

καὶ τὸν Βαρναβαν καὶ * [τὸν] Σαῦλον εἰς τὸ

εἶργον, ὃ προσκεκλημένοι αὐτοῦ.

Οὗτοι μὲν οὖν ὄντες καὶ προσευξάμενοι, καὶ ἐπιδόντες τὰς

χεῖρας αὐτοῖς, ἀπέλυσαν.

Ἐκκεκμηθέντες ὅσο τοῦ πνεύματος τοῦ ἁγίου,

κατήλθον εἰς τὴν Χελεύκειαν, ἐκεῖθεν τε ἀπε-

βλάσαν εἰς τὴν Κύπρον.

Καὶ γενομένοι ἐν Σαλαμίνι, κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν

ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ

Ἰωάννην ὑπηρέτην.

Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου,

εὗρον τινὰ μαγόν, ψευδο-προφήτην Ἰουδαίου,

ᾧ ὄνομα Βαρῆσους, ὃς

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to God; and being eaten with worms, he expired.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the service, taking with them also that John who was surnamed MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT SIMON CALLED NIGER, the CYRENIAN, and MANNAN, a foster-brother of Herod the TETRARCH, and SAUL.

2 And while they were moving the LORD and fasting, the HOLY SPIRIT said, "Separate ye unto BARNABAS and SAUL for the work to which I called them."

3 Then † having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the HOLY SPIRIT, went down to Seleucia; and from thence they sailed to Cyprus.

5 And having arrived at Salamis, they announced the word of God in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found † a Certain Magician, a False prophet, a Jew, whose Name was Bar-Jesus,

* VULGATE MANUSCRIPT.—24. the Lord grew.
† wrote Spirit. & Be called. & Cyprus.
‡ as Prophet.

1. some—omit. 2. the—omit.
—a Certain Man, a Magician, a

22 Acts xiii. 2; xv. 37.

23 Acts vi. 8.

24 Acts vii. 8.

ἤλθε παιδικῇ ὑπακούσαι, ὀνοματί 'Ρόδη· ¹⁴ καὶ
a female servant to listen, by name Rhoda, and
ἐπὶγνούσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς
knowing the voice of the Peter, from the
χαρὰς οὐκ ἠνοιξε τὸν πυλῶνα· εἰσδραμούσα δὲ
joy not she opened the gate, having run in and
ἀπηγγεῖλεν, ἕστησαν τὸν Πέτρον πρὸ τοῦ πυλῶ-
told, to have stood the Peter before the gate.
νος. ¹⁵ Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαῦρ. Ἡ δὲ
The but to her said; Thou art mad. She but
διεσχυρίζετο οὕτως εἰπὼν. ¹⁶ Οἱ δὲ εἶλεγον· Ὁ
confidently affirmed them to be. They and said; The
ἄγγελος αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπεμύνη
messenger of him is he. The but Peter continued
κρῶν· ἀνοιγάντες δὲ εἶδον αὐτόν, καὶ ἐξεστῆ-
knocking; having opened and they saw him, and were amazed.
σαν. ¹⁷ Κατασεύσας δὲ αὐτοῖς τὴν χεῖρ σιγῆν,
Having waved but to them the hand to be silent,
διηγήσατο αὐτοῖς, πῶς ὁ κύριος αὐτὸν ἐξηγάγεν
he related to them; how the Lord him led
ἐκ τῆς φυλακῆς. Εἶπε δὲ· Ἀπαγγεῖλατε ἰακω-
out of the prison. Said and; Report you to James
βν καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν
and to the brethren these things. And going out
ἐπορεύθη εἰς ἕτερον τόπον.
he went into another place.
¹⁸ Γενομένης δὲ ἡμέρας, ἦν ταραχος οὐκ ὀλί-
Having become and day, was a stir not small
γος ἐν τοῖς στρατιώταις, τί ἀρὰ ὁ Πέτρος ἐγ-
among the soldiers, what then the Peter was
νετο. ¹⁹ Ἡρώδης δὲ ἐπιζητήσας αὐτόν, καὶ μὴ
become. Herod and having sought him, and not
εὑρών, ἀνακρίνας τοὺς φυλάκας, ἐκέλευσεν
having found, having examined the guards, commanded
ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς
to be led off; and going down from the Judaea into
τὴν Καισαρείαν διετριβέν. ²⁰ Ἦν δὲ θυμαμαχῶν
the Caesarea he remained. He was and being quarrelsome
Τυριοῖς καὶ Σιδωνιοῖς· ὁμοθυμαδὸν δὲ κερήσαν
with Tyrians and Sidonians; with one mind but were pressed
πρὸς αὐτόν, καὶ πεῖσαντες Βλαστον, τὸν ἐπὶ
with him, and having persecuted Blastus, that over
τοῦ κοιτῶνος τοῦ βασιλέως, πρὸντο εἰρήνην·
the bed-chamber of the king, desired peace;
διὰ το τρεφῆσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
because that to be nourished of them the country from of the
βασιλικῆς. ²¹ Τακτὴ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυ-
king. On a set and day the Herod having
σαμένος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ
put on apparel royal, and having sat down on the
βηματος, ἐδημηγόρει πρὸς αὐτοὺς. ²² Ὁ δὲ
throne, made a speech to them. The but

GATE, a female servant named Rhoda came to in-
ten.

¹⁵ And having recog-
nised PETER'S VOICE, she
opened not the GATE from
JOY, but running in, told
them that Peter was stand-
ing at the GATE.

¹⁶ And THEY said to
her, "Thou art mad." But
she strongly asserted that
it was so. And THEY said,
"It is his ANGEL."

¹⁷ But PETER continued
knocking; and having
opened they saw him, and
were astonished.

¹⁸ And waving his
hand for them to be silent,
he related to them how
the LORD conducted him
out of the prison. And
he said, "Tell these things
to James and to the bre-
thren." And going out,
he went into Another
Place.

¹⁹ Now when it was
Day, there was no small
Commotion among the
SOLDIERS, as to what had
become of PETER.

²⁰ And Herod having
sought for him, and not
finding him, examined the
GUARDS, and commanded
them to be led away to
execution. And going
down from JUDAEA to CE-
SAREA, he abode there.

²¹ And he was highly
displeased with the Tyrians
and Sidonians; but they
came with one accord to
him, and having persecuted
THAT Blastus who was
over the king's CHAMBER,
they desired Peace; be-
cause their COUNTRY was
NOURISHED from that of
the KING'S.

²² And on † an ap-
pointed day, Herod, hav-
ing put on his royal Robes,
and sitting upon the
THRONE, made an oration
to them.

* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then ce-
lebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant.
xix. 7. 3.

• 2 17. Acts xix 16; xix. 18; xxi. 20.

1 20. 1 Kings v. 8, 11.

δημος επεφωνει· Θεου φωνη, και ουκ ανθρωπου.
people shouted; Of a god a voice, and not of a man.
 23 Παραχρημα δε επатаξεν αυτον αγγελος·
Immediately and struck him a messenger:
 κυριου, αυθ' ουκ εδωκε δοξαν τῷ θεῷ· και
of Lord, because not he gave glory to the God; and
 γενομενος σκαληκοβρωτος, εψυξεν. 24 Ο δε
being eaten of worms, he breathed out. The and
 λογος του θεου ηξανε και επληθυνετο. 25 Βαρ-
word of the God grew and was multiplied. Bar-
 ναβας δε και Σαυλος επεστρεψαν εξ Ιερουσα-
ababas and and Saul returned from Jerusa-
 λημ, πληρωσαντες την διακονιαν, συμπαράλα-
lam, having fulfilled the service, having brought
 βωτες και Ιωαννην τον επικληθεντα Μαρκον.
along also John that having been surnamed Mark.

ΚΕΦ. ιγ. 13.

1 Ησαν δε * [τινες] εν Αντιοχεια κατα την
Were and [some] in Antioch in the
 ουσαν εκκλησιαν προφηται και διδασκαλοι, ο
being congregation prophets and teachers, the,
 τε Βαρναβας και Συμεων ο καλουμενος Νιγερ,
both Barnabas and Simeon that being called Black,
 και Λουκιος ο Κυπριαιος, Μαναν τε, Ηρωδου
and Lucius the Cyprian, Manan also, of Herod
 του τετραρχου συγγενος, και Σαυλος. 2 Λει-
the tetrarch a foster brother, and Saul. Serv-
 τουργουστων δε αυτων τῷ κυρίῳ και νηστευσαν-
ing and of them the Lord and fasting,
 τας, ειπε το πνευμα το ἅγιον· Αφορισατε ὅτι
said the spirit the holy; Separate you indeed
 μοι τον Βαρναβαν και * [τον] Σαυλον εἰς το
for me the Barnabas and [the] Saul for the
 εργον, ο προσκεκλημαι αυτους. 3 Τότε νηστευ-
work, which I have called them. Then having
 σαντες και προσευξαμενοι, και επιθετες τας
fasted and having prayed, and having laid the
 χειρας αυταις, απελυσαν. 4 Οὗτοι μεν ουν
hands to them, they went forth. These indeed then
 εκεπεμφθεντες ὑπο του πνευματος του ἁγίου,
having been sent forth by the spirit the holy,
 κατήλθον εἰς την Σελευκειαν, εκουθεν τε απε-
went down into the Seleucia, thence and called
 λυσαν εἰς την Κυπρον. 5 Και γενομενοι εν
into the Cyprus. And having arrived in
 Σαλαμιν, κατήγγελλον τον λογον του θεου εν
Salamis, they announced the word of the God to
 ταις συναγωγαῖς των Ιουδαιων· ειχον δε και
the synagogues of the Jews; they had and also
 Ιωαννην ὑπηρετην. 6 Διελθοντες δε ὅλην την
John attendant. Having gone through and whole the
 νησον αχρι Παφου, εἰρον τινα μαγον, ψευδο-
island to Paphos, they found a certain magician, a false
 κροφητην Ιουδαιον, ὃ ονομα Βαριησους, 7 ὃς
prophet a Jew, to whom a name Barjesous, who

23 And the people shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to God; and being eaten with worms, he expired.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the service, taking with them also that John who was surnamed Mark.

CHAPTER XIII.

1 And there were Prophets and Teachers in the congregation at Antioch:—BARNABAS, and THAT SIMEON CALLED NIGER, and LUCIUS, the CYPRIAN, and MANAEN, a foster-brother of Herod the TETRARCH, and SAUL.

2 And while they were serving the Lord and fasting, the HOLY SPIRIT said, "Separate ye to me BARNABAS and SAUL for the work to which I called them."

3 Then † having fasted and prayed, and laid their hands on them, they sent them forth.

4 They, therefore, having been sent out by the HOLY SPIRIT, went down to * Seleucia; and from thence they sailed to * Cyprus.

5 And having arrived at Salamis, they announced the word of God in the SYNAGOGUES of the Jews; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found † a Certain Magician, a False prophet, a Jew, whose Name was Bar-Jesus,

* Vatican Manuscript.—24. the Lord grew. 1. some omit. 2. the—omit.
 1. holy spirit. 4. Be elcici. 4. Cyprus. 6. a Certain Man, a Magician, a

2. Acts xiii. & 13; xv. 37.

1. 2. Acts vi. 6.

1. 6. Acts vii. 8.

μας, κυριε· ὅτι οὐδεποτε εἶπαγον τὰν κοινὸν ἢ
means, O lord; because never I ate any thing common or
ἀκαθάρτων. 15 Καὶ φωνὴ πάλιν ἐκ δευτέρου
unclean. And a voice again a second time
πρὸς αὐτὸν. Ἄ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοινῶν.
to him. What the God has cleansed, thou not pollute.
16 Τοῦτο δὲ ἐγένετο ἐπὶ τρις* καὶ πάλιν ἀνελη-
This and was done for three times; and again was taken
φόη το σκευὸς εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν
up the vessel into the heaven. As and in
ἐαυτῷ διηπορεῖ ὁ Πέτρος, τί αὐ εἶη τὸ δράμα
himself was pondering the Peter, what might be the vision
ὁ εἶδε, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι
which he saw, even lo, the men these being sent
ἀπο τοῦ Κορνηλίου, διερωτῶσάντες τὴν οἰκίαν
from the Cornelius, having inquired for the house
Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα. 18 καὶ
of Simon, stood at the gate;
φωνήσαντες ἐκυνθάνοντο, εἰ Σίμων ὁ ἐπικαλου-
having called aloud they asked, if Simon he being called
μενος Πέτρος ἐνθάδε ξενίζεται.
Peter here lodges.

19 Τὸν δὲ Πέτρον διενθυμουμενον περὶ τοῦ
The and Peter reflecting concerning the
δράματος, εἶπεν* [αὐτῷ] τὸ πνεῦμα· Ἰδού, ἄνδρες
vision, said [to him] the spirit; Lo, men
τρεῖς (ζητοῦσι σε· 20 ἀλλὰ ἀναστὰς κατα-
three are seeking thee; but having arisen do thou
βηθί, καὶ πορεύου σὺν αὐτοῖς, μηδὲν δια-
go down, and go with them, nothing doubt-
κρινόμενος ὅτι ἐγὼ ἀπεσταλκα αὐτούς. 21 Κατα-
ing because I have sent them. Having gone
βάς δὲ Πέτρος πρὸς τοὺς ἄνδρας, εἶπεν· Ἰδού,
down but Peter to the men, said; Lo,
ἐγὼ εἰμι, ὃν ζητεῖτε· τίς ἡ αἰτία, δι' ἣν
I am, whom you seek; what the cause, on account of which
παρεστέ; 22 Οἱ δὲ εἶπον· Κορνηλίος εκατονταρ-
you are present? They and said; Cornelius a centurion,
χης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν,
a man just and fearing the God,
μαρτυρούμενος τε ὑπὸ ὅλου τοῦ ἐθνους τῶν Ἰου-
being testified of and by whole of the nation of the Jews,
δαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μετα-
was divinely instructed by a messenger holy,
πεμφθῆσαι σε εἰς τὸν οἶκόν αὐτοῦ, καὶ ἀκουσά-
send after thee to the house of himself, and to hear
ῥήματα παρὰ σου. 23 Εἰσκαλεσάμενος οὖν
words from thee. Having called in thee
αὐτοὺς ἐξενίσσε. Τῇ δὲ ἑκαυρίῳ ἀναστὰς
them he lodged. On the and morrow having arisen
ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν, τῶν
he went out with them, and some of the brethren, those
ἀπο Ἰωππῆς, συνηλθόν αὐτῷ. 24 Καὶ τῇ ἐπαύριον
from Joppa, went with him. And on the mor-

For never did I eat any thing common and impure."

15 And a Voice came to him again a second time. "What God has cleansed, do not then regard as common."

16 And this was done three times; and immediately the vessel was taken up into HEAVEN.

17 And as PETER was pondering in himself, what the vision which he saw might mean, behold, certain men who were sent by CORNELIUS having inquired for the house of SIMON, stood at the GATE;

18 and calling aloud they asked, "Is truly SIMON who was surnamed PETER lodging here?"

19 Now while PETER was reflecting concerning the vision, the SPIRIT said, "Behold, three men are seeking thee;

20 arise and go down and go with them, without any hesitation, because I have sent them."

21 Then Peter having gone down to the men said, "Behold, I am he whom you seek; what is the Cause of your coming?"

22 And THEY said, "Cornelius, a Centurion a righteous Man, and one fearing God, and is esteemed by all the RATHERS of the Jews, was divinely instructed by a holy Angel to send after thee to his house, and to hear words from thee."

23 Having, therefore, invited them in, he entertained them. And on the NEXT DAY he went and went with them, and some of THOSE BROTHERS from Joppa accompanied him.

24 And on the DAY FOLLOW-

* VATICAN MANUSCRIPT.—10. Immediately the vessel.

17. SIMON. 19. to him—omit.

19. two Men.

1. 14. Lev. xi. 4; xx. 25; Deut. xiv. 2, 7; Ezek. iv. 14.

xl. 12.

1. 20. Acts xv. 7.

1. 21. verses 1, 2.

1. 23. verse 21.

1. 22. Acts xiii. 15.

21. The Centurion.

22. The day.

23. The day.

μον εισηλθον εις την Καισαρειαν. Ὁ δὲ Κορ-
they entered into the Caesarea. The and Cor-
 νηλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος
was expecting them, having assembled
 τοὺς συγγενεὶς αὐτοῦ καὶ τοὺς ἀναγκαίους
the relatives of himself and the intimate
 φίλους. ²⁵ Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν
friends When and came the to enter the
 Πέτρον, συναντήσας αὐτῷ ὁ Κορνηλιος, πέσων
Peter, having met him the Cornelius, having fallen
 ἐπὶ τοὺς πόδας, προσεκύνησεν. ²⁶ Ὁ δὲ Πέτρος
on the feet, he worshipped. The but Peter
 αὐτὸς ἤγειρε, λέγων· Ἀναστήθι· κῶγω αὐτός
him raised up, saying: Do thou arise; also I myself
 ἄνθρωπος εἰμι. ²⁷ Καὶ συνομιλῶν αὐτῷ, εἰσηλθε,
am. And talking with him, he went in,
 καὶ εὐρίσκει συνελθύνοντας πολλοὺς. ²⁸ Ἐφῆ
and finds having been assembled many. He said
 τι πρὸς αὐτούς· Ὑμεῖς ἐπιστάθε, ὡς ἀθεμίτον
and to them; You know, how unlawful
 εἶναι ἀνδρὶ Ἰουδαίῳ, κολλασθαι ἢ προσερχεσθαι
it to for a man a Jew, to make or come near
 ἑλλοφύλῃ· καὶ ἐμοὶ ὁ θεὸς ἐδείξε, μηδεὶνα
to a foreigner; and to me the God has shown, not
 κοῖνον ἢ ἀκαθάρτον λέγειν ἄνθρωπον. ²⁹ Διό
common or unclean to say a man. Therefore
 καὶ ἀπερίφροτος ἦλθον μεταπεμψθεὶς. Πυθθα-
and without hesitation I came having been sent after. I ask
 ρομα σὺν, τίτι λόγῳ μετεπεμψάσθε με;
therefore, for what reason you sent after me?
³⁰ Καὶ ὁ Κορνηλιος εἶπεν· Ἀπὸ τετάρτης ἡμέρας
And the Cornelius said: From four days
 μέχρι ταύτης τῆς ὥρας, ἡμῖν νηστεύων, καὶ
til this the hour, I was fasting, and
 ἐν νύκτι ὥρας προσευχόμενος ἐν τῷ οἴκῳ
the night hour praying in the house
 μου· καὶ ἰδὼν, ἀνὴρ, ἐστὶ ἐνώπιόν μου ἐν ἐσθ-
me, and lo, a man, stood before me in cloth-
 νι λαμπρῇ, ³¹ καὶ φησὶ· Κορνηλίε, εἰσηκούσθῃ
the shining, and he said; O Cornelius, heard
 σου ἡ προσευχὴ, καὶ εἰ ἐλεημοσύναι σου ἐμνησ-
of thine prayer, and the aims of thee are re-
 μέσαν ἐνώπιον τοῦ θεοῦ. ³² Πέμψον σὺν εἰς
remembered before the God. Send therefore into
 Ἰόππην, καὶ μετακαλεταί Σίμωνα ὃς ἐπικαλεῖται
lype, and call for Simon who is surnamed
 Πέτρον· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμμωνος Βυρ-
Peter he lodges in a house of Simon a tan-
 ρῶς παρὰ θαλάσσαν· ³³ [ὅς παραγενομένος
is by sea; who having come
 ἀλῆσθαι σοί.] ³⁴ Ἐξαυτῆς σὺν ἐπέμψα πρὸς
to send to thee] Immediately therefore I sent to
 σοὶ· σὺ τε καλῶς εὐοίησας παραγενομένος.
or thou also well didst having come.
 Νῦν σὺν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ παρεσ-
be-therefore all we before the God are pre-
 τει, καὶ μνησθῆναι πάντα τὰ προστεταγμένα σοὶ ὑπο-
to bear all the things having been commanded thee by

LOWING they entered CE-
 SAREA. AND CORNELIUS
 WAS EXPECTING THEM, HAVING
 ASSEMBLED HIS RELATIVES
 AND INTIMATE FRIENDS.

25 AND AS PETER WAS
 COMING IN, CORNELIUS
 MET HIM, AND FALLING DOWN
 AT HIS FEET HE WORSHIPPED
 HIM.

26 BUT PETER RAISED
 HIM UP, SAYING, † "ARISE;
 † I ALSO AM A MAN."

27 AND CONVERSING WITH
 HIM, HE WENT IN, AND FOUND
 MANY GATHERED TOGETHER.

28 AND HE SAID TO THEM,
 † "YOU KNOW THAT IT IS
 UNLAWFUL FOR A JEW TO AS-
 SOCIATE WITH A FOREIGNER;
 † BUT GOD HAS SHOWN ME
 NOT TO CALL ANY MAN COM-
 MON OR IMPURE.

29 THEREFORE, BEING SENT
 FOR, I ALSO CAME WITHOUT
 HESITATION. I ASK, THERE-
 FORE, FOR WHAT REASON YOU
 SENT FOR ME?"

30 AND CORNELIUS SAID,
 "FOUR DAYS AGO * I WAS
 FASTING TILL THIS HOUR;
 AND AT THE FIFTH HOUR I
 WAS PRAYING IN MY HOUSE,
 AND BEHOLD, † A MAN STOOD
 BEFORE ME IN † RICHLY
 CLOTHING.

31 AND SAID, 'CORNELIUS'
 THY PRAYER IS HEARD, AND
 THINE AIMS ARE REMEM-
 BERED BEFORE GOD.

32 SEND THEREFORE TO
 JOPPA, AND INVITE SIMON,
 WHOSE SURNAME IS PETER;
 HE LODGES IN THE HOUSE OF
 SIMON, A TANNER, BY THE
 SEA; WHO, WHEN HE IS
 COME, WILL SPEAK TO THEE.'

33 IMMEDIATELY, THERE-
 FORE I SENT TO THEE, AND
 THOU HAST DONE WELL IN HAV-
 ING COME. NOW THEREFORE
 WE ARE ALL PRESENT BEFORE
 GOD TO HEAR ALL THINGS
 WHICH * THE LORD HAS
 COMMANDED THEE."

* TAVIEN MENTONNÉ.—* Till This Hour, I was at the fifth praying in my house.
 † The having come will speak to thee—omit.
 † 28. Acts xiv. 14, 15; Rev. xiv. 10; xii. 6. † 29. Josh. iv. 9, xviii. 25, Acts xi. 2.
 † 30. Acts 1. 10. † 30. Acts 1. 10. † 30. Acts 1. 10.

του θεου. ³⁴ Ανοίξας δε Πέτρος το στομα, εἶπε·
 the God. Having opened and Peter the mouth, said;
 Εἰς ἀληθείας καταλαβανομαι, ὅτι οὐκ ἐστὶ
 In truth I perceive, that not is
 προσώποληπτης ὁ Θεός· ³⁵ ἀλλ' ἐν παντί ἐθνῶν
 a respecter of persons the God; but in every nation
 ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιο-
 he fearing him, and working righteousness
 συνῆν, δεκτός αὐτῷ ἐστὶ. ³⁶ Τὸν λόγον δὲ
 next, acceptable to him is. The word which
 ἀπεστείλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελίζομενος
 he sent to the sons of Israel, proclaiming glad tidings of
 εἰρήνῃ διὰ Ἰησοῦ Χριστοῦ· οὗτος ἐστὶ πάντων
 peace through Jesus Anointed, this is of all
 κύριος. ³⁷ Ὑμεῖς οἰδότε το γεγονότον ῥῆμα
 a word. You know that having been accomplished
 καθ' ὅλης τῆς Ἰουδαίας ἀρχάμενος ἀπο τῆς Γαλι-
 in whole of the Judea beginning from the Gal-
 λαιας, μετὰ το βαπτισμα δ' ἐκπαύξεν Ἰωάννης·
 ea, after the dipping which was preached of John;
³⁸ Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὃς ἐχρίσεν αὐτὸν ὁ
 Jesus that from Nazareth, how anointed him the
 θεὸς πνευματὶ ἁγίῳ καὶ δυνάμει, ὃς διηλθεν ἐνερ-
 God with spirit holy and power, who went about doing
 γέτων καὶ ἰωμένους πάντας τοὺς καταδυναστεύ-
 goods and curing all those being oppressed
 ομένους ὑπο τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ'
 of the accuser, because the God was with
 αὐτοῦ· ³⁹ καὶ ἡμεῖς μαρτυροῦμεν πάντων, ὃν ἐποίη-
 him, and we witness of all, which he did
 σεν ἐν τῇ τῇ χωρᾷ τῶν Ἰουδαίων καὶ ἐν Ἱερου-
 in both the country of the Jews and in Jerusa-
 σαλὴμ· ὃν καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου.
 tem; whom also they killed having hanged on a cross.
⁴⁰ Τοῦτον ὁ θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ
 This the God raised up the third day, and
 ἐδωκεν αὐτὸν ἐμφανῆ γενέσθαι, ⁴¹ οὐ παντὶ τῷ
 gave him manifest to become, not to all the
 λαῷ, ἀλλὰ μαρτυρεῖ τοῖς προκεχειροτονημένοις
 people, but to witnesses to those having been chosen before
 ὑπο τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφαγομεν καὶ
 by the God, to us, who ate with and
 συνεπίομεν αὐτῷ μετὰ το ἀναστῆναι αὐτὸν ἐκ
 drank with him after that to have raised him out of
 νεκρῶν. ⁴² Καὶ παρηγγείλεν ἡμῖν, κηρυξάι τῷ
 dead ones. And he commanded us, to publish to the
 λαῷ καὶ διαμαρτυρασθαι, ὅτι αὐτὸς ἐστὶν ὁ
 people and to fully testify, that he is the
 ῥησισμένος ὑπο τοῦ θεοῦ κριτὴς ζωντῶν καὶ
 having been appointed by the God a judge of living ones and
 νεκρῶν. ⁴³ Τοῦτ' πάντες οἱ προφῆται μαρτυ-
 dead ones. To him all the prophets bear testi-

34 And Peter opening his mouth, said, I perceive in truth that God is not a respecter of persons; but in every nation he who fears him and works righteousness is ac-

ceptable to him. 35 Of the sons of Israel; an- nouncing glad tidings of Peace, through Jesus Christ—he is Lord of all.

37 Ye know that which was accomplished through all Judea, the beginning from Galilee after the baptism which John preached.

38 even that Jesus of Nazareth, how he anointed him with the Spirit and Power; and went about doing good, and curing all who were oppressed by the devil; because God was with him.

39 And because we witness of all things which he has done both in the country of the Jews, and in Jerusalem; whom also being hanged on a cross, they killed.

40 Whom God raised up the third day, and permitted him to be mani- fested,

41 not to all the people, but to those whom we have chosen before hand by God: to whom he did eat and drink with him after he rose from the Dead.

42 And he commanded us to preach to the people, and to fully testify, that he is the one who has been appointed by God to be the Judge of the Living; and the Dead.

43 To him All the Pro-

* VATICAN MANUSCRIPT.—36. He sent the word to the sons of Israel.

g. 1a

41. That this is xx.

34. Deut. x. 17; 3 Chron. xix. 7; Job xxiv. 19; Rom. ii. 11; Eph. vi. 9; Col. iii. 1; Pet. i. 17. 35. Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20-22; 1 Pet. i. 21; Rev. xviii. 14; xix. 14. 37. Luke iv. 14. 38. Luke iv. 15; Acts ii. 14, 17; Heb. i. 9. 39. John iii. 8. 41. Luke xxiv. 36, 42; John xii. 14. 42. John v. 22, 27; Acts xvii. 31; Rom. xiv. 8; 1 Cor. v. 5; 2 Tim. iv. 11; 1 Pet. iv. 5.

οὐδὲν, ἀφ' οὗτος ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνό-
any, forgiveness of sins to receive through the name
 ματος αὐτοῦ ταῦτα τὸν πιστευόντα εἰς αὐτόν.
of him every one the believing into him.

¶ Εἰς λαλῶντος τοῦ Πέτρου τα ῥήματα ταῦτα,
While speaking the Peter the words these,
 ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς
As the spirit the holy on all these
 ἀκούοντας τὸν λόγον. ¶ Καὶ ἐξέστησαν οἱ ἐκ
hearing the word. And were astonished those of

περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ,
circumcised believers many as came with the Peter,
 ὅτι καὶ ἐπὶ τα ἔθνη ἡ δαρεὰ τοῦ ἁγίου πνεύματος
became also on the gentiles the gift of the holy spirit
 τοῖς ἐκκεχυται. ¶ ἤκουον γὰρ αὐτῶν λαλῶντων

γλῶσσας, καὶ μεγαλυνόντων τὸν θεόν. Τότε
with tongues, and magnifying the God. Then
 ἀπερίφη ὁ Πέτρος. ¶ μὴτι τὸ ὕδωρ καλύσαι
answered the Peter, not the water to forbid

δύναται τοῦ, τοῦ μὴ βαπτισθῆναι τούτους,
is able any, that not to be dipped these,
 οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ
who the spirit the holy received as even
 ἡμεῖς. ¶ Προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν

τῷ ὀνόματι τοῦ κυρίου. Τότε πρῶτησαν αὐτοὺς
in the name of the Lord. Then they asked him
 σήμερον ἡμέρας τίνες.
to-morrow days some.

ΚΕΦ. 11. 11.

¶ Ἦκουσαν δὲ οἱ ἀποστόλοι καὶ οἱ ἀδελφοὶ οἱ
heard and the apostles and the brethren these
 ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τα ἔθνη ἐδέ-
living in the Judea, that also the gentiles re-
 χοντο τὸν λόγον τοῦ θεοῦ. ¶ Καὶ ὅτε ἀνέβη
ceived the word of the God. And when went up

Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς αὐτόν
Peter into Jerusalem, disputed with him
 οἱ ἐκ περιτομῆς, λέγοντες. Ὅτι πρὸς ἄνδρας

ἀεραβυσσίων ἐχούτας εἰσηλθες, καὶ συνεφαγῆς
underminations having thou wentest in, and thou didst eat
 αὐτοὺς. ¶ Ἀρχαίγος δὲ ὁ Πέτρος ἐξέτιθετο

αὐτοῖς καθέξῃς, λέγων. Ἐγὼ ἤμην ἐν πόλει
to them in order, saying, I was in city
 Ἰοππῇ προσευχόμενος· καὶ εἶδον ἐν ἑκστάσει

ὄραμα, καταβαίνον σκευὸς τι ὡς ὀθονὴν μεγά-
a man, coming down a vessel certain like a sheet great,
 λην, τεσσαρσὶν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρα-
four ends being lowered out of the hea-

PHETS bear testimony; and EVERY ONE BELIEVING in-
 to him shall receive Ier-
 giveness of Sins, through
 his NAME.

¶ 44 While PETER was yet
 speaking these words,
 the HOLY SPIRIT fell on
 all THOSE HAVING HEARD
 the word.

¶ 45 And THOSE BELIEV-
 ERS of the Circumcision,
 who came with Peter,
 were astonished, because
 the GIFT of the HOLY
 Spirit was even poured out
 upon the GENTILES;

¶ 46 for they heard them
 speaking with Tongues,
 and magnifying God.
 Then answered PETER,

¶ 47 "Can any one forbid
 WATER, that these should
 not be IMMERSED, who re-
 ceived the HOLY SPIRIT,
 as we did?"

¶ 48 And he ordered
 them to be immersed in
 the name of the LORD.
 Then they desired him to
 remain some Days.

CHAPTER XI.

¶ 1 And the APOSTLES
 and THOSE BRETHREN
 who WERE in JUDEA heard
 That the Gentiles also had
 received the word of GOD.

¶ 2 And when Peter went
 up to Jerusalem, THOSE of
 the Circumcision contended
 with him,

¶ 3 saying, That he
 went in to Men uncircum-
 cised, and did eat with
 them.

¶ 4 But Peter, having
 begun, set it forth in order
 to them, saying,

¶ 5 "I was in the City of
 Joppa praying, and in a
 Trance I saw a Vision, a
 certain Vessel like a great
 Sheet descending, being
 let down by the Four Ends
 out of HEAVEN, and it came
 to me.

* VATICAN MANUSCRIPT.—45. who came with.
 went in to Men uncircumcised, and did eat with them.

48. Jesus Christ.
 & Peter.

2. That he

† 44. Acts II. 2. xl. 15.

† 45. Acts xl. 15; Gal. III. 14.

† 46. Acts II. 33; VIII. 13.

† 2. Acts x. 23.

† & Acts x. 9, &c.

του θεου. ³⁴ Ἀνοίξας δὲ
the God. Having opened
Ἐκ' ἀληθείας καταλά-
In truth I
προσωπολήπτης δὲ Θεός
a respecter of persons the God,
ὁ φοβούμενος αὐτὸν, καὶ
he fearing him, and
συνὴν, δεκτός αὐτῷ ἐ-
ness, acceptable to him
ἀπέστειλε τοῖς υἱὸς Ἰσρ-
he sent to the sons of
εἰρήνην διὰ Ἰησοῦ Χριστοῦ.
peace through Jesus Anointed.
κύριος. ³⁵ Ὑμεῖς οἰδате τὸ
a word. You know that
καθ' ὅλης τῆς Ἰουδαίας ἀρξ-
in whole of the Judea be-
λίας, μετὰ τὸ βαπτισμὰ ὁ
ce, after the dipping which
³⁶ Ἰησοῦν τὸν ἀπὸ Ναζαρετ,
Jesus that from Nazareth, ὁ
θεὸς πνευματικῶς ἁγίου καὶ δυνά-
God with spirit holy and power
μεγέθους καὶ ἰωμένους πάντας το-
gods and curing all the
σμενοὺς ὑπὸ τοῦ διαβολοῦ, ὁ-
by the accuser, being
αὐτοῦ. ³⁷ καὶ ἡμεῖς μαρτυροῦ-
him, and we witness
μεν ἐν τῇ χώρᾳ τῶν Ἰουδα-
in both the country of the Jews
σαλῆμ· ὃν καὶ ἀνείλον κρέμα-
lent; whom also they killed having
⁴⁰ Τοῦτον ὁ θεὸς ἤγειρε τῇ γ-
Thus the God raised up the
ἐδωκεν αὐτὸν ἐμφανῆ γενέσθαι.
gave him manifest to become,
λαῶ, ἀλλὰ μαρτυρεῖ τοῖς προκ-
people, but to witnesses to those having
ὑπο τοῦ θεοῦ, ἡμῖν, οἵτινες ο-
by the God, to us, who
συνέπιον αὐτῷ μετὰ τὸ ἀναστ-
drank with him after that to be
νεκρῶν. ⁴² Καὶ παρηγγείλεν ἡ-
dead ones. And he commanded
λαὸν καὶ διαμαρτυρασθαι, ὅτι
people and to fully testify, that
ὥρισμένος ὑπὸ τοῦ θεοῦ κ-
having been appointed by the God a
νεκρῶν. ⁴³ Τοῦτο πάντες οἱ
dead ones. To him all the

* VATICAN MANUSCRIPT.—36. He
know.

42. That this is xx.

† 34. Deut. x. 17; 2 Chron. xix. 7; 1
Pet. i. 17.

35: Rev. xvii. 14; xix. 16. † 37.

27; Heb. i. 9. † 38. John iii. 8.

xviii. 19, 20; Acts i. 8. † 42.

2 Tim. iv. 11; 1 Pet. iv. 8.

δύνατος κωλύσαι τὸν θεόν;
 being power to restrain the God?
 οὐτά, ἠπύχασαν, καὶ εὐδο-
 uas, they were silent, and glori-
 τες. Ἀραγε καὶ τοῖς ἐθνέσιν
 tes, I mean also to the gentiles
 οὐκ ἔδωκεν εἰς ζωὴν. Ἐοὶ
 uas gave into life. Those
 οὐκ ἀπὸ τῆς θλίψεως τῆς
 uas not from the affliction that
 οὐκ, διηλθόντες εἰς Φοινίκης
 uas, went through to Phenicia
 εἰς, μὴδεν λαλοῦντες
 uas, not speaking
 εἰς Ἰουδαίους. 20 Ἦσαν δὲ
 uas, to Jews. Were and
 Κυπριοὶ καὶ Κυρηναῖοι,
 Cyprians and Cyprians,
 εἰς Ἀντιόχειαν ἐλάλουν πρὸς
 uas, to Antioch spoke to
 ἀγαλλόμενοι τὸν κύριον
 uas, the glad tidings of the Lord
 εἰς κυρίου μετ' αὐτῶν,
 uas, of Lord with them,
 οὐκ ἐπιστρέψαντες εἰς
 uas, returned turned to
 εἰς ὁ λόγος εἰς τὰ ὦτα
 uas, of the word into the ears
 οὐκ ἀκούουσιν περὶ αὐτῶν
 uas, concerning them;
 εἰς Ἰερουσαλὴμ εἰς Ἀντι-
 uas, to go through to Anti-
 οχίαν καὶ ἰδὼν τὴν
 uas, and having seen the
 οὐκ παρεκαλεῖ πάντας,
 uas, called on all,
 εἰς προσμένειν τῷ κυρίῳ
 uas, to adhere to the Lord,
 καὶ πλῆρης πνεύματος
 uas, and full of spirit
 προσετέθη ὄχλος ἰκα-
 uas, was added a crowd great
 εἰς εἰς Τάρσον * [ὁ
 uas, and into Tarsus (the
 οὐκ Σαῦλον καὶ εὗρον
 uas, Saul, and having found
 εἰς Ἀντιόχειαν.
 uas, to Antioch.
 οὐκ ὅλον συναχθῆναι
 uas, whole to assemble
 εἰς ὄχλον ἰκανόν,
 uas, a crowd great,

even to us, who was I, that
 I should be able to restrain
 God?"

18 And having heard
 these things, they were
 silent, and glorified God,
 saying, † "Then to the
 GENTILES also has God
 given REFORMATION to
 Life."

19 † Then THOSE indeed
 HAVING BEEN DISTRESSED
 on account of THAT AT-
 FLICTION which AROSE
 about Stephen, traveled to
 Phenicia, and Cyprus, and
 Antioch, speaking the word
 to no one, except to Jews
 only.

20 But some of them
 were Cyprians and Cyre-
 nians, who, having come
 to Antioch, spoke * also to
 the GREEKS, announcing
 the glad tidings of the
 Lord Jesus.

21 † And the HAND of
 the LORD was with them,
 * and a Great Number hav-
 ing believed, turned to the
 LORD.

22 And the REPORT con-
 cerning them came to the
 EARS of * THAT CONGREG-
 ATION which was in
 Jerusalem; and they sent
 forth Barnabas to Anti-
 och;

23 who having come
 and seen * THAT FAVOR of
 God, rejoiced, and called
 on all to * continue in the
 LORD with PURPOSE of
 HEART;

24 for he was a good
 Man, and full of holy Spirit
 and Faith. And a consider-
 able Number were added
 to the LORD.

25 And * he went to
 † Tarsus to seek Saul; and
 having found him he
 brought him to Antioch.

26 And it occurred that
 during a whole Year they
 associated with the CON-
 GREGATION, and taught a

uas, to the.

23. THAT FAVOR.

23. lum—omit.

† 23. Acts viii. 1.

21. and THAT Great Number.

23. continue in the LORD.

† 21. Acts ix. 35.

† 26.

σου, και ηλθεν αρχις εμου⁶ εις ην απεντισας
 you, and came before me; into which having looked
 παραουσα και ειδον τα τετραποδα της γης και
 I observed and saw the four-footed beasts of the earth and
 τα θηρια και τα ερπετα και τα πετεινα του ου-
 the wild beasts and the reptiles and the birds of the hea-
 ρανου. ⁷ Ηκουσα δε φωνης λεγουσης μοι:
 ven. I heard and a voice saying to me:
 Αναστας, Πέτρε, ουσού και φαγε. ⁸ Είπον δε
 Having arisen, O Peter, sacrifice and eat. I said but,
 Μη γαρ, κυριε· ότι κοινον η ακαθαρτον ουδε-
 By no means, Lord; because common or unclean never
 ποτε εισηλθεν εις το στωμα μου. ⁹ Απεκρίθη
 entered into the mouth of me. Answered
 δε μοι φωνη εκ δευτερου εκ του ουρανου· Ἄ δ
 bottom me a voice a second time out of the heaven; What the
 θεος ακαθαρσις, συ μη κοινου. ¹⁰ Τούτα δε
 God cleansed, thou not pollute. This and
 εγενετο επι τρις· και παλιν ανεσπασθη ἀνω-
 was done forthtimes; and again was drawn up into hea-
 τα εις τον ουρανου. ¹¹ Και ιδου, εξαυτης τρεις
 into the heaven. And lo, immediately three
 ανδρες ανεστησαν επι την οικίαν εν ᾗ ημην,
 men stood at the house in which I was,
 απεσταλμενοι απο Καισαρειας προς με. ¹² Είπε
 having been sent from Caesarea to me. Said
 δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-
 And to me the spirit, to go with them, nothing doub-
 κρινομενον· ηλθον δε συν εμοι και οι εφ' αδελ-
 ing: went and with me also the six broth-
 φοι ούτοι, και εισηλθομεν εις τον οικον του
 rea these, and we entered into the house of the
 ανδρος. ¹³ Απηγγειλε τε ἡμιν, πως ειδε τον
 man. He related and to us, how he saw the
 αγγελον εν τῷ οίκῳ αὐτου σταθοντα και ειπον-
 messenger in the house of himself standing and saying
 τα· [αὐτῷ·] Αποστείλον εις Ιοκην, και μετα-
 [to him:] Send into Joppa, and send
 πεμφαι Σίμωνα τον επικαλουμενον Πέτρον·
 after Simon that having been surnamed Peter;
¹⁴ ὅς λαλῆσαι ῥήματα προς σε, ἐν οἷς σωθήσῃ
 who will speak words to thee, by which thou shalt be saved
 συ και πας οἰκος σου. ¹⁵ Ἐν δε τῷ ἀρξασθαι
 thou and all the house of thee. In and the to have begun
 με λαλεῖν, ἐπέπεσε το πνευμα το ἅγιον ἐν
 me to speak, fell the spirit the holy on
 αυτοὺς, ὥσπερ και ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁶ Ἐμ-
 them, as also on us in beginning. I
 νησθηδὲν δε του ῥηματος του κυρίου, ὡς ελεγει,
 remembered and the words of the Lord, how he said,
 Ἰωάννης μὲν ἐβαπτισεν ὕδατι, ὑμεῖς δὲ βαπτισ-
 John indeed dipped in water, you but shall be
 θησεσθε ἐν πνεύματι ἁγίῳ. ¹⁷ Εἰ οὖν την
 dipped in spirit holy. If then the
 ἰσὴν δωρεάν ἔδωκεν αυτοῖς ὁ θεὸς ὡς και ἡμῖν,
 like gift gave to them the God as even to us,
 πιστεύσαντι ἐπὶ τον κύριον Ἰησοῦν Χριστόν,
 having believed on the Lord Jesus Christ, as

6 And looking suc-
 tively into it, I observed
 and saw quadrupeds of
 the earth and wild
 beasts, and reptiles,
 and birds of heaven.
 7 And I also heard a
 Voice saying to me, 'Arise,
 kill and eat.'

8 But I said, 'By no
 means, Lord; For a com-
 mon or impure thing never
 entered into my mouth.'

9 And a Voice answered
 me a second time from
 heaven, 'What God has
 cleansed, do not thou re-
 gard as common.'

10 And this was done
 three times; and again all
 were drawn up into hea-
 ven.

11 And behold, imme-
 diately Three Men stood at
 the house in which I was,
 having been sent to me
 from Caesarea.

12 And I the spirit
 commanded me to go with
 them, without any hesita-
 tion. And I these six
 Brethren also went with
 me, and we entered the
 MAN'S HOUSE.

13 And he told us how
 he saw the ANGEL in his
 house, standing and say-
 ing, 'Send into Joppa, and
 invite that Simon, surnamed
 Peter;

14 who will speak Words
 to thee, by which thou
 mayest be saved, and all
 thy HOUSE.

15 And as I began to
 speak, the HOLY SPIRIT
 fell on them, even as on
 us in the Beginning.

16 And I remembered
 the word of the Lord,
 how he said, 'John in-
 deed immersed in Water;
 but you shall be immersed
 in holy Spirit.'

17 Since, then, God im-
 parted the SAME Gift to
 them, who believed on the
 LORD Jesus Christ, as

* VATICAN MANUSCRIPT.—7. I also heard.

13. to him—said.

† 12. J. 1: 33; Acts x. 15; 27. 23.

† 12. Acts x. 22.

† 12. Acts x. 38.

† 13. Matt. III. 11; John I. 33, 33; Acts I. 5; xix. 4.

ἐγὼ δὲ τις ἤμην, δυνατός καλῶσαι τὸν θεόν;
 I and who was, having power to restrain the God?
 18 Ἀκούσαντες δὲ ταῦτα, ἡσυχάσαν, καὶ ἐδοξά-
 Having heard and these, they were silent, and glori-
 ζοῦν τὸν θεόν, λέγοντες· Ἀραγε καὶ τοῖς ἐθνέσιν
 And the God, saying: Then also to the gentiles
 ὁ θεὸς μετανοίαν ἔδωκεν εἰς ζωὴν. 19 Οἱ
 the God reformation gave into life. Those
 μὲν οὖν διασπαρτῆτες ἀπὸ τῆς θλίψεως τῆς
 indeed therefore having been scattered from the affliction that
 γέγονε ἐπὶ Στεφάνῳ, διήλθον ἰσὺς Φοινίκης
 having happened about Stephen, went through to Phenicia
 καὶ Κυπρου καὶ Ἀντιοχείας, μὴδὲν λαλοῦντες
 and Cyprus and Antioch, not speaking
 τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 Ἦσαν δὲ
 the word if not alone to Jews. Were and
 τινες ἐξ αὐτῶν ἄνδρες Κυπριοὶ καὶ Κυρηναῖοι,
 some of them men Cyprians and Cyprianians,
 οἵτινες, ἐλθόντες εἰς Ἀντιοχείαν ἐλάλουν πρὸς
 who, having come into Antioch spoke to
 τοὺς Ἕλληνας, εὐαγγελιζόμενοι τὸν κύριον
 the Greeks, announcing glad tidings of the Lord
 Ἰησοῦ. 21 Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν,
 Jesus. And was hand of Lord with them,
 πολλοὶ τε ἀριθμὸς πιστευσάσας ἐπιστρέψαν ἐπὶ
 great and number having believed turned to
 τὸν κύριον. 22 Ἦκουσθῇ δὲ ὁ λόγος εἰς τὰ ὦτα
 the Lord. Was reported and the word into the ears
 τῆς ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ περὶ αὐτῶν
 of the congregation that in Jerusalem concerning them;
 καὶ ἐξαπέστειλαν Βαρναβάν διελθεῖν ἰσὺς Ἀντι-
 and they sent out Barnabas to go through to Anti-
 χίας. 23 Οἱ παραγενομένοι καὶ ἰδὼν τὴν
 who having come and having seen the
 χάριν τοῦ θεοῦ, ἐχαρή, καὶ παρεκάλει πάντας,
 favor of the God, rejoiced, and called on all,
 τῇ προθέσει τῆς καρδίας προσμενεῖν τῷ κυρίῳ·
 with the purpose of the heart to adhere to the Lord;
 24 ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης πνεύματος
 for he was a man good, and full of spirit
 ἁγίου καὶ πίστεως. Καὶ προσέτεθῃ ὄχλος ἰκα-
 holy and faith. And was added a crowd great
 νος τῷ κυρίῳ. 25 Ἐξῆλθε δὲ εἰς Τάρσον * [ὁ
 to the Lord. Went out and into Tarsus (the
 Βαρναβᾶς,) ἀναζητῶν Σαῦλον· καὶ εὗρον
 Barnabas,) to seek Saul; and having found
 * [αὐτόν,] ἤγαγεν * [αὐτόν] εἰς Ἀντιοχείαν.
 (him,) he brought (him) to Antioch.
 26 Ἐγένετο δὲ αὐτοῖς ἐνιαυτὸν ὅλον συναχθῆναι
 It happened and them a year whole to assemble
 ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἰκανόν,
 in the congregation, and to teach a crowd great,

even to us, who was I, that I should be able to restrain God?"

18 And having heard these things, they were silent, and glorified God, saying, "Then to the GENTILES also has God given REFORMATION to Life."

19 † Then THOSE indeed HAVING BEEN DISPERSED ON account of THAT AFFLICTION which AROSE about Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the word to no one, except to Jews only.

20 But some of them were Cyprians and Cyrenians, who, having come to Antioch, spoke * also to the GREEKS, announcing the glad tidings of the LORD Jesus.

21 † And the HAND of the LORD was with them, * and a Great Number having believed, turned to the LORD.

22 And the REPORT concerning them came to the EARS of * THAT CONGREGATION which was in Jerusalem; and they sent forth Barnabas to Antioch;

23 who having come and seen * THAT FAVOR of God, rejoiced, and called on all to * continue in the LORD with PURPOSE of HEART;

24 for he was a good Man, and full of holy Spirit and Faith. And a considerable Number were added to the LORD.

25 And * he went to † TARSUS to seek Saul; and having found him he brought him to Antioch.

26 And it occurred that during a whole Year they associated with the CONGREGATION, and taught a

* VATICAN MANUSCRIPT.—20. also to the.

22. THAT CONGREGATION which was.

23. Barnabas—omit. 23. him—omit.

† 18. Rom. x. 12; Ev. 9, 10. Acts ix. 29.

† 13. Acts viii. 1.

21. and THAT Great Number.

23. continues in the LORD.

23. him—omit.

† 21. Acts ix. 29.

† 26.

χρηματισαι τε πρωτον εν Αντιοχείᾳ τοὺς μαθη-
to have been styled and first in Antioch the disci-
πles Christians.
τας Χριστιανους.

¶ Εν ταῖς ταῖς ἡμέραις κατήλθεν ἀπο-
in these and the days came down from
Ιερουσολυμῶν προφῆται εἰς Αντιοχείαν. ¶ Ἀνα-
Jerusalem prophets into Antioch. Having
τας δε εἰς ἐξ αὐτῶν, ὀνοματι Ἀγαθος, εσημανε
arisen and one of them, by name Agabus, signified
δια του πνευματος, λιμον μεγαν μελλειν εσεσ-
through the spirit, a famine great about to come
θαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγενετο
to be over whole the habitable which also occurred
ἐπὶ Κλαυδίου. ¶ Τῶν δε μαθητῶν καθὼς ἦτο-
under Claudius. The and disciples as was
ρειτο τις, ὁρίσαν ἕκαστος αὐτῶν εἰς διακονίαν
each, determined each one of them for a relief
πενψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·
to come to the dwelling in the Judea brethren;
¶ ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς
which also they did, sending to the
πρεσβυτέρους δια χειρὸς Βαρναβᾶ καὶ Σαύλου.
elders through hand of Barnabas and Saul.

ΚΕΦ. ΙΒ'. 12.

1 Καὶ ἐκείνῳ δε τον καιρον ἐπεβαλεν Ἡρώδης
in that and the season put forth Herod
ὁ βασιλεὺς τὰς χεῖρας, κακῶσαι τινὰς τῶν ἀπο-
the king the hands, to afflict some of the from
τῆς ἐκκλησίας, 2 ἀνείλε δε Ἰακῶβον, τὸν ἀδελ-
of the congregation, he killed and James, the bro-
φον Ἰωάννου, μαχαίρᾳ. 3 Καὶ ἰδὼν, ὅτι ἀρεστον
ther of John, with a sword. And having seen, that pleasing
ἐστὶ τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ
it is to the Jews, he proceeded to take also
Πέτρον· (ἦσαν δε αἱ ἡμέραι τῶν ἀψυμῶν) 4 ὅν
Peter; (they were and the days of the unleavened cakes) whom
καὶ πιασας ἐθετο εἰς φυλακὴν, παραδούς τεσ-
also having seized he placed into a prison, having delivered to
σσαρι τετραβίοις στρατιωτῶν φυλάσσειν αὐτόν,
four sets of four soldiers to watch him,
βουλομένους μετὰ το πάσχα ἀναγαγεῖν αὐτόν
intending after the passover to lead out him
τῷ λαῷ. 5 Ὁ μὲν οὖν Πέτρος ἐπῆρειτο ἐν τῇ
to the people. The indeed therefore Peter was watched by the
φυλακῇ· προσευχὴ δε ἦν ἐκτενὴς γινόμενη ὑπὸ
guard; prayer but was earnest was made by
τῆς ἐκκλησίας * [πρὸς τὸν θεόν] ὅπερ αὐτοῦ.
the congregation (to the God) in behalf of him.
6 Ὅτε δε ἐμελλέν αὐτόν προαγεῖν ὁ Ἡρώδης,
When but was about him to bring before the Herod,

great Crowd. And the DIS-
CIPLES were styled † Chris-
tians first in Antioch.

27 And in Those days
† Prophets came down
from Jerusalem to Anti-
och;

28 And one of them,
named † Agabus, standing
up signified by the spirit
that a great Famine was
about to come on the
Whole HABITABLE; which
also happened under Clau-
dius.

29 And the DISCIPLES,
according to the ability of
each, determined to send
† Relief to the BROTHERS
DWELLING IN JUDEA;

30 † which also they did,
sending to the ELDERES by
the hand of Barnabas and
Saul.

CHAPTER XII

1 Now at That time
Herod the king put forth
his hands to injure some
of the CHURCH.

2 And he killed † James
the BROTHER of John with
the sword.

3 And seeing that it
pleased the Jews, he pro-
ceeded to arrest Peter also;
(and it was during the
DAYS of UNLEAVENED
BREAD;)

4 and having seized he
put him in Prison, deliver-
ing him to Four Quarter-
nions of Soldiers to guard
him, intending after the
PASSOVER to lead him out
to the PEOPLE.

5 Therefore, indeed, PE-
TER was watched by the
GUARD; † but earnest
Prayer was made * in his
behalf by the CHURCH.

6 But when HEROD was
about to bring him forward,

* VATICAN MANUSCRIPT.—6. to God—omit.

5. concerning him.

+ 26. This name is only found in two other places in the New Testament, viz. Acts xiv. 23, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and to translate it; some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach.

† 1. Herod Agrippa, grand-
son of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11.
‡ 28. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 29. Acts xii. 23.
xx. 23; ‡ 30. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

‡ 23. Acts xii. 23.
‡ 2. Matt. iv. 21.

τῇ νυκτὶ ἐκεῖνῃ ἣν ὁ Πέτρος κοιμώμενος μεταξὺ
 in the night that was the Peter sleeping between
 δύο στρατιωτῶν, δεδεμένος αλυσεσὶ δυοῖ,
 two soldiers, having been bound with chains two,
 φυλάκες τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλα-
 guards and before the door watching the prison.
 κην. ἼΚαι ἰδού, ἀγγέλος κυρίου ἐφῆσθη, καὶ
 And lo, a messenger of Lord stood by, and
 φῶς ἐλαμψεν ἐν τῇ οἰκηματί· πατάξας δὲ τὴν
 light shone in the building; having struck and the
 πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτόν, λέγων·
 side of the Peter, aroused him, saying,
 Ἀνάστα ἐν ταχεί. Καὶ ἐξεπέσον αὐτοῦ αἱ αλ-
 Arise in haste. And fell off of him the chains
 σεις ἐκ τῶν χειρῶν. Ἔειπε τε ὁ ἀγγέλος πρὸς
 from the hands. Said and the messenger to
 αὐτόν· Περιβῆσαι, καὶ ὑποδήσαι τὰ σανδάλια
 him, Gird thyself, and bind under the sandals
 σου. Ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ·
 of thee. He did and so, And he says to him,
 Περιβαλὼν τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι.
 Throwing around the mantle of thee, and follow me.
 Ἐκείνῃ ἡμέρᾳ ἐξελθὼν ἠκολούθει * [αὐτῷ]· καὶ οὐκ ᾔδει,
 And having gone out he followed [him:] and not knew,
 ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου,
 that real it is that being done through the messenger,
 εἵκοι δὲ ὄραμα βλέπειν. 10 Διελθόντες δὲ
 thought but a vision to see. Passing through and
 πρῶτην φυλάκην καὶ δευτέραν, ᾗθον ἐπὶ τὴν
 first guard and second, they came to the
 πύλιν τὴν σιδηρὰν τὴν φέρουσαν εἰς τὴν πόλιν,
 gate the iron that leading into the city,
 ἣν αὐτομάτῃ ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες
 which self-moved opened to them; and having gone out
 προῆλθον ὁδοῦ μιᾶς, καὶ εὐθὺς ἀεστῇ ὁ
 went forward street one, and immediately stood the
 ἀγγέλος ἀπ' αὐτοῦ. 11 Καὶ ὁ Πέτρος γινόμενος
 messenger from him. And the Peter having come
 ἐν ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθῶς, ὅτι ἐλάττω
 in to himself, said, Now I know really, that sent forth
 τέλει κύριος τὸν ἀγγέλον αὐτοῦ, καὶ ἐξείλατο
 Lord the messenger of himself, and delivered
 με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς προσ-
 me out of hand of Herod, and all the expect-
 ὁπίαν τοῦ λαοῦ τῶν Ἰουδαίων. 12 Συνιδὼν τε
 of the people of the Jews. Considering and
 ᾗθον ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάν-
 he came to the house of Mary the mother of John,
 νου, τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκα-
 that being surnamed Mark, where were many
 ντε συναθροισμένοι καὶ προσευχόμενοι. 13 Κρυ-
 assembled and were praying. Having
 σάπτος οὖν αὐτοῦ τὴν θύραν τοῦ πυλῶνα, προσ-
 having and him the door of the gateway, came

on that night PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the door were watching the PRISON.

7 And behold, † an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And the CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not THAT WHAT WAS DONE by the ANGEL was real, but thought † he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, † which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, † That the Lord sent his ANGEL and † delivered me from the Hand of Herod, and ALL the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, † he came to the HOUSE of Mary, the MOTHER of † JOHN, surnamed MARK; where many were assembled, and were pray-
 ing.

13 And as he was knock-
 ing at the DOOR of the

* VATICAN MANUSCRIPT.—0. him—omit.

† 1. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

† 7. Acts v. 17. † 8. Acts x. 17; xi. 5. † 10. Acts xvi. 25. † 11. Psa. cxlii. 7; Dan. iii. 24; vi. 22; Heb. i. 14. † 11. Job v. 19; Psa. cxlii. 14, 10; xxxiv. 23. † 12. Acts iv. 23. † 12. Acts xv. 27.

ἤλθε παιδίσκη ὑπακούσαι, ὀνοματί 'Ρόδη· ¹⁴ καὶ
a female servant to listen, by name Rhoda,
ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς
knowing the voice of the Peter, from the
χαρὰς οὐκ ἠνοιξε τὸν πυλῶνα· εἰσδραμοῦσα δὲ
joy not she opened the gate, having run in and
ἀπηγγεῖλεν, ἔσταναι τὸν Πέτρον πρὸ τοῦ πυλῶ-
told, to have stood the Peter before the gate.
νος. ¹⁵ Οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίυρ. Ἡ δὲ
The but to her said; Thou art mad. She but
δυσχυρίζετο οὕτως εἶπεν. ¹⁶ Οἱ δὲ εἶλεγον· Ὁ
confidently affirmed thus to be. They and said; The
ἀγγελὸς αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπέμεινε
messenger of him it is. The but Peter continued
κρονοῖ· ἀνοιγάντες δὲ εἶδον αὐτόν, καὶ ἐξέστη-
knocking, having opened and they saw him, and were amazed.
σαν. ¹⁷ Κατασείσας δὲ αὐτοῖς τὴν χεῖρ σιγῆν,
Having waved but to them the hand to be silent,
διηγήσατο αὐτοῖς, πῶς ὁ κύριος αὐτὸν ἐξηγάγεν
he related to them, how the Lord him led
ἐκ τῆς φυλακῆς. Εἶπε δὲ· Ἀπαγγεῖλατε Ἰάκω-
out of the prison. Said and; Report you to James
βφ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν
and to the brethren these things. And going out
ἐπορεύθη εἰς ἕτερον τόπον.
he went into another place.
¹⁸ Γενομένης δὲ ἡμέρας, ἦν ταραχὸς οὐκ ὀλί-
Having become and day, was stir not small
γος ἐν τοῖς στρατιώταις, τί ἀρὰ ὁ Πέτρος ἐγε-
among the soldiers, what then the Peter was
νότο. ¹⁹ Ἡρώδης δὲ ἐκζητήσας αὐτόν, καὶ μὴ
become. Herod and having sought him, and not
εὕρων, ἀνακρίνας τοὺς φυλάκας, ἐκέλευσεν
having found, having examined the guards, commanded
ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς
to be led off; and going down from the Judea into
τὴν Καισαρείαν διέτριβεν. ²⁰ Ἦν δὲ θυμωμάχων
the Caesarea he remained. He was and being engaged
Τυριοῖς καὶ Σιδωνιοῖς· ὁμοθυμαδὸν δὲ παρήσαν
with Tyrians and Sidonians; with one mind but was present
πρὸς αὐτόν, καὶ πεισαντες Βλαστον, τὸν ἐπὶ
with him, and having persuaded Blastus, that over
τοῦ κοιτῆρος τοῦ βασιλέως, πρὸντο εἰρήνην·
the bed-chamber of the king, desired peace;
διὰ τὸ τρεφεσθαι αὐτὸν τὴν χώραν ἀπὸ τῆς
because that to be nourished of them the country from of the
Βασιλικῆς. ²¹ Τακτὴ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυ-
king. On and day the Herod having
σαμένος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπιτοῦ
put on apparel royal, and having sat down on the
βήματος, ἐδημηγόρει πρὸς αὐτούς. ²² Ὁ δὲ
throne, made a speech to them. The but

GATE, a female servant named Rhoda, came to listen.

14 And having recognised PETER's voice, she opened not the GATE from JOY, but running in, told them that Peter was standing at the GATE.

15 And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

16 But PETER continued knocking; and having opened they saw him, and were astonished.

17 And waving his hand for them to be silent, he related to them how the LORD conducted him out of the PRISON. And he said, "Tell these things to James and to the BROTHERS." And going out, he went into Another Place.

18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDAEA to CAESAREA, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING's CHAMBER, they desired Peace; because [their COUNTRY was NOURISHED from that of the KING's].

21 And on † an appointed Day, Herod, having put on his royal Robes, and sitting upon the THRONE, made an oration to them.

* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Caesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7. 3.

· 22. Acts xix. 30; xix. 33; xxi. 28.

1 22. 1 Kings v. 9, 11.

δημος ἐπεφώνει· Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου.
people shouted; Of aged a voice, and not of a man.
 22 Παράχρημα δὲ ἐπάταξεν αὐτὸν ἀγγέλος
immediately and struck him a messenger
 κυρίου, καθὼς ὅν οὐκ εἰδὼκε δόξαν τῷ θεῷ· καὶ
of Lord, because not he gave glory to the God; and
 γενομένοις σκωληκοβρωτός, ἐξεψύξεν. 23 Ὁ δὲ
having eaten of worms, he breathed out. The and
 λόγος τοῦ θεοῦ ἤξανε καὶ ἐπληθύνετο. 24 Βαρ-
word of the God grew and was multiplied. Bar-
 ναβας δὲ καὶ Σαῦλος ἐπέστρεψαν ἐξ Ἱερουσα-
nabab and and Saul returned from Jerusa-
 λημ, πληρώσαντες τὴν διακονίαν, συμπαραλα-
lem, having fulfilled the service, having brought
 βόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.
along also John that having been surnamed Mark.

ΚΕΦ. ιγ'. 18.

1 Ἦσαν δὲ * [τινές] ἐν Ἀντιοχείᾳ κατὰ τὴν
Were and [some] in Antioch in the
 οὐσαν ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, δ,
being congregation prophet and teachers, the,
 τε Βαρναβᾶς καὶ Σίμων ὁ καλούμενος Νίγερ,
both Barnabas and Simon that being called Niger,
 καὶ Λουκίος ὁ Κυρηνεὺς, Μαννᾶν τε, Ἡρώδου
and Lucius the Cyprian, Manan also, of Herod
 τοῦ τετραρχοῦ συντροφός, καὶ Σαῦλος. 2 Λεί-
the tetrarch of Herod brother, and Saul. Barn-
 τούργουντες δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύον-
ing and of them the Lord and fasting,
 τας, εἶπε τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσαστε ^{δη}
said the spirit the holy; Separate you indeed
 μοὶ τὸν Βαρναβᾶν καὶ * [τοῦ] Σαῦλον εἰς τὸ
for me the Barnabas and [the] Saul for the
 ἔργον, ὃ προσκεκλημαι αὐτούς. 3 Τότε νηστεύ-
work, which I have called them. Then having
 σάτες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς
fasted and having prayed, and having laid the
 χεῖρας αὐτοῖς, ἀπέλυσαν. 4 Ὅσοι μὲν οὖν
hands to them, they sent forth. Those indeed then
 ἐκκεκμηθέντες ὑπο τοῦ πνεύματος τοῦ ἁγίου,
having been sent forth by the spirit the holy,
 κατήλθον εἰς τὴν Σελευκείαν, ἐκώθεν τε ἀπε-
went down into the Seleucia, thence and called
 στέλσαν εἰς τὴν Κύπρον. 5 Καὶ γενομένοις ἐν
into the Cyprus. And having arrived in
 Σαλαμῇ, κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν
Salamia, they announced the word of the God to
 ταῖς συναγωγαῖς τῶν Ἰουδαίων· οἷον δὲ καὶ
the synagogues of the Jews, they had and also
 Ἰωάννην ἀπρετιν. 6 Διελθόντες δὲ ὅλην τὴν
John apretin. Having gone through and whole the
 νῆσον ἄχρι Παφῶν, εἶρον τινα μαγὸν, ψευδο-
island to Paphos, they found a certain magician, a false
 προφήτην Ἰουδαίου, ᾧ ὄνομα Βαρισησοῦς, 7 ὃς
prophet a Jew, to whom a name Barjesus, who

22 And the people
 shouted, "It is the Voice
 of a God, and not of a
 Man."
 23 And instantly an An-
 gel of the Lord smote him,
 because he gave not Glory
 to God; and being eaten
 with worms, he expired.
 24 But the word of
 * God grew and multiplied.
 25 And Barnabas and
 Saul returned from Jerusa-
 lem, having fulfilled the
 service, taking with
 them also that John who
 was surnamed Mark.

CHAPTER XIII.

1 And there were Pro-
 phets and Teachers in the
 CONGREGATION at An-
 tioch;—BARNABAS, and
 SIMON CALLED
 NIGER, and LUCIUS, the
 CYPRIAN, and MANANEN,
 a foster-brother of Herod
 the TETRARCH, and SAUL.
 2 And while they were
 serving the Lord and
 fasting, the HOLY SPIRIT
 said, "Separate you indeed
 to me BARNABAS and SAUL
 for the work to which I called
 them."
 3 Then having fasted
 and prayed, and laid their
 hands on them, they sent
 them forth.
 4 They, therefore, hav-
 ing been sent out by the
 * HOLY SPIRIT, went down
 to * Seleucia; and from
 thence they sailed to * Cy-
 prius.
 5 And having arrived at
 Salamis, they announced
 the word of God in the
 SYNAGOGUES of the Jews;
 and they also had John
 for an Attendant.
 6 And having gone
 through the whole IS-
 LAND to Paphos, they
 found * a Certain Magi-
 cian, a False prophet, a
 Jew, whose Name was
 Bar-Jesus,

* Ὁ Ἰουδαῖος Μανυσησοῦς.—24. the Lord grew. 1. some—omit. 2. the—omit.
 6. omit NIGER. 4. Be JUDIA. 4. Cyprus. 6. a Certain Man, a Magian, a
 false Prophet.

2. 22. Acts xiii. 2. 13; xv. 37.

3. 3. Acts vi. 6.

3. 4. Acts vi. 1. A.

ην συν τῷ ἀνθυπατῇ Σεργίῳ Παύλῳ, ἀνδρὶ
was with the proconsul Sergius Paulus, a man
συνετῷ. Οὗτος προσκαλεσάμενος Βαρναβᾶν καὶ
intelligent. This having summoned Barnabas and
Σαῦλον, ἐπέζητησεν ἀκουσαὶ τὸν λόγον τοῦ
Saul, desired to hear the word of the

θεοῦ. ⁸ Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μαγός,
God. Stood against but them Elymas the magician,
(οὗτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,)
(thus for is translated the name of him.)

ζητῶν διαστρέφαι τὸν ἀνθυπατὸρ ἀπὸ τῆς πί-
seeking to turn away the proconsul from the faith.
στεως. ⁹ Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς

πνεύματος ἁγίου, ¹⁰ [καὶ] ἀτενίσας εἰς αὐτόν,
of spirit holy, [and] having looked earnestly on him,

εἶπεν· Ὁ πλήρης πάστος δούλου καὶ πᾶσης
said; O full of all deceit and of all

βδελουρίας, υἱὲ διαβόλου, ἐχθρὲ πᾶσης δικαιοσυ-
ready working, O son of an accuser, enemy of all righteous-

νης, οὐ παντὶ διαστρέφῃς τὰς ὁδοὺς κυρίου τὰς
ness, not wilt thou cease perverting the ways of Lord the

εὐθείας; ¹¹ Καὶ νῦν ἰδοὺ, χεὶρ κυρίου ἐπὶ σέ,
straight! And now lo, a hand of Lord on thee,

καὶ ἐσθὶ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι
and thou shalt be blind, not seeing the sun till

καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτόν
a moment. Immediately and fell on him

ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζητεῖ χειρα-
a mist and darkness; and going about he sought guiden-

γῆγους. ¹² Τότε ἰδὼν ὁ ἀνθυπατος τὸ γεγονός,
Then seeing the proconsul that having been done,

ἐπίστευσεν, ἐκκλησασσόμενος ἐπὶ τῇ διδαχῇ τοῦ
believed, being assembled at the teaching of the

κυρίου.
Lord.

¹³ Ἀναχθόντες δὲ ἀπὸ τῆς Παφου οἱ περὶ τοῦ
Having set out and from the Paphos those about the

Παύλου, ἦλθον εἰς Πέργην τῆς Παμφυλίας.
Paul, came into Perga of the Pamphylia.

Ἰωάννης δὲ, ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρε-
John but, having gone away from them, returned

ψεν εἰς Ἱερουσαλὴμ. ¹⁴ Αὐτοὶ δὲ διελθόντες
into Jerusalem. They and having passed through

ἀπὸ τῆς Περγῆς παρεγένοντο εἰς Ἀντιόχειαν
from the Perga went to Antioch

τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγω-
of the Pisidia, and having entered into the synagogue

γὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. ¹⁵ Μετὰ
in the day of the sabbaths, they sat down. After

δὲ τὴν ἀναγνώσιν τοῦ νόμου καὶ τῶν προφητῶν,
and the reading of the law and the prophets,

ἀπεστείλαν οἱ ἀρχισυναγωγοὶ πρὸς αὐτούς,
sent the synagogue-rulers to them,

λεγοντες· Ἄνδρες ἀδελφοί, εἰ ἐστὶ λόγος ἐν
saying; Men brethren, if is a word in

ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λεγέτε.
you of exhortation to the people, say you.

7 who was with the
PROCONSUL, Sergius Paulus, an intelligent Man. This man having called for Barnabas and Saul desired to hear the word of God.

8 But Elymas, the Magician, (for so his name is translated,) opposed them, seeking to turn away the PROCONSUL from the FAITH.

9 Then THAT Saul, also called Paul, being filled with holy Spirit, looking intently on him, said,

10 "O full of All Deceit, and of All Imposture! Son of an Accuser! Enemy of all Righteousness! wilt thou not cease to pervert the STRAIGHT WAYS of the Lord?"

11 And now, behold, the Hand of the Lord is upon thee; and thou shalt be blind, not seeing the sun for a Season." And immediately a Mist and darkness fell on him, and going about he sought Guides.

12 Then the PROCONSUL seeing that having BEEN DONE, believed, being astonished at the TEACHING of the LORD.

13 And sailing from PAPHOS, THOSE with * Paul came to Perga in Pamphylia; † but John having withdrawn from them, returned to Jerusalem.

14 And these, having passed through from PERGA, came to Antioch in PISIDIA, and ‡ went into the SYNAGOGUE on the DAY of the sabbath, and sat down.

15 And § after the READING of the LAW and the PROPHETS, the SYNAGOGUE-RULERS sent to them, saying, "Brethren, if * any one among you have a Word of Exhortation for the PEOPLE, speak."

* VATICAN MANUSCRIPT.—O, and—omit.
13. any one among you have a Word of.

† 13. Acts xv. 38.
27.

‡ 14. Acts xvi. 13; xvii. 2; xviii. 4.

11. on him—omit.

12. Paul.

‡ 12. Luke iv. 16.

Ἀναστὰς δὲ Παῦλος, καὶ καταθείσας τὴν χεῖρα,
 and stood up and Paul, and having waved the hand,
 λέγων· Ἀνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοί
 Men Israelites, and those fearing
 τὸν Θεόν, ἀκούσατε. 17 Ὁ Θεὸς τοῦ λαοῦ του-
 the God, hear ye. The God of the people this
 οὔ ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν
 whom the fathers of you; and the
 οὗν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγυπτῷ,
 exalted in the sojourning in land of Egypt,
 καὶ μετὰ βραχίονος ὑψήλων ἐξήγαγεν αὐτοὺς ἐξ
 with an arm lifted up he brought them out of
 Αἴγης· 18 καὶ ὅτι τεσσαράκοντα ἐτη χρόνον ἐτρο-
 Egypt, and about forty years time he
 φώρτησεν αὐτοὺς ἐν τῇ ἐρημῇ· 19 * [καὶ] καθι-
 withed them in the desert; [and] having
 σεν ὅλην γῆν ἐν τῇ Χαναάν, κατακλήρονο-
 and out all the land in land of Canaan, he distributed
 σεν αὐτοῖς τὴν γῆν αὐτῶν. 20 Καὶ μετὰ
 to them the land of them. And after
 ταῦτα ἔτι ἑτερεὶ τετρακοσίοις καὶ πενήκοντα
 these things about years four hundred and fifty
 ἔτεσιν ἐκρίτας, ἔως Σαμουὴλ τοῦ προφήτου.
 years judges, till Samuel the prophet.
 21 Ἐκκειθὲν ᾠτήσαντο βασιλεῖα, καὶ ἔδωκεν
 And then they asked for a king, and gave
 αὐτοῖς ὁ Θεὸς τὸν Σαουλ υἱὸν Κίς, ἀνδρὰ ἐκ
 to them the God the Saul son of Kish, a man of
 τῆς Βενιαμίν, ἐτὶ τεσσαράκοντα. 22 Καὶ
 of Benjamin, yet forty. And
 μεταστήσας αὐτὸν, ᾠγείρεν αὐτοῖς τὸν Δαυὶδ
 having removed him, he raised up to them the David
 ὡς βασιλεῖα, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον
 as a king, to whom also he said having testified; I found
 Δαυὶδ, τὸν τοῦ Ἰεσσαί, * [ἀνδρὰ] κατὰ τὴν
 David, that of the Jesse, [a man] according to the
 καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματα
 heart of me, who will do all the will
 μου. 23 Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ'
 This the God from the seed according to
 ἐπαγγελίαν ᾠγάγει τῇ Ἰσραὴλ σωτήρα Ἰησοῦν,
 promise brought forth to the Israel a Savior Jesus,
 ὃς προεκήρυξεν Ἰωάννου πρὸ προσώπου τῆς
 who proclaimed before of John before face of the

16 Then Paul standing up, and waving his HAND, said, "Israelites! and you who fear God, listen!

17 The God of * the PEOPLE of ISRAEL † chose our FATHERS, and elevated the PEOPLE † during their EXILE in the Land of Egypt, † and brought them out of it with an uplifted Arm.

18 And † for a period of Forty Years he nourished them in the DESERT;

19 and † having cast out seven Nations in the Land of Canaan, † he * distributed their LAND to them by Lot.

20 And after these things, † he gave Judges about † four hundred and fifty Years, † till Samuel the PROPHET.

21 † And then they asked for a King; and God gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And † having removed him, † he raised up to them David for a King; to whom also giving testimony, he said, † I have † found David, the son of Jesse, † a Man according to my HEART, who will † perform All my WILL.

23 † From This man's POSTERITY, † according to Promise, God brought forth to ISRAEL † a Savior, Je-

24 † John having previ-ously proclaimed, before his APPEARANCE, an Im-

* Vatican MANUSCRIPT.—17. the PEOPLE of ISRAEL. 18. And—omit. 19. gave
 † Judges till Samuel the Prophet. 22. a man—omit.
 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The
 text as it stands is at variance with the statement found in 1 Kings vi. 1. There have been
 several attempts to rectify this, but only one which seems entirely satisfactory, i. e., that the text
 as it stands is corrupted, by substituting the Hebrew character *dalet* A (4) for *ayin* E (5).
 This would make 400 years (instead of 450) from the ex-
 tinction of the temple, and exactly agree with Paul's chronology.
 17. Deut. vii. 6, 7. 17. Ps. cv. 23, 24; Acts vii. 17. 17. Exod. xiii. 14, 15.
 18. 1 Sam. xiv. 23, 24; Ps. xcv. 9, 10; Acts vii. 30. 18. Deut. vii. 1. 19. Josh.
 1. 1; Ps. lxxviii. 60. 19. Judges ii. 16. 19. 1 Sam. iii. 20. 19. 1 Sam. iii. 20.
 20. 1 Sam. xiv. 2; 1 K. 1. 20. 1 Sam. xv. 23, 24, 25; 2 K. 1; Hosea xiii. 11. 20. 1 Sam.
 20. 11; 1 Sam. iii. 6; v. 8. 20. Ps. lxxxi. 20. 20. 1 Sam. xiii. 14; Acts vii. 44.
 21. 1 Sam. xiv. 1; Luke i. 23, 26; Acts ii. 20; Rom. i. 8. 21. 2 Sam. vii. 12; Ps. cxxxiii.
 21. Matt. i. 21. 21. Matt. iii. 1; Luke iii. 8.

εισόδου αὐτοῦ βαπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. 25 Ὡς δὲ ἐπληροῦ ὁ Ἰωάννης τὸν δρομον, εἶπεν· Τίνα με ὑπονοεῖτε εἶναι; εἰμι ἐγώ, ἀλλ' ἰδοὺ, ἐρχεται μετ' ἐμε, οὗ ἀξιός τοις ὑποδήμασι τῶν ποδῶν λυσαί.

26 Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὅμις ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. 27 Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἀρχόντες αὐτῶν, τούτων ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σαββατον ἀναγινόμενας, κρινάσαν. 28 Καὶ μηδὲ μίαν αἰτίαν θανάτου εὑρόντες, ῥήσαντες ἰλάταιον ἀναβέβηται αὐτόν. 29 Ὡς δὲ ἐτελέσαν

πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθέλοντες ἀπὸ τῶν ξύλων, ἐθήκαν εἰς τομὴν. 30 Ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, 31 ὃς ὡφθὲν ἐπ' ἡμέρας πλείους τοῖς συναρᾶσιν αὐτοῦ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες εἰσι μαρτυροῦντες αὐτὸν πρὸς τὸν λαόν. 32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελίζομεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῶν, ἀναστήσας Ἰησοῦν. 33 Ὡς καὶ ἐν τῇ πρώτῃ ψαλμῷ γεγραμμένον· Τίος μου εἶ σύ, ἐγὼ σήμερον γεγέννηκα

reformation to all the people of Israel. 25 And as John was fulfilling his race, he said, &c.: Whom do you suppose me to be? I am not he, but behold, one comes after me, of whom not Whose feet I am unworthy to untie.

26 Brethren, sons of the Family of Abraham, and those among you who fear the Lord, & to you the word of this salvation is sent.

27 For those dwelling in Jerusalem, and their rulers, not knowing him, nor the declarations of the prophets, which are read every Sabbath, & have fulfilled them in judging him.

28 & And without having found any Cause of Death they desired him to kill him.

29 And when they had finished all things written concerning him, & having taken him down from the cross, they had him in a Tomb.

30 & But God raised him from the Dead;

31 & and he appeared for several Days to those who went up with him from Galilee to Jerusalem, who are his Witnesses to the people.

32 And we announce glad tidings to you, & the promise which was made to the fathers; because God has fulfilled this to us as their children, having raised up Jesus.

33 as it is written also in the 1st Psalm; & Thou art my Son; this day I have begotten thee.

* VATICAN MANUSCRIPT.—25. What think you that. 26. sent forth. For. 32. as children, having. 33. second Psalm.

1. 31. The two first Psalms as they stand in our editions, were anciently joined together. See Weiss's. Griesbach has followed some MSS which have first instead of second. So also Tischendorf. The common reading, however, has been adopted, which agrees with the Vat. MS.

25. Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 26, 27. 26. Matt. x. 6; Luke xiv. 47; Acts iii. 20; ver. 40. 27. Luke xiii. 34; Acts xiv. 22. 28. Matt. xiv. 21; Acts iii. 12, 14. 29. Matt. xvii. 50, &c. 30. Matt. xxviii. 6; Acts i. 9. 31. Acts i. 3; 1 Cor. xv. 8-7. 32. Matt. xii. 3; xiii. 17, Acts xvi. 6; Gal. iii. 16. 33. Ps. ii. 7; Heb. i. 5, v. 5.

34. Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν,
 because and he raised him out of dead ones,
 ἡκετι μελλόντα ὑποστρέφειν εἰς διαφθοράν,
 he more being about to return to corruption,
 ὥτως εἰρηκεν ὅτι δώσω ὑμῖν τὰ ἁγία Δαυὶδ
 thus he said, That I will give to you the holy things of David
 ὡς πῶτα. 35. Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ
 so forthwith. Therefore also in another he says, Not
 ὡσεὶς τὸν ὅσιον σου ἰδεῖν διαφθοράν.
 as will permit the holy one of thee to see corruption.
 Δαυὶδ μὲν γὰρ ἰδιῶ γενεᾷ ὑπηρετήσας τῇ
 David indeed id. own generation having served by the
 ἐν θεῷ βουλήν ἐκοιμήθη, καὶ προστεθῇ πρὸς
 the God will full asleep, and was laid with
 τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθοράν· 36. ὃν δὲ
 he fathers of himself and saw corruption; whom but
 θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. 37. Γνωσ-
 so God raised up, not saw corruption. Known
 37. οὐν ἐστὼ ὑμῖν, ἀδελφοί, ὅτι δια-
 therefore let it be to you, men brethren, that through
 ῥοῦ ὅμιν ἀφεσις ἁμαρτιῶν καταγγέλλεται·
 this to you forgiveness of sins is announced.
 καὶ ἀπο πάντων, ὃν οὐκ ἠδυνήθητε ἐν τῷ
 and from all things, which not you are able by the
 νόμῳ· Μὴ σέως δικαιοῦσθαι, ἐν τούτῳ πᾶς ὁ
 law of Moses to be justified, in him every one the
 πιστεύων δικαιούται. 38. Βλέπετε οὖν, μὴ
 believing is justified. See then, not
 πάλιν ἡ εὐ- ὑμᾶς το εἰρημέσαν ἐν τοῖς προφη-
 again the good upon you that having been spoken by the prophets,
 38. ὡστε οἱ καταφρονῆται, καὶ θαυμάσατε,
 behold you the despisers, and wonder you,
 39. ἀρῶσθε ὅτι ἔργον ὧν ἐργάζομαι ἐν
 and asperse you, because a work I
 ταῖς ἡμέραις ὑμῶν, ἔργον, ὃ οὐ μὴ πιστευ-
 in the days of you, a work, which not not you would
 ἴτε, εἰς τὴν ἐκδίγηται ὑμῖν. 40. Ἐξιόντων δὲ
 would, if one should narrate to you. Having gone out and
 αὐτῶν, παρεκάλουν εἰς τὸ μεταξὺ σαββάτων
 them they desired on the next sabbath
 λαλῆσαι αὐτοῖς τὰ ῥήματα ταῦτα. 41. Λυθεί-
 to be spoken to them the words these. Being broken
 42. δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοί
 and the synagogue, followed many
 43. Ἰουδαίων καὶ τῶν σεβόμενων προσηλυτῶν
 Jews and of the worshipping proselytes
 44. Παύλῳ καὶ τῷ Βαρναβᾷ· οἵτινες προσλα-
 Paul and the Barnabas; who speaking
 45. οὔτε αὐτοῖς, ἐπειθοῦ αὐτοὺς προσμένειν τῇ
 neither to them, persuaded them to continue in the

34 And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, † 'I will give you the SURE MERCEIS of David.'

35 Therefore also in another place he says, † 'Thou wilt not permit thy HOLY ONE to see Cor-ruption.'

36 For David, indeed, having in his Own Generation served the WILL of God, † fell asleep, and was laid with his FATHERS, and saw Corruption;

37 but he whom God raised up saw not Corruption.

38 Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;

39 † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

40 See then that WHAT is SPOKEN in † the PROPHETS may not come upon you;

41 Behold, DESPISERS, and wonder, and 'dis-appear; For † perform a Work in your DAYS, a Work which you will by no means believe, though one should declare it to you.'

42 And they having gone out, * it was thought proper that these words should be spoken to them on the NEXT Sabbath.

43 And when the SYNAGOGUE was broken up, many of the Jews and RELIGIOUS Proselytes followed PAUL and BARNA-BAS, who, speaking to them, persuaded them to

* Veteran Manuscripts.—42. it was thought proper that these words should be spoken.
 † 2a. Isa. lv. 3. † 2a. 1sa. xvi. 10; Acts ii. 21. † 3a. 1 Kings ii. 10; Acts ii.
 † 2b. Luke xiv. 47. † 2b. Rom. iii. 28; vii. 2; 1 John ii. 12. † 4a. Isa.
 ii. 10; Hab. i. 5.

χαριτι του θεου. ⁴⁴ Τῷ τε εχομένῃ σαββατῇ
 favor of the God. On the and coming sabbath,
 σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκουσαι τον
 almost all the city came together to hear the
 λογὸν του θεου. ⁴⁵ Ἰδόντες δὲ οἱ Ἰουδαῖοι τους
 word of the God. Seeing and the Jews the
 οχλούς, ἐπλησθησαν (ζηλοῦ, και ἀντελεγον
 crowds, they were filled of zeal, and spoke against
 τοῖς ὑπο του Παυλου λεγομενοις, * [ἀντιλε-
 the things by the Paul being spoken, [contra-
 γόντες και] βλασφημοῦντες. ⁴⁶ Παρήρσιασα-
 die ing and] blaspheming.
 μένοι δὲ ὁ Παυλος και ὁ Βαρναβας εἶπον·
 fully and the Paul and the Barnabas said,
 * Γιν' ἡν ἀναγκαῖον πρῶτον λαληθῆναι τον
 To you it was necessary first to be spoken the
 λογὸν του θεου· ἐπειδὴ * [δὲ] ἀπωθεῖσθε αὐτον,
 word of the God. since [but] you thrust away him,
 καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς της αἰωνίου
 and not worthy judge yourselves of the age-lasting
 ζωῆς, ἰδὼν, στρεφόμεθα εἰς τα εθνη. ⁴⁷ Οὕτω
 life, lo, we turn to the gentiles. Thus
 γὰρ ἐντεταλται ἡμῖν ὁ κυριος· Τεθεικα σε εἰς
 for has commanded us the Lord. I have set thee for
 ὅλης ἐθνῶς, τον εἶναι σε εἰς σωτηριαν ἕως ἐσχά-
 a light of nations, the to be thou for salvation to and
 του της γῆς. ⁴⁸ Ἀκούοντα δὲ τα εθνη ἔχαῖρον,
 of the earth. Having heard and the gentiles rejoiced,
 και ἐδοξάζον τον λογὸν του κυριου· και ἐπισ-
 and glorified the word of the Lord; and be-
 τευσαν ὅσοι ἦσαν τεταγμένοι εἰς (ζῶν) αἰωνιον.
 lived as many as were having been disposed for life age-lasting.
⁴⁹ Διεφερετο δὲ ὁ λογος του κυριου δι' ὅλης
 Was published and the word of the Lord through whole
 της χώρας. ⁵⁰ Οἱ δὲ Ἰουδαῖοι παρωτρυναν τας
 of the country. The but Jews stirred up the
 σεβόμενας γυναῖκας τας εὐσχημόνας, και τους
 religious women the honorable, and the
 πρῶτους της πόλεως, και ἐπηγάσαν διωγμον
 chiefs of the city, and raised a persecution
 ἐπὶ τον Παυλον και τον Βαρναβαν, και ἐξεβάλον
 against the Paul and the Barnabas, and cast out
 αὐτοὺς ἀπο των ὁρίων αὐτῶν. ⁵¹ Οἱ δὲ ἐκτινα-
 them from the borders of them. They but having
 ἰσχυμένοι τον κονιορτον των ποδῶν αὐτῶν ἐπ'
 of the dust of the feet of them against
 αὐτοὺς, ἦλθον εἰς Ἰκονιον.
 them, came into Iconium.

⁵² Οἱ δὲ μαθηταὶ ἐπληρουντο χαρὰς και πνευ-
 The and disciples were filled joy and spirit
 ματος ἁγίου. ΚΕΦ. 14. ¹ Ἐγενετο δὲ ἐν
 holy. It happened and in

Ἰκονίῳ, κατὰ το αὐτο εἰσελθεῖν αὐτοῖς εἰς την
 Iconium, at the same to enter them into the

continue in the 13: 1

⁴⁴ And on the follow-
 ing Sabbath, almost the
 whole city assembled to
 hear the word of God.

⁴⁵ And the Jews seeing
 the crowds, with envy
 spoke against the things
 which Paul was saying, blaspheming.

⁴⁶ And both Paul and
 Barnabas said, "It was
 necessary for the word of
 God to be spoken to you
 first, since you thrust it
 away from you, and judge
 yourselves unworthy of
 eternal life, when you
 turn to the Gentiles."

⁴⁷ For thus the Lord
 has commanded us: "I
 have set thee for a light
 of Nations, that thou
 shouldst bring salva-
 tion to the Extreme-
 "the earth."

⁴⁸ And the Gentiles,
 having heard this, re-
 joiced and glorified the
 word of the Lord; and as
 many as were disposed
 for eternal life, be-
 lieved.

⁴⁹ And the word of
 the Lord was multiplied
 through the whole
 country.

⁵⁰ But the Jews of
 the religious and hon-
 orable Women and the
 first men of the city
 and raised a persecution
 against Paul and Bar-
 nabas, and expelled them
 from their borders.

⁵¹ And they shook
 off the dust of their feet
 against them, and went
 into Iconium.

⁵² And the disci-
 ples were filled with
 joy and spirit.

CHAPTER XIV

¹ And it occurred
 at Iconium, that they
 together entered

* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and Barnabas said, "It was necessary for the word of God to be spoken to you first, since you thrust it away from you, and judge yourselves unworthy of eternal life, when you turn to the Gentiles." 46. But—said. 48. God; and as many. 49. the word. 50. the word. 51. Matt. x. 6; Acts iii. 26; v. 26; Rom. i. 16. 52. Acts xviii. 6; xviii. 28. 1. 47. Isa. xlii. 6; xlii. 6; Luke ii. 32. 1. Matt. vi. 11; Luke ix. 5; Acts xviii. 6. 2. Matt. v. 12; John vi. 12; Matt. ii.

παραγγην των Ιουδαιων, και λαλησαι ούτως,
paragoge of the Jews, and to speak so,
 ὥστε πιστευουν Ιουδαιων τε και Ἑλληνων πολυ
that to believe of Jews and also Greeks a great

πληθος. ²Οἱ δε απειθουντες Ιουδαιοι επηγει-
multitude. The but unbelieving Jews stirred up
 κεν και εκακωσαν τας ψυχας των εθνων κατα
and embittered the souls of the Gentiles against

την αδελφην. ³Ἰκανον μεν ουν χρονον διετρι-
the brethren. Considerable indeed then time they re-
 λαν παρ'ησιαζομενοι εκι τη κυριω, τη μαρτυ-
and speaking freely about the Lord, that testifying

κουντη τη λογιη της χαριτος αυτου, διδοντι
to the word of the favor of himself, granting
 σημεια και τερατα γινεσθαι δια των χειρων
signs and prodigies to be done through the hands

αυτων. ⁴Εσχισθη δε το πληθος της πολεως
it was divided and the multitude of the city
 ες οἱ μεν ησαν συν τοις Ιουδαιοις, οἱ δε
some indeed were with the Jews, those and
 συν τοις αποστολοις. ⁵Ὡς δε εγενετο ὁρμη

την εθνων τε και Ιουδαιων συν τοις αρχουσιν
the gentiles and also of Jews with the rulers
 αυτων, ὕβριςαι και λιθοβολησαι αυτους,
of them, to insult and to stone them,

συμβουλευσας καταφυγον εις τας πολεις της
they fled into the city of the
 Λυκαονιας, -Λυστραν και Δερβην, και την
Lyconia, Lystra and Derbe, and the
 περιχωρον. ⁷ἡκακει ησαν ευαγγελιζομενοι.

⁸Και τις ανηρ εν Λυστροις αδυνατος τοις
And certain man in Lystra unable to the
 ποσιν εκαθισεν, χωλος εκ κοιλιας μητρος αυτου,
had been sitting, lame from womb of mother of himself,

οστις ουδικοτε περιεπεπατηκει. ⁹Ουτος ηκουε
the never had walked about. This heard
 του Παυλου λαλουντος· ος απενισας αυτην,
the Paul speaking; who having looked intently to him,

ειπεν οτι πιστιν εχει του σωθηναι, ¹⁰ειπε
and saying that faith he has of the to be saved, said
 μεγαλη τη φωνη· Αναστηθι εκι τους ποδας σου
and with the voice; Do thou stand upon the feet of thou

και ἄλειτο, και περιεπατει. ¹¹Οἱ δε
And he lifted up, and walked about. The and
 ἄλλοι, ιδοντες δ' επκοιησαν ο Παυλος, εφθρα-
other, seeing what did the Paul, lifted up

την φωνην αυτων, Λυκαονισται λεγοντες· Οἱ
the voice of them, in Lycanian language saying; The
 θεοι ομοιωμενοι ανθρωποις κατεβησαν προς
the beings like men came down to us.

¹²Εκαλονεν τε τον μεν Βαρναβαν, Δια-
They called and the indeed Barnabas, Jupiter,

οσους της Jews, and
spoke in such a manner,
 ὥστε πιστευουν Ιουδαιων τε και Ἑλληνων πολυ
that a Great Multitude both of the Jews and Greeks believed.

³But the UNBELIEV-
ING Jews excited and em-
 bittered the MINDS of the
GENTILES against the

⁴For a considerable
Time however, they con-
 tinued there, speaking
boldly in the LORD, who

TESTIFIED to the word
of his FAVOR, by granting
 Signs and Prodigies to be
performed by their HANDS.

⁵But the MULTITUDE
of the CITY was divided;
 and SOME were with the
Jews, and SOME with the

APOSTLES.
And as a violent at-
 tempt was made, both by
the GENTILES and Jews,

with their RULERS, to
wantonly disgrace and
 stone them.

⁶Knowing it, they fled
to the CITIES of LYCAO-
 NIA, Lysira and Derbe,
and the SURROUNDING

COUNTRY;
and there they pro-
 claimed glad tidings.

⁸And there was sit-
ting a certain Man at Lys-
 tra, disabled in his FEET,
lame from his Birth, who

had never walked.
9 This man heard PAUL
 speaking; who, looking in-
tently on him, and saying

That he had Faith to be
RESTORED,
¹⁰said with a Loud
Voice, "Stand erect on

thy FEET." And he claped
up, and walked about.
¹¹And the CROWDS see-
ing what PAUL did, they

lifted up their voice in
the Lycanian language,
 saying, "The gods, re-
ssembling men, have come

down to us."
13 And they, indeed,
 called BARNABAS, Jupiter,

* Vatican Manuscript.—10. Loud Voice.

† Mark xvi. 9.—Heb. ii. 4.

‡ 3. 2 Tim. iii. 11.

§ 6. Matt. x. 23.

|| 3. Acts

|| 8. Matt. viii. 14, x. 23, 29.

|| 11. Acts viii. 10; xiv. 6.

τον δε Παυλον, Ἐρμην· ἐπειδὴ αὐτος ἦν ὁ
 the and Paul, Mercury, because he was the
 ἱερωμενος του λογου. ¹³ Ὁ δε ἱερευς του Διὸς
 leader of the word. The and priest of the Jupiter
 του οντος προ της πολεις, ταυρους και στεμ-
 of that being before the city, bulls and
 ματα ἐπι τους πυλῶνας στεγκας, συν τοις
 lands to the gates having brought, with the
 οχλοις ηθελε θυειν. ¹⁴ Ακουσαντες δε εἰαποσ-
 crowds wished to sacrifice. Having heard and the apostles
 τολοι Βαρναβας και Παυλος, διαρρηξαντες τα
 Barnabas and Paul, having rent the
 ἱματια αὐτων, ἐξεπηδησαν εἰς τον οχλον, κρα-
 mantles of them, rushed out into the crowd, crying
 ζυντες. ¹⁵ και λεγοντες· Ἄνδρες, τι ταῦτα ποί-
 and saying; Men, why these things do
 cite; και ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρω-
 you? also we being like are to you men,
 ποι, ευαγγελιζομενοι ὑμας ἀπο τούτων των
 announcing glad tidings you from these the
 ματαιων ἐπιστρεφειν ἐπὶ τον θεον του ζωτα,
 superstitions to turn to the God the living,
 ὃς ἐποίησε τον ουρανον και την γην και την
 who made the heaven and the earth and the
 θαλασσαν, και παντα τα ἐν αυτοις· ¹⁶ ὃς ἐν
 sea, and all the things in them, who in
 ταις παρωχημεναις γενεαις εἰασε παντα τα
 the having gone by generations permitted all the
 εθνη πορευεσθαι ταις ὁδοῖς αὐτων. ¹⁷ Κατεργα-
 nations to go in the ways of themselves. Although indeed
 οὐκ ἀμαρτυρον ἑαυτον ἀφηκεν, ἀγαθοποιων,
 not without witness himself left, doing good,
 ουρανοθεν ὑμῖν βέτους διδους και καιρους καρ-
 from heaven to you things giving and seasons fruit-
 ποφορους, ἐμπικλων τροφης και ευφροσυνης
 ful, being full of food and of joy
 τας καρδιας ὑμων. ¹⁸ Καὶ ταῦτα λεγοντες,
 the hearts of you. And these things saying,
 μοις κατεπαυσαν τους οχλους του μη θυειν
 hardly they restrained the crowds, the not to sacrifice
 αυτοις. ¹⁹ Ἐκλήθον δε ἀπο Ἀντιοχείας και Ἰκο-
 to them. Came and from Antioch and Ico-
 νιου Ἰουδαῖοι· και πεισαντες τους οχλους, και
 nium Jews, and having persuaded the crowds, and
 λιθασαντες τον Παυλον, ἐσυρον ἐξω της
 having stoned the Paul, they dragged outside of the
 πολεις, νομισαντες αὐτον τεθναῖν. ²⁰ Κυκ-
 city, supposing him to be dead. Sur-
 λωσαντων δε τυτὸν των μαθητων, ἀναστας
 rounding and him the disciples, having arisen
 εἰσηλθεν εἰς την πολιν. Καὶ τῇ ἐπαύριον
 he entered into the city. And on the morrow
 ἐξηλθεν συν τῷ Βαρναβᾷ εἰς Δερβην. ²¹ Ευαγ-
 he went with the Barnabas into Derbe. Having

and PAUL, MERCURY, because he was the chief
 SPEAKER.

13 AND THE PRIEST of
 THAT image of JUPITER
 which WAS before the
 CITY, brought Bulls and
 Garlands to the ALTAR, and
 wished to sacrifice with the
 CROWDS.

14 But the APOSTLES,
 Barnabas and Paul, having
 heard of it, rent their
 MANTLES, and rushing
 out among the CROWDS, ac-
 claiming

15 and saying, "Men,
 why do you these things?
 We are also Men, sub-
 ject to frailty with you,
 proclaiming glad tidings
 to turn you from these
 VANITIES to the LIVING
 GOD, who made the HEAV-
 EN, and the EARTH, and
 the SEA, and all things
 in them;

16 who, in PAST
 generations permitted
 All the GENTILES to walk
 in their own ways;

17 though intent to
 left not himself without
 testimony, doing good,
 giving you from these
 heavens, and fruitful
 seasons, and filling your
 HEARTS with love and
 Gladness."

18 And saying these
 things, they with difficulty
 restrained the CROWD
 from sacrificing to
 them.

19 But Jews came from
 Antioch and Iconium, and
 having persuaded the
 CROWDS, and having
 stoned PAUL, they dragged
 him out of the CITY, sup-
 posing him to be dead.

20 But the disciples
 having surrounded him,
 he rose up and entered the
 CITY. And on the next
 day he departed with BAR-
 NABAS to DERBE.

† 13. As was common in that day, cities were placed under the protection of heathen deities. The city of Lystra had the image of Jupiter, before its gates.

† 13. James v. 17; Rev. xix. 10.
 xvi. 30; 1 Pet. iv. 3.
 xl. 14; xxviii. 12; Job v. 10; Ps. lxxv. 1; Isai. li. 9; cxlviii. 8; Jer. xiv. 22; Matt. vi. 13; Acts xiii. 43.

† 13. 1 Thess. i. 9.
 † 17. Acts xvii. 27; Rom. x. 20.
 † 17. 2 Cor. xi. 16; 2 Tim. iii. 71.

† 19. Ps. lxxv. 22; Job.
 † 17. Lev. xvi. 4; Jer.
 † 13. 2 Cor. xi. 16; 2 Tim. iii. 71.

ἐπιστὰς τὰς πόλιν εκείνην, καὶ μαθη-
 τὰς πολλοὺς, ὑπέστρεψαν εἰς τὴν Λυτρίαν
 21 Ἰκόνιον καὶ Ἀντιόχειαν· 22 ἐπιστηρίζοντες

αὐτοῖς καὶ τοῖς μαθηταῖς, παρακαλῶντες ἐμμένειν
 to work of the disciples, exhorting to abide
 ὅπως, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ
 so that, and that through many afflictions it behooves
 αὐτοὺς εἰσέλθειν εἰς τὴν βασιλείαν τοῦ θεοῦ.
 to enter into the kingdom of the God

Νηροταγοαντες δε αυτοις πρεσβυτερ υι κατ'
 Having appointed and for them elders in every
 εκκλησια, προσευξαμενοι μετα ψησιμων παρε-
 vngregation, having prayed with fasting they
 ιτε αυτους τη κυρη, εις ου πεπιστευκει-
 comended them to the Lord, into whom they had believed.

21 And having preached the glad tidings in that city, and made many disciples, they returned to LYSTRA, and Iconium, and Antioch.

23 confirming the souls
of the DISCIPLES, and ex-
horting them to continue
in the FAITH, ‡ and That
through Many Afflictions
we must enter the KING-
DOM of GOD.

23 And \dagger having appointed **ELDERS** for them in every Congregation, and having prayed with Fasting, they commended them to the **LORD**, into whom they had believed.

24 And passing through
PISIDIA, they came to
* PAMPHILIA:

25 and having spoken
the word in Perga, they
went to Attalia:

26 ‡ and thence they sailed to Antioch, whence they were ‡ recommended to the FAVOR of GOD for the WORK which they fulfilled.

27 And having arrived, and assembled the CONGREGATION they related what things God did by them, and that he had opened a Door of Faith to the GENTILES.

28 And they remained
not a little Time with the
DISCIPLES.

CHAPTER XV.

1 And † some having
come down from JULIA
taught the BRETHREN,
† "If you are not circum-
cised according to the cus-
tom of *Moses, you can-
not be saved."

3 There being, therefore, a Contention, and PAUL and BARNABAS had no little Debate with them, they decided to send up Paul and Barnabas, and some

Και τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας,
And some having come down from the Judea,

ἔλεγον τοὺς ἀδελφοὺς· Ὅτι εἰ μὴ περιτεμ-
 teaching the brethren, That if not ye are cir-
 πτε τῷ εὐαγγ. Μωυσεως, οὐ δύνασθε σωθῆναι.
 trod with the tro of Moos., not you are able to be saved.

ἵνα οὕτως οὐκ ἔστιν ἀπορία καὶ (ἐκείνη) οὐκ
 Thus therefore a dispute and discussion no.

της τῷ Παύλῳ καὶ τῷ Βαρναβᾷ πρὸς αὐτοὺς,
the two Paul and the Barnabas with them,

151ν κραταυνειν Πανλον και Τερταβαν και
 -and to mod up Paul and Tertabas and

VALKAM MANUSCRIPT.—24. PAPERZILLA.

L. MORSE.

21 Matt. xviii. 19.

1816 R. 20; Rom. viii. 17; 2 Tim. ii. 11, 12, iii. 12.

v. 1, 8. 120. Acts xv. 40.

* 1 Cor. II. 12; Col. iv. 8; Rev. lit. 4.
† Gal. ii. 9; Matt. lit. 8; Col. lit. 8, 11, 12.

7, CAL. V. 3; Phil. III, 2; Col. II. 2, 11, 12.

† 99. Natl. v. 58: xvi 24.

23. Titus 1, 8. 134

27. 10. 27. 10.

1. John vii. 22.

τινας άλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
some others of them to the apostles
καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τῆς
and elders at Jerusalem, about the
ζητήματος τούτου. ³ Οἱ μὲν οὖν προπεμφθέντες

question this. They indeed therefore having been sent
τὴν ὑπό της ἐκκλησίας, διηρχόντο τὴν Φοινί-
forward by the congregation, passed through the Phoeni-
κίαν καὶ Σαμαρείαν, κηρύττοντες τὴν ἐπιστρο-
cia and Samaria, narrating the conver-
φὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην
of the Gentiles; and caused joy great

πᾶσι τοῖς ἀδελφοῖς. ⁴ Παραγενόμενοι δὲ εἰς
to all the brethren. Having come and into
Ἱερουσαλὴμ, ἀπεδεχθῆσαν ὑπὸ της ἐκκλησίας
Jerusalem, they were received by the congregation
καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀν-
and the apostles and the elders, they
γείλαν τε ὅσα ὁ θεὸς ἐποίησε μετ' αὐτῶν.
rejoiced and what things the God did with them.

⁵ Ἐξαντήσαν δὲ τινες τῶν ἀπὸ της αἵρεσεως
stood up and some of those from the sect
τῶν Φαρισαίων πεπιστευκότες, λέγοντες· Ὅτι
of the Pharisees having believed, saying; That
δεῖ περιτεμεῖν αὐτοὺς, παραγγέλλειν τε
it is necessary to circumcise them, to command and
τῆρεῖν τὸν νόμον Μωσέως. ⁶ Συνήχθησαν δὲ
to keep the law of Moses. Assembled and

οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ
the apostles and the elders to see concerning the
ἁγῶν τούτου. ⁷ Πολλὴς δὲ συζητήσεως γενο-
word this. Much and debate being,
μένης, ἀνστάς Πέτρος εἶπε πρὸς αὐτοὺς·
having arisen Peter said to them:

Ἄνδρες ἀδελφοί, ὑμεῖς ἐπιστάσθε, ὅτι πρὸ ἡμῶν
Men brethren, you know, that from days
ῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελεῖτο δια τοῦ
former the God among us choose through the
στόματος μου ἀκούσαι τὰ ἐθνη τὸν λόγον τοῦ
mouth of me to hear the Gentiles the word of the
εὐαγγελίου, καὶ πιστεῦσαι. ⁸ Καὶ ὁ καρδιο-
good tidings, and to believe. And the heart-

νωστὴς θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς
knowing God testified to them, giving to them
τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· ⁹ καὶ
the spirit the holy, as even to us, and
οὐδὲν διεκρίνε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ
nothing judged between us and also them, by the
πίστει καθάρισας τὰς καρδίας αὐτῶν. ¹⁰ Νῦν
faith having purified the hearts of them. Now

οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγόν
therefore why do you tempt the God, to place a yoke
ἐπὶ τὸν τραχήλον τῶν μαθητῶν, ὃν οὐτε οἱ
on the neck of the disciples, which neither the
πατέρες ἡμῶν οὐτε ἡμεῖς ἰσχύσαμεν βαστάσαι.
fathers of us nor we were able to bear?

¹¹ Ἀλλὰ δια τῆς χάριτος τοῦ κυρίου Ἰησοῦ κρι-
But through the favor of the Lord Jesus

others of them to the
apostles and elders at
Jerusalem, about the
question.

³ They, therefore, be-
ing been sent forward by
the congregation, went
through Phoenicia and
Samaria, relating the
conversion of the Gen-
tiles, and caused great
joy to all the brethren.

⁴ And having arrived
at Jerusalem, they were
received by the congre-
gation, and the aposto-
les, and the elders, and
related what things God
performed with them.

⁵ But some of them
having believed, from
the sect of the Phari-
sees, stood up, saying,
"It is necessary to cir-
cumcise them, and to com-
mand them to keep the
law of Moses."

⁶ And the apostles
and elders were gathered
together to see about the
matter.

⁷ And there being much
debate, Peter arose, and
said to them, "Brethren, you
know that in former days
God chose among us, that
by my mouth the Gen-
tiles should hear the
word of the glad tid-
ings, and believe."

⁸ And God, the search-
er of hearts, testified to
them, giving to them the
holy spirit, even as to
us:

⁹ And made no distinc-
tion between us and
them, having purified
their hearts through the
faith.

¹⁰ Now, therefore, why
do you tempt God, to
add a yoke upon the neck
of the disciples, which
neither our fathers nor we
were able to bear?

¹¹ But through the
favor of the Lord Jesus

* Vatican Manuscript.—8. to them—omit.

1. 3. Acts xiv. 27. 1. 4. ver. 12; xxi. 12. 1. 7. Acts x. 45; xi. 11.
Acts x. 45. 1. 9. Rom. x. 11. 1. 5. Acts x. 15, 28, 45; 1 Cor. i. 2; 1 Pet. i. 1.
1. 10. Matt. xxiii. 4; Gal. v. 1.

τις αὐτοὺς σωθῆναι, καθ' ὃν τρόπον κακεῖνοι.
 to be saved, in which manner also they.
 1. Σιγήσῃ δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρ-
 Was silent and all the multitude, and heard Bar-
 ναβὰ καὶ Παύλον ἐξηγουμένων, ὅσα ἐποίησεν
 nabas and Paul narrating, what did
 ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἐθνεσὶ δι'
 the God signs and prodigies among the Gentiles through
 αὐτοῦ. 12 Μετὰ δὲ τὸ σιγήσαι αὐτοὺς, ἀπεκ-
 them. After and the to be silent them, an-
 ριθὶ Ἰακώβος, λέγων· Ἄνδρες ἀδελφοί, ἀκουσατέ
 sired James, saying: Men brethren, hear you
 μου. 14 Ὑμῶν ἐξηγησάτο, καθὼς πρῶτον ὁ
 of me. Simon related, how first the
 θεὸς ἐπισκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ
 God looked to take out of Gentiles a people for the
 ὀνόματι αὐτοῦ. 15 Καὶ τούτῃ συμφωνοῦσιν οἱ
 name of himself. And with this harmonize the
 λόγοι τῶν προφητῶν, καθὼς γεγραπταί· 16 μετὰ
 words of the prophets, as it is written; after
 ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκην-
 them things I will return and I will build again the taber-
 νην Δαυὶδ τὴν πεπτώκιναν· καὶ τὰ κατεσκαμ-
 nacle of David that having fallen down, and the ruins
 μένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·
 of her I will build again, and I will set up her:
 17 ὅταν ἐκζητήσωσιν οἱ καταλοιποὶ τῶν
 as that may seek the rest of the
 ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη, ἐφ'
 men the Lord, and all the nations, on
 οὗ ἐπικηλήται τὸ ὄνομα μου ἐπ' αὐτοὺς, 18 λε-
 whom has been called the name of me over them, says
 γι· κύριος· 19 [ὁ] ποιεῖν ταῦτα γινώσκει ἀπ' αἰῶνος.
 Lord [he] does these things known from an age.
 20 Ὅτι ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν
 Therefore I judge not to trouble those from the
 ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν· 21 ἀλλὰ
 Gentiles turning to the God; but
 ἐπιστελλᾷ αὐτοῖς τὸν ἀπέχεσθαι ἀπὸ τῶν
 to command them the to abstain from the
 ἀλειτουργιῶν τῶν εἰδωλῶν καὶ τῆς πορνείας καὶ
 prohibitions of the idols and the fornication and
 τοῦ πικτοῦ καὶ τοῦ αἵματος. 22 Μωϋσῃς γὰρ
 the strangled and the blood. Moses for
 ἐκ γένεον ἀρχαίων κατὰ πόλιν τοὺς κηρύσ-
 from generations of old in every city those preach-
 σοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ
 ing him has, in the synagogues in
 πᾶσι σταβάζον ἀναγινωσκόμενος. 23 Τότε εἰδοὺς
 every assemblage being read. Then it seemed good
 τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις συν ὅλῃ
 to the apostles and the elders with whole
 τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἀνδρας ἐξ αὐτῶν
 the congregation, having chosen men out of themselves

we trust to be saved; in like manner they also.

19 And All the MULTI-
 TUDINE was silent, and heard
 Barnabas and Paul relate
 What Signs and Prodigies
 GOD I performed among
 the GENTILES through
 them.

13 And after they were
 SILENT, James answered,
 saying, "Brethren, heal
 me!

14 † Simon has related
 how GOD first looked to
 take out of the Gentiles
 a People for his NAME.

15 And with this the
 WORDS of the PROPHETS
 harmonize; as it is writ-
 ten,

16 : After these things
 I will return; and I will
 rebuild THAT TABERNA-
 CLE of David which has
 FALLEN DOWN; and I
 will rebuild its RUINS,
 and will re-establish it;

17 'in order that the
 REMAINDER of MEN may
 seek the LORD, even All
 the GENTILES upon
 whom my NAME has been
 invoked,

18 'says the Lord, who
 does these things,' which
 were known from the Age.

19 Therefore † I judge
 that we should not trouble
 those, who from among
 the GENTILES are TURN-
 ING to GOD,

20 but write to them
 to ABSTAIN from the POL-
 LUTED † OFFERINGS to
 IDOLS, and † FORNICA-
 TION, and THAT which is
 STRANGLED, and † BLOOD.

21 For from ancient Gen-
 erations Moses has, in every
 City, those who PREACH
 him, being read in the
 SYNAGOGUES Every Sab-
 bath."

23 Then it seemed good
 to the APOSTLES and EL-
 DERS, with the Whole CON-
 GREGATION, to send Men

* Vatican Manuscript - 18. he - omit.

† 12. Acts xiv. 27. † 13. Acts xii. 17. † 14. ver. 7. † 16. Amos ix. 11, 12.
 † 17. ver. 20. † 18. ver. 22, Acts xxi. 28. † Cor. viii. 1. Rev. ix. 14, 20. † 20. 1 Cor.
 † 2. 10. Gal. v. 19. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3, 1 Pet. iv. 3. † 20. Gen. ix. 4.
 Lev. vii. 17. Deut. xii. 16, 23.

πεμψαι εἰς Ἀντιοχείαν σὺν τῷ Παύλῳ καὶ Βαρ-
 ναβῇ, Ἰουδᾶν τὸν ἐπικαλούμενον Βαρσαββᾶν, καὶ
 Σίλαν, ἀνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·
 Silas, men leading among the brethren;

23 γράψαντες διὰ χειρὸς αὐτῶν * [ταδε·]
 having written by hand of them [thus,]

Οἱ ἀποστολοὶ καὶ οἱ πρεσβύτεροι καὶ οἱ
 The apostles and the elders and the
 ἀδελφοί, τοῖς κατὰ τὴν Ἀντιοχείαν καὶ Συρίαν
 brethren, to those in the Antioch and Syria
 καὶ Κιλικίαν ἀδελφοῖς, τοῖς ἐξ ἐθνῶν, χαίρειν.
 and Cilicia brethren, those from Gentiles, health.

24 Ἐπειδὴ ἤκουσαμεν, ὅτι τινες ἐξ ἡμῶν * [ἐξελ-
 Since we have heard, that some from us [having

θύντες] ἐταράξαν ὑμᾶς λόγοις, ἀνασκευάζοντες
 gone out] troubled you with words, unsettling
 τὰς ψυχὰς ὑμῶν, * [λέγοντες περιτεμενέσθαι
 the souls of you, [saying to be circumcised

καὶ τηρεῖν τὸν νόμον,] οἷς οὐ διεστείλαμεθα·
 and to keep the law,] to whom not we gave commands;

25 ἐδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξα-
 It seemed good to us being of one mind, having

μενους ἀνδρας πεμψαι πρὸς ὑμᾶς, σὺν τοῖς αγα-
 chosen out men to send to you with the ho-

πητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ, 26 ἀνθρώποις
 loved of us Barnabas and Paul, men

παραδεδωκοῖς τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνο-
 having given up the lives of them in behalf of the name

ματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 27 Ἀπεσ-
 of the Lord of us Jesus Anointed. We

ταλκαμεν οὖν Ἰουδᾶν καὶ Σίλαν, καὶ αὐτοὺς
 have sent therefore Judas and Silas, and them

διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28 Ἐδοξε
 through word announcing the same things. It seemed good

γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μὴδὲν πλεον
 for to the holy spirit and to us, no more

ἐπιτίθεσθαι ὑμῖν βάρους, πλὴν τῶν ἐπιταγῶν
 to lay to you a burden, besides the necessary things

τούτων, 29 ἀπεχεσθαι εἰδωλοθύτων καὶ αἱμάτων
 these, to abstain from things offered to idols and blood

καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες
 and strangled and fornication; from which keeping

ἑαυτοὺς, εὖ πράξετε. Ἐρῶσθε. 30 Οἱ μὲν
 yourselves, well you will do. Farewell. They indeed

οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιοχείαν· καὶ
 therefore being dismissed went to Antioch; and

συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπισ-
 having assembled the multitude, delivered the let-

τολὴν. 31 Ἀναγνόντες δὲ, ἐχαρήσαν ἐν τῇ
 ter. Having read and, they rejoiced at the

παρακλήσει. 32 Ἰουδᾶς τε καὶ Σίλας, καὶ αὐτοὶ
 exhortation Judas and and Silas, also themselves

chosen from among them-
 selves to Antioch with
 PAUL and Barnabas;—
 THAT Judas * being called
 Barsabbas, and Sila, lead-
 ing Men among the EPISTO-
 LES;

23 having written by
 their hand, thus— The
 APOSTLES and * ELDERS
 and BRETHREN, to those
 BRETHREN in ANTIOCH
 and Syria and Cilicia, who
 are of the Gentiles, greet-
 ing.

24 Since we have heard
 That some having gone
 out from us troubled you
 with Words, unsettling
 your MINDS, to whom we
 gave no commands;

25 it seemed good to us
 being of one mind, to choose
 out men to send to you,
 with your BELOVED
 Barnabas and Paul,

26 Men who have
 given up their LIVES in
 behalf of the NAME of our
 LORD Jesus Christ.

27 We have therefore
 sent Judas and Silas, who
 will also tell you the SAME
 things by Word.

28 For it seemed good
 to the * HOLY SPIRIT, and
 to us, to lay on you no Ad-
 ditional Burden besides
 * THESE NECESSARY things.

29 To abstain from
 things offered to Idols, and
 Blood, and That which is
 Strangled, and Fornica-
 tion; from which of you
 keep yourselves you will
 do well. Farewell—

30 THEY, therefore, be-
 ing dismissed, * went down
 to Antioch, and having as-
 sembled the MULTITUDE,
 delivered the LETTER.

31 And when they had
 read it, they rejoiced at
 the EXHORTATION.

32 And Judas and Silas,
 also themselves being ready

* VATICAN MANUSCRIPT.—23. being called Barsabbas.
 ELDERS BRETHREN. 24. having gone out—omit.
 and to keep the law—omit. 24. HOLY SPIRIT.

23. thus—omit. 23.
 24. saying, to be circumcised, 24.
 28. These. 28. word down.

† 24. ver. 1; Gal. ii. 4 & 5; Titus i. 16, 11.
 20; 3 Cor. xi. 22, 24.

† 30. Acts xiii. 30; xiv. 18; 1 Cor. xv

προφηται οντες, δια λογου πολλου παρεκαλε-
 σαν τους αδελφους, και επεστηριξαν. 31 11:7-
 the brethren, and confirmed. Having
 σπυτες δε χρονον, απελυθησαν μετ' ειρηνης
 apart and a time, they were dismissed with peace
 απο των αδελφων προς τους αποστειλαντας
 from the brethren to those having sent
 αυτοις. 31 * [Εδοξε δε τῷ Σιλῷ ἐπιμειναι
 them. [It seemed good but to the Silas to remain
 αυτου.] 32 Παυλος δε και Βαρναβας διετριβον
 there] Paul but and Barnabas remained
 εν Αντιοχει, διδασκοντες και ευαγγελιζομενοι.
 in Antioch, teaching and announcing glad tidings,
 μετα και ἑτερων πολλων, του λογου του κυριου.
 with also others many, the word of the Lord.
 33 Μετα δε τινας ἡμερας ειπε Παυλος προς Βαρ-
 After and some days said Paul to Bar-
 ναβαν· Επιστρεψαντες δη επισκεψομεθα τους
 us: Having returned indeed we may visit the
 αδελφους κατα πασας πολιν, εν αις καταγγει-
 brethren in every city, in which we have
 λαμψεν τον λογον του κυριου, πως εχουσι.
 preached the word of the Lord, how they are.
 34 Βαρναβας δε εβουλευσατο συμπαραλαβειν και
 Barnabas and counselled to take with also
 Ιωαννην τον καλουμενον Μαρκον. 35 Παυλος
 John that being called Mark. Paul
 δε ηξιων, τον αποστατα απ' αυτων απο
 not deemed fitting, the having gone away from them from
 Παμφυλιας, και μη συνελθοντα αυτοις εις το
 Pamphylia, and not having gone with them to the
 εργον, μη συμπαραλαβειν τουντον. 36 Εγενετο
 work, not to take him. Occurred
 ον περιζυσμος, οστε αποχωρισθηναι αυτοις
 therefore sharp contention, so as to separate them
 απ' αλληλων, τον τε Βαρναβαν παραλαβοντα
 from one another, the and Barnabas having taken
 τον Μαρκον εκπλευσαι εις Κυπρον.
 the Mark called to Cyprus.
 37 Παυλος δε επιλεξαμενος Σιλαν εξηλθε,
 Paul but having selected Silas went out,
 παραδωκεις τη χαριτι του θεου υπο των
 having been commended to the favor of the God by the
 αδελφων. 41 Διηρχετο δε την Χυριαν και Κιλι-
 brethren. He passed through and the Syria and Cil-
 κιας, επιστηριζον τας εκκλησιας. ΚΕΦ. 15.
 cian, confirming the congregations.
 16. 1 Κατηντησε δε εις Δερβην και Λυστραν
 He came and to Derbe and Lystra;
 και ιδων, μαθητης τις ην εκει, ονοματι Τιμο-
 and he, a disciple certain was there, by name Timo-

speakers, exhorted the
 BRETHREN in a long Dis-
 course and confirmed them.
 33 And having spent
 some Time, they were dis-
 missed with Peace from
 the BRETHREN to those
 HAVING SENT them.
 34 * + [But it seemed
 good to SILAS to remain
 there.]
 35 † And Paul and Bar-
 nabas remained at An-
 tioch, teaching and pro-
 claiming the glad tidings
 of the word of the LORD,
 with many others also.
 36 And after Some Days
 Paul said to Barnabas,
 "Let us return and visit
 the BRETHREN in Every
 City in which we pro-
 claimed the word of the
 LORD, and see how they
 are."
 37 And Barnabas wished
 to take also with them
 † THAT John, who was
 SURNAMED Mark.
 38 But Paul deemed it
 improper to take HIM with
 them, † who HAD LEFT
 them from Pamphylia, and
 did not go with them to
 the work.
 39 A sharp Contention
 therefore ensued, so as to
 separate them from each
 other; and BARNABAS
 having taken MARK sailed
 to Cyprus.
 40 But Paul having se-
 lected Silas, departed, † be-
 ing commended to the FA-
 VOR of the Lord by the
 BRETHREN.
 41 And he went through
 SYRIA and Cilicia, † estab-
 lishing the CONGREGA-
 TIONS.
 CHAPTER XVI.
 1 And he came * both to
 † Derbe and to Lystra. And
 behold a certain Disciple
 was there, † named Timo-

* VATICAN MANUSCRIPT.—34. omis. both to Derbe and to Lystra.

36. every City.

40. the Lord.

1.

+ 34. This sentence is omitted by the *Vatican*, and a great number of other MSS.; also by the *Syrie*, *Arabic*, *Coptic*, *Slavonic*, and *Vulgate*. Ornesbach marks it as doubtful, and to be suppressed.

† 35. Acts xiii. 1. † 36. Acts xiii. 4, 13, 14, 51; xiv. 1, 6, 24, 25. † 37. Acts xiii. 12, 25; xiv. 2; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. † 38. Acts xiii. 13. † 40. Acts xiv. 2. † 41. Acts xvi. 5. † 1. Acts xiv. 6. † 1. Acts xix. 22; Rom. xvi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

σου Χριστον, ἐξελθειν ἀπ' αὐτης. ¹⁹ Ἰδόντες δὲ οἱ κύριοι
 εἰηλθεν αὐτῇ τῇ ὥρῃ. ²⁰ Ἰδόντες δὲ οἱ κύριοι
 αὐτης, ὅτι ἐξήλθεν ἡ ἐλπίς τῆς ἐργασίας
 αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν
 Σίλαν, εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
 ἀρχοντας· ²¹ καὶ προσάγαγοντες αὐτοὺς
 τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρωποι
 ἐκταρασσουσὶ ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὄντα·
 χόντες, ²² καὶ καταγγέλλουσιν ἐθῆ, ἃ οὐκ
 ἐξεστὶν ἡμῖν παραδεχέσθαι, οὐδὲ ποιεῖν, Ῥο-
 μαῖοι οὖσι. ²³ Καὶ συνετεσθη ὁ ὄχλος κατ'
 αὐτῶν, καὶ οἱ στρατηγοὶ περιρῆξαντες αὐτῶν
 τα ἱμάτια, ἐκέλευον βαδίζειν· ²⁴ πολλὰς τε
 ἐπιθέντες αὐτοῖς πλῆγας, ἐβάλον εἰς φυλακὴν,
 παραγγείλαντες τῷ δεσμοφύλακι, ἀσφαλῶς
 τηρεῖν αὐτοὺς· ²⁵ ὃς παραγγέλιαν τοιαυτὴν
 εἰληφώς, ἐβάλον αὐτοὺς εἰς τὴν ἐσωτέραν
 φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλισάτο
 εἰς τὸ ξύλον.

²⁶ Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας
 προσευχομένοι ὕμνον τὸν θεόν· ἐπηκροῶντο δὲ
 αὐτῶν οἱ δεσμίαι. ²⁷ Ἀφ' οὗ δὲ σεισμός ἐγενετο
 μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμο-
 τήριον· ἀνερχθῆσαν τε ²⁸ [παράρημα] αἱ θύραι
 πάσαι, καὶ πάντων τὰ δεσμά ἀνέθη.
 δε γινόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγ-
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος
 μαχαίρην, ἐμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων
 ἐκπεφύγηναι τοὺς δεσμίους. ²⁹ Ἐφώνησε δὲ
 εἰς τὸ ξύλον.

came out of her." And it came out in that hour.

19 And her MASTERS seeing that the HOPE of their GAIN was gone, seizing PAUL and SILAS, they dragged them into the MARKET, to the RULERS;

20 and they having conducted them before the COMMANDERS, said, These MEN, being Jews, greatly disturb our CITY,

21 and preach Customs, which it is not lawful for us to receive or observe, being Romans."

22 And the CROWD rose up together against them; and the COMMANDERS having torn off of them their MANTLES, gave orders to beat them with rods.

23 And having laid Many Stripes on them, they cast them into Prison, charging the jailer to keep them safely;

24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.

25 And at MIDNIGHT, Paul and Silas praying, sung a hymn to God; and the PRISONERS listened to them.

26 And suddenly there was a great Earthquake, so as to shake the FOUNDATIONS of the PRISON; and all the DOORS were opened, and the FETTERS of All were loosed.

27 And the JAILOR, awaking from sleep, and seeing the DOORS of the PRISON opened, drew a SWORD, and was about to kill himself, supposing that the PRISONERS had escaped.

28 But PAUL cried with

* VATICAN MANUSCRIPT.—26. Immediately—omit.

1. 15. Matt. x. 17.

1. 21. 2 Cor. vi. 8; xl. 23, 25; 1 Thess. ii. 2.

Act. v. 19, xii. 7, 19.

1. 19. Matt. x. 15.

1. 20. Acts iv. 21.

1. 21. Acts

1. 22.

φωνη μεγάλη ὁ Παῦλος, λέγων· Μὴδὲν πράξεις
with a loud voice the Paul, saying: Not thou mayest do
σεαυτῷ κακόν, ἅπαντες γὰρ ἔσμεν ἐνθάδε.
thyself harm, all for we are here.

Ἰ· Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἐντρέμος
Having asked and lights he rushed in, and terrified
γινόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ.
become he fell before the Paul and the Silas.

α) Καὶ προαγαγὼν αὐτοὺς ἔξω, ἐφῆν· Κυριοί,
And having led them out, he said: O sirs,
τί με δεῖ ποιεῖν, ἵνα σωθῶ; Ἰ· Οἱ δὲ εἶπον·
what me it becometh to do, that I may be saved? They and said:

Πιστεύσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, καὶ
Believe thou in the Lord Jesus Anointed, and
σωθήσῃ σὺ καὶ ὁ οἶκος σου. Ἰ· Καὶ ἐλάλησαν
shall be saved thou and the house of thee. And they spake

αὐτῷ τὸν λόγον τοῦ κυρίου, σὺν πᾶσι τοῖς ἐν
to him the word of the Lord, with all those in
τῇ οἰκίᾳ αὐτοῦ. Ἰ· Καὶ παραλαβὼν αὐτοὺς ἐν
the house of him. And having taken them in

ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἔλυσεν ἀπο τῶν
that the hour of the night, he washed from the
πληγῶν καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ
stripes, and was dipped he and those of him
πάντες παραχρήμα. Ἰ· Ἀναγαγὼν τε αὐτοὺς εἰς
all immediately. Having led up and them into

τὸν οἶκόν αὐτοῦ, παρέθηκε τραπέζαν, καὶ ἡγά-
the house of himself, he set a table, and re-
λίσσας τε παροικίᾳ πεπιστευκῶς τῷ θεῷ.
joined with all his house, having believed in the God.

Ἰ· Ἡμέρας δὲ γενομένης, ἀπεστείλαν οἱ στρα-
Day and having become, sent the com-
τηγγοὶ τοὺς βαβδουχοὺς, λέγοντες· Ἀπολύσον
command the rod-bearers, saying: Release thou
τοὺς ἀνθρώπους ἐκείτους. Ἰ· Ἀπηγγεῖλε δὲ ὁ
the men those. Told and the

διορκοφυλάξ τοὺς λόγους τούτους πρὸς τὸν Παῦ-
joining the words those to the Paul,
λον· Ὅτι ἀπεσταλκασιν οἱ στρατηγοί, ἵνα ἀπο-
That has sent the commanders, that you
λῴθῃτε· σὺν οὖν ἐξελθόντες, πορευέσθε ἐν
in release, now therefore going out, do you go in

εἰρήνῃ. Ἰ· Ὁ δὲ Παῦλος ἐφῆ πρὸς αὐτοὺς·
peace. The but Paul said to them:
Λεῖψατε ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώ-
L. take you publicly, uncondemned, men

ποις Ῥωμαίους ὑπαρχόντας, ἐβίβλον εἰς φυλά-
L. men being, they cut into prison,
κην, καὶ νῦν λαβὼν ἡμᾶς ἐκβαλλουσιν; Οὐ
and now privately us do they cast out? No
γὰρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
no, but having come themselves us let them lead out.

Ἰ· Ἀπηγγεῖλαν δὲ τοῖς στρατηγοῖς οἱ βαβδουχοὶ
Told and to the commanders the rod-bearers
τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν, ἀκουσάντες
the words these, and they were afraid, having heard

ὅτι Ῥωμαῖοι εἰσι. Ἰ· Καὶ ἐλθόντες παρακάλε-
that Romans they are. And having come they entreated

a loud voice, saying. "Do thyself no harm; for we are All here."

29 And having asked for Lights, he rushed in, and being in a tremor, fell down before PAUL and * SILAS.

30 And conducting them out, he said, † "Sirs, what must I do that I may be saved?"

31 And THEY said, ‡ "Believe in the LORD Jesus Christ, and thou shalt be saved, and thy FAMILY."

32 And they spoke to him the word of * the LORD, and to ALL those in his house.

33 And taking them in That hour of the night, he washed them from their STRIPES, and was immediately immersed, he and all HIS.

34 And having brought them into * his house, ‡ he set a Table, and rejoiced with all his household, believing in God

35 And when it was Day, the COMMANDERS sent the OFFICERS, saying, "Let those men go."

36 And the JAILOR told * these words to PAUL, "The COMMANDERS have sent to release you; now therefore depart, and go in Peace."

37 But PAUL said to them, "They have beaten us publicly uncondemned, ‡ being Romans, and cast us into Prison; and now do they privately cast Us out? No, indeed, but let them come themselves and conduct Us out."

38 And the OFFICERS related these words to the COMMANDERS; and they were afraid when they heard that they were Romans.

39 And they came and

* Vatican Manuscript.—29. Silas.
28. the words.

22. God, with all that were.

24. the

: 28. Luke iii. 16; Acts ii. 37; ix. 8
: 34. Luke v. 29; xix. 6.

: 37. Acts xxii. 25.

: 31. John iii. 16, 36; vi. 47; 1 John v. 10

σαν αυτοους, και εξαγαγοντες πρωτων εξηλθειν
 them, and having led out they asked to go out
 της πολεις. 40 Εξελθοντες δε εκ της φυλα-
 of the city. Having gone and out of the prison
 κης εισηλθον προς την Λυδιαν· και ιδοντες τους
 they came in to the Lydia, and having seen the
 αδελφους, παρεκαλεσαν αυτοους, και εξηλθον.
 brethren, they exhorted them, and went out.

ΚΕΦ. ιζ'. 17. 1 Διοδυσσαντες δε την Αμφι-
 Having passed through and the Amphi-
 πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-
 polis and Apollonia, they came into Thessalonica,
 κην, όπου ην η συναγωγη των Ιουδαιων.
 where was the synagogue of the Jews.

2 Κατα δε το ειωθος τη Παυλω εισηλθε προς
 According to the custom the Paul went to
 αυτους, και επι σαββατα τρια διελεγετο αυ-
 them, and for sabbaths three reasoned with
 τισ απο των γραφων· 3 Διανογων και παρατι-
 them from the writings, opening and setting
 θεμενος, ότι τον Χριστον εδει παθειν και
 forth, that the Anointed it was necessary to have suffered and

αναστηναι εκ νεκρων, και ότι οτος εστιν ο
 to have been raised out of dead ones, and that this is the
 Χριστος Ιησους, ον εγω καταγγελλω υμιν.
 Anointed Jesus, whom I announce to you.

4 Και τινες εξ αυτων πεισθησαν, και προσε-
 And some of them were convinced, and joined
 κληροθησαν τη Παυλω και τη Σιλε, των τε
 themselves to the Paul and to the Silas, of the and
 σεβομενων· Ελληνων πολυ πληθος, γυναικων
 pious Greeks a great number, women

τε των πρωτων ουκ ολιγαι.
 and of the chief not a few.

5 Προσλαβομενοι δε οι Ιουδαιοι των αγοραιων
 Having taken to themselves and the Jews of the market-places
 τινας ανδρας ποτηρους, και σκληροποιησαντες,
 some men of evil, and having gathered a crowd,
 εθоруβουν την πολιν· επιστάντες τε τη οικια
 they disturbed the city, having assaulted and the house
 Ιασονος, εζητουν αυτοους αγαγειν εις τον δημον·
 of Jason, they sought them to lead out into the people;

6 μη εδροντες δε αυτοους, εσυρον τον Ιασωνα
 not having found and them, they dragged the Jason
 και τινες αδελφους επι τους πολιταρχης, βουν-
 and some brethren to the city-rulers, saying,
 τες· 'Οτι οι την οικουμενην αναστατωσαντες,
 That they the habitable having disturbed,

υ'ιοι και ενθαδε παρεισιν· 7 ος υποδεχεται
 these also here are present, whom has received
 Ιασων· και ο'υτοι παντες απεναντι των δογμα-
 Jason, and these all against the decrees

entreated them; and con-
 ducting them out, asked
 them to depart from the
 CITY.

40 And going out of
 the prison, they entered
 into the house of Lydia,
 and having seen the
 BRETHREN, they exhorted
 them, and departed.

CHAPTER XVII.

1 And traveling through
 Amphipolis and Apollonia
 they came to a THESSA-
 LONICA, where was a
 Synagogue of the Jews.

2 And according to his
 custom, Paul went in
 to them, and on three sab-
 baths reasoned with them
 from the SCRIPTURES.

3 opening and setting
 forth, that the MESSIAH
 ought to suffer and to rise
 from the dead, and that
 "This is the ANOINTED Je-
 sus whom I announce to
 you."

4 † And some of them
 believed and adhered to
 PAUL and † Silas, and of
 the PIOUS Greeks a great
 Multitude, and of the
 CHIEF Women not a few.

5 But the Jews taking
 some evil-disposed men
 from the MARKET-PLACE,
 and gathering a
 crowd, alarmed the CITY,
 and having assailed the
 HOUSE of † Jason sought
 to bring them forth into
 the assembly of the PE-
 PLE;

6 but not finding them,
 they dragged Jason and
 some of the BRETHREN to
 the RULERS of the CITY,
 crying out, † "These men
 who have disturbed the
 EMPIRE, are come here
 also;

7 whom Jason has re-
 ceived; and all these op-
 pose the DECREES of C-

* VATICAN MANUSCRIPT.—30. from the CITY.
 4. Silas. 4. great Multitude.
 Jason.

1. THESSEALONICA.
 5. forth to the PRISON.

1. a Sym-
 4.

† 20. Matt. viii. 21. † 40. ver. 14. † 2. Acts ix. 30; xiii. 14; xiv. 3; xvi. 38;
 xix. 8. † 3. Luke xxiv. 34; Acts xviii. 23; Gal. iii. 1. † 4. Acts xviii. 24.
 † 4. Acts xv. 22, 27, 32, 40. † 5. Rom. xvi. 21. † 6. Acts xvi. 20. † 7. Luke

οὗν Καίσαρες πρᾶττουσι, βασιλεῖα λεγόντες
of Caesar do, a king saying
 τερσὸν εἶναι, Ἰησοῦν, ⁸ Ἐταράξαν δὲ τοιοῦτον
either to be, Jesus. Troubled and the crowd
 αἱ τοὺς πολίταρχας ἀκούοντας ταῦτα. ⁹ Καὶ
ad the city-rulers having heard these things. And
 λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν
having taken the security from the Jason and the
 λοιπῶν, ἀπέλυσαν αὐτοὺς. ¹⁰ Οἱ δὲ ἀδελφοί
rest, they let go them. The and brethren
 ἄλλοις διὰ τῆς νυκτὸς ἐξεπέμψαν τὸν τε
city by the night sent away the both
 Παῦλον καὶ τὸν Σίλαν εἰς Βερόιαν· οἵτινες παρα-
Paul and the Silas into Beroia, who hav-
 γινομένοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων
ing arrived, into the synagogue of the Jews
 ἵκνουντο. ¹¹ Οὗτοι δὲ ᾤοντο εὐγενέστεροι τῶν
were. These and were more candid of those
 ἐν Θεσσαλονικίᾳ, οἵτινες ἐδέξαντο τὸν λόγον
o Thessalonica, who received the word
 μετὰ παύσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρι-
with all promptness, that every day closely
 νοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως.
examining the writings, if was these things thus.
¹² Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ
Many indeed therefore out of them believed, and
 τῶν Ἑλληνίδων γυναικῶν τινῶν εὐσεβησάντων καὶ
of the Greek women of the honorable and
 ἀνδρῶν οὐκ ὀλίγων. ¹³ Ὅτις δὲ ἐγνώσαν οἱ ἀπὸ
men not a few. When but knew these from
 τῆς Θεσσαλονικίης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βερόιᾳ
the Thessalonica Jews, that also in the Beroia
 ἐπαγγεγλήθη ὅτι τοῦ Παύλου ὁ λόγος τοῦ θεοῦ,
was preached by the Paul the word of the God,
 ἰδοὺν κινεῖται θάλασσας τοὺς ὄχλους. ¹⁴ Εὐθεὺς
they came also there stirring up the crowds. Immediately
 δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοί
and then the Paul sent out the brethren
 εὐρεσθῆναι ὡς ἐπὶ τὴν θάλασσαν· ὑπεμένοντες δὲ
to go as to the sea; remained and
 δ, τὸ Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ¹⁵ Οἱ δὲ καθίσ-
the, both Silas and the Timothy there. They but conduct-
 τώτες τὸν Παῦλον ᾤοντο ἄγειν αὐτὸν εἰς Ἀθη-
ing the Paul led [him] to Ath-
 νᾶς καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ
en and having received a charge to the Silas and
 Τιμόθεον, ἵνα ὡς ταχίστα ἐλθῶσι πρὸς αὐτόν,
Timothy, that as soon as possible they should come to him,
 ἦσαν. ¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχόμενοι
they departed in and the Athens waiting
 αὐτοῦ τοῦ Παύλου, παρωρυμένο το πνεῦμα
them of the Paul, was stirred up the spirit
 αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον ὄσαν
of him in him, beholding full of idols being

σαρ, saying that there is another King, Jesus."

8 And they alarmed the CROWD and the RULERS of the CITY, when they heard these things.

9 And having taken SECURITY from Jason, and the REST, they let them go.

10 But the BROTHERN immediately, by * Night, sent away PAUL and SILAS, to Beroia; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the WORD with All Readiness, DAILY examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA KNEW That the word of GOD was preached by PAUL at BEROIA, they came there also exciting * and troubling the CROWDS.

14 † And then the BROTHERN immediately sent PAUL away, as if he were to go towards the AKA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and * TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, ‡ his SPIRIT was stirred within him, on beholding the CITY was † full of idols.

* VULGATE MANUSCRIPT.—10. Night. 13. and troubling the crowds. 15. to—send. 16. TIMOTHY.

† 14. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." Bib. Sac. Vol. vi. p. 239.

‡ 16. Acts ix. 25; ver. 14. 11. Luke xvi. 20; John v. 39. 14. Matt. x. 23.

† 16. 1 Pet. ii. 2.

σαν αυτοις, και εξαγαγοντες πρωτων εξηλθειν
 them, and having led out they asked to go out
 της πολεις. ⁴⁰ Εξελθοντες δε εκ της φυλα-
 of the city. Having gone and out of the prison
 κης εισηλθον προς την Λυδιαν και ιδοντες τους
 they came in to the Lydia, and having seen the
 αδελφους, παρεκαλεσαν αυτοις, και εξηλθον.
 brethren, they exhorted them, and went out.
 ΚΕΦ. ιζ'. 17. ¹ Διοδευσαντες δε την Αμφι-
 Having passed through and the Amphi-

πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-
 polis and Apollonia, they came into Thessalonica,
 κην, όπου ην η συναγωγη των Ιουδαιων.
 where was the synagogue of the Jews.

² Κατα δε το ειωθος τῷ Παυλῷ εισηλθε προς
 According to and the custom the Paul went in to
 αυτους, και ἐπὶ σαββατα τρια διελεγετο αυ-
 them, and for sabbaths three reasoned with
 τοις ἀπο τῶν γραφῶν. ³ Διανοιγων και παρὰ τι-
 them from the writings; opening and setting
 θεμενος, ὅτι τὸν Χριστὸν εἶδει παθεῖν και
 forth, that the Anointed was necessary to have suffered and
 ἀναστῆναι ἐκ νεκρῶν, και ὅτι οὗτος ἐστὶν ὁ
 to have been raised out of dead ones, and that this is the
 Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.
 Anointed Jesus, whom I announce to you.

⁴ Καὶ τινες ἐξ αὐτῶν πεισθίσαν, και προσε-
 And some of them were convinced, and joined
 κληραθίσαν τῷ Παυλῷ και τῷ Σίλῳ, τῶν τε
 themselves to the Paul and to the Silas, of the and
 σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναῖκα
 Greeks a great number, women

τε τῶν πρωτῶν οὐκ ὀλίγαι.
 and of the chief not a few.

⁵ Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι τῶν ἀγοραίων
 Having taken to themselves and the Jews of the market-places
 τινὰς ἀνδρας πονηροῦς, και οὐλοποιήσαντες,
 some men of evil, and having gathered a crowd,

ἐθορυβοῦν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ
 they disturbed the city; having assailed and the house
 Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον·
 of Jason, they sought them to lead out into the people;

⁶ μὴ εὗροντες δὲ αὐτοὺς, ἐσύρον τὸν Ἰάσονα
 not having found and them, they dragged the Jason
 και τινὰς ἀδελφους ἐπὶ τοὺς πολιταρχάς, βῶν-
 and some brethren to the city-rulers, crying;

τες· Ὅτι οἱ τὴν οἰκουμένην ἀστατάσαντες,
 That they the habitable having disturbed,

οὗτοι και ἐνθάδε παρεισὶν· ὃς ὑποδεδεκται
 these also here are present, whom has received

Ἰάσων· και οὗτοι πάντες ἀπέναντι τῶν δογμα-
 Jason, and these all against the doctrine

entreated them; and con-
 ducting them out, said
 them to depart from the
 city.

⁴⁰ And going out of
 the prison, they entered
 into the house of Lydia,
 and having seen the
 brethren, they exhorted
 them, and departed.

CHAPTER XVII.

¹ And traveling through
 Amphipolis and Apollonia
 they came to ² THESSAL-
 ONICA, where was a
 Synagogue of the Jews.

³ And according to his
 custom, Paul went in
 to them, and on three Sab-
 baths reasoned with them
 from the scriptures,

⁴ opening and setting
 forth; That the Messiah
 ought to suffer and to rise
 from the dead, and that
 "This is the ANOINTED Je-
 sus whom I announce to
 you."

⁵ And some of them
 believed and adhered to
 PAUL and ⁶ Silas, and of
 the pious Greeks a great
 Multitude, and of the
 chief Women not a few.

⁵ But the Jews taking
 some evil-disposed men
 from the MARKET-PLACE
 s, and gathering a
 crowd, alarmed the city;
 and having assailed the
 house of Jason, sought
 to bring them forth into
 the assembly of the peo-
 ple;

⁶ but not finding them,
 they dragged Jason and
 some of the Brethren to
 the rulers of the city,
 crying out, "These men
 who have disturbed the
 kingdom, are come here
 also;

⁷ whom Jason has re-
 ceived; and all these op-
 pose the doctrine of the

* VATICAN MANUSCRIPT.—30. from the city. 1. THESSALONICA. 1. a Syn-
 agogue of. 4. Silas. 4. great Multitude. 5. forth to the people. 5.

1. 30. Matt. viii. 21. 1. 63. ver. 14. 1. 2. Acts ix. 20; xiii. 14; xiv. 1; xvi. 21;
 xix. 8. 1. 2. Luke xiv. 21, 43; Acts xviii. 23; Gal. iii. 1. 4. Acts xxviii. 24.
 1. 4. Acts xv. 22, 27, 32, 40. 1. 5. Rom. xvi. 21. 1. 6. Acts xvi. 20. 1. 7. Luke
 xiii. 31; John xix. 12.

των Καίσαρος πραττουσι, βασιλεα λεγοντες
of Caesar do, a king saying
 ιτινεν ειναι, Ιησουν, ⁸ Εταραξαν δε τον οχλον
utter to be, Jesus. Troubled and the crowd
 και τους πολιταρχας ακουοντας ταυτα. ⁹ Και
and the city-rulers having heard these things. And
 λαβοντες το ικανον παρα του Ιασ ρος και των
took from the security from the Jason and the
 λαιτων, απελευσαν αυτους. ¹⁰ Οι δε αδελφοι
and, they let go them. The and brethren
 ειδεις δια της νυκτος εξεπεμψαν τον τε
secretly by the night sent away the both
 Παυλον και τον Σιλαν εις Βεροιαν οτινες παρα-
Paul and the Silas into Beroea, who hav-
 γισμενοι, εις την συναγωγην των Ιουδαιων
informed, into the synagogue of the Jews
 σπρισαν. ¹¹ Οἱ τοι δε ησαν ευγενεστεροι των
sent. These and were more candid of those
 Θεσσαλονικη, οτινες εδεξαντο τον λογον
Thessalonica, who received the word
 μετ πασης προθυμιας, το καθ' ημεραν ανακρι-
with all promptness, that every day closely
 νοντες τας γραφας, ει εχει ταυτα ουτως.
examining the writings, if was these things thus.
¹² Πολλοι μιν ουν εξ αυτων επιστευσαν, και
Many indeed thence out of them believed, and
 των Ελληνιδων γυναικων των ευσημωνων και
of the Greek women of the honorable and
 υιων ουκ ελγιοι. ¹³ Ως δε εγνωσαν οι απο
that not a few. When but knew these from
 της Θεσσαλονικης Ιουδαιοι, οτι και εν τη Βεροια
the Thessalonica Jews, that also in the Beroea
 καταγγελη ητο του Παυλου ο λογος του θεου,
announced by the Paul the word of the God,
 αυτον κρειε σκαλευοντες τους οχλους. ¹⁴ Ευθεως
my conversion thus stirring up the crowds. Immediately
 ε τότε του Παυλου εξαπεστειλαν οι αδελφοι
at then the Paul sent out the brethren
 παρασθαι ες εκι την θαλασσαν υπεμενον δε
to go as to the sea; remained and
 τε Σιλας και ο Τιμοθεος εκει. ¹⁵ Οι δε καθισ-
both Silas and the Timothy there. They but conduct-
 ντες τον Παυλον ηγαγον * [αυτον] εως Αθη-
the Paul led [him] to Ath-
 νη και λαβοντες εντολην προς τον Σιλαν και
and having received a charge to the Silas and
 Τιμοθεον, ινα ος ταχιστα ελθωσι προς αυτον,
Timothy, that as soon as possible they should come to him,
 ησαν. ¹⁶ Εν δε ταις Αθηναις εκδεχομενου
departed in and the Athens waiting
 τους του Παυλου, παρωκυνετο το πνευμα
of the Paul, was stirred up the spirit
 του εν αυτω, θεωρουντι καταειδωλον οδσαν
was in him, beholding full of idols being

say, saying that there is another King, Jesus."

8 And they alarmed the CROWD and the RULERS of the CITY, when they heard these things.

9 And having taken SECURITY from Jason, and the REAR, they let them go.

10 But the BROTHERN immediately, by * Night, sent away PAUL and SILAS, to Beroea; who, having arrived, went into the SYNAGOGUE of the Jews.

11 And These were of a more noble disposition than those in Thessalonica, for they received the word with All Readiness, DAILY examining whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the Jews of THESSALONICA knew That the word of GOD was preached by PAUL at BEROEA, they came there also exciting * and troubling the CROWDS.

14 † And then the BROTHERN immediately sent PAUL away, as if he were to go towards the AKA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and * TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, ‡ his SPIRIT was stirred within him, on beholding the CITY was † full of idols.

* VARIAN MANUSCRIPT.—10. Night. 11. TIMOTHY.

13. and troubling the crowds.

15.

† 14. This expression denotes the appearance of Athens to the eye of a stranger. "A person hardly take his position any where in ancient Athens, where the eye did not range temples, altars, and statues of the gods almost without number." *Ed. Soc. Vol. vi. p. 230.*

16. Acts 12. 25; ver. 14.

‡ 11. Luke xvi. 20; John v. 30.

‡ 14. Matt. x. 23.

1. Pet. ii. 2.

την πόλιν. ¹⁷ Διελεγέτο μὲν οὖν ἐν τῇ συνα-
the city. He reasoned indeed then in the syna-
γωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ
gogue with the Jews and with those being pious, and
ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς
in the market during every day with those
παρουγγανοτάς. ¹⁸ Τινες δὲ τῶν Ἐπικουρεῶν

καὶ τῶν Στωικῶν φιλοσοφῶν συνεβαλλόν αὐτῷ.
and of the Stoics philosophers encountered him;
καὶ τινες ἐλέγον· Τι ἀν θέλοι ὁ σπερμολόγος
and some said, What may intend the seed-picker
οὕτως λέγειν; Οἱ δὲ ἑξῶν δαιμονίων δοκεῖ
this to say? They and, Of strange demons he seems
καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν
a proclaimer to be; because the Jesus and the
ἀναστάσιν * [αὐτοῖς] εὐηγγελίζετο. ¹⁹ Ἐπιλα-
resurrection [to them] he announced glad tidings. Having

βῆκεν οὖν αὐτοῦ, ἐπὶ τὸν Ἀρειὸν λόγον ἤγα-
taken hold and of him, to the Mars hill they
γον, λέγοντες· Δυναμέθα γινῶναι, τίς ἡ καὶνὴ
led, saying; Are we able to know, what the new
αἴτις ἡ ὑπο σου λαλουμένη διδασχ; ²⁰ Ἐνίσχυν-
this that by thee being spoken teaching? Strange things
τα γὰρ τίνα εἰσφέρεις εἰς τὰς ἀκροῖς ἡμῶν.
for certain thou bringest to the ears of us.

Βουλομέθα οὖν γινῶναι, τί ἀν θέλοι ταῦτα
We desire therefore to know, what may intend these things
εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημούν-
to be. Athenians and all and the sojourning
τες ἔχνοι, εἰς οὐδὲν ἕτερον ευκαιροῦν, ἢ λέγειν
strangers, in nothing also spend leisure, than to tell
τί καὶ ἀκοεῖν καιροτέρων.
something and to hear newer.

²² Στάθεις δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρειοῦ
Having stood up and the Paul in midst of the Mars
λόγου, εἶπεν· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα
hill, said; Men Athenians, in all things

ὥς δεισιδαιμονεστεροὺς ὑμᾶς θεωρῶ. ²³ Διε-
as it were worshippers of demons you I perceive;
χομενος γὰρ καὶ ἀναθεωρῶν τὰ σεβασμάτα
ing through for and beholding the objects of worship
ὑμῶν, εὗρον καὶ βωμὸν, ἐν ᾧ ἐπεγεγραπτό·
of you, I found also an altar, in which had been written;
Ἀγνώστῳ θεῷ. Ὅν οὖν ἀγνοοῦντες εὐσεβεῖτε,
To an unknown God. Whom therefore not knowing you worship,
τούτου, ἐγὼ καταγγέλλω ὑμῖν. ²⁴ Ὁ θεὸς ὁ
this announce to you. The God that
ποίησας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ,
having made the world and all the things in it,

¹⁷ He reasoned there-
fore in the SYNAGOGUE
with the Jews, and with
the pious persons; and
in the MARKET every day
with those he happened
to meet.

¹⁸ But some of the EPI-
CUREANS and * STOLIC
PHILOSOPHERS encoun-
tered him. And some
said, "What does this
† BABLELER wish to say?"
AND OTHERS, "He seems
to be a Franchiser of
Strange Demons." Because
he announced glad tidings
concerning JESUS and the
RESURRECTION.

¹⁹ And laying hold of
him, they led him to
the † AREIOPEACE, saying,
"Can we know what this
NEW Doctrine is, which is
spoken by thee?"

²⁰ For thou bringest
certain strange things to
our EARS; we desire,
therefore, to know what
these things mean."

²¹ Now all the Athe-
nians, and the RESIDENT
STRANGERS among them,
spent their time in talk-
ing else but to tell and
hear something new.

²² And PAUL standing
in the midst of the AREIO-
PEACE, said, "Athenians, I
perceive that in all things
you are † extremely devoted
to the worship of Demons."

²³ For as I passed
through, and beheld the
OBJECTS of your worship,
I found also an Altar on
which was an inscription:
"To an Unknown God."
* What therefore you wor-
ship without know-
ing, this I announce to you.

²⁴ That † God who
made the world and ALL
THINGS in it, for some

* VATICAN MANUSCRIPT.—18. Stoics.
you worship without knowing.

18. to them—said,

18. What therefore

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who
picks up scraps of knowledge, which he imparts to others without sense or purpose, and
upon any and every occasion.—Owen. † 19. The supreme court of Athens. * 21.
Or, more religiously inclined than others.

† 24. Acts xiv. 15.

οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ
 this of heaven and earth Lord being, not
 ἐν χειροποίητοις ναοῖσις κατοικεῖ, ²⁵ οὐδὲ ὑπο-
 in hand-made temples dwells, nor by
 χεῖρων ἀνθρώπων θεραπεύεται, προσδεόμενος
 hands of men is served, wanting
 τίς, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ
 anything, he giving to all life and breath and
 τὰ πάντα. ²⁶ ἐποίησε τὰ ἐξ ἑνὸς * [αἵματος]
 the things all, made out of one (blood)
 τῶν ἐθνῶν ἀνθρώπων κατοικεῖν ἐπὶ πάν το προ-
 every nation of men to dwell on all the face
 σῶτος τῆς γῆς, ὁρίσας προστεταγμένους και-
 of the earth, having fixed having been appointed sea-
 ρους καὶ τὰς ὁδοδασίας τῆς κατοικίας αὐτῶν.
 sons and the fixed limits of the habitation of them;
 ὅτι οὐκ ἐστιν τοῦ θεοῦ, εἰ ἀραγε ψηλαφήσειαν αὐτόν
 for it is not of the God, if indeed they might feel him
 καὶ εἰρεῖαν, κατὰ τοῦ οὐ μακρὰν ἀπὸ ἑνὸς ἑκάσ-
 and peace, according to the not far from one each
 τῶν ἡμῶν ὑπαρχόντα. ²⁶ Ἐν αὐτῇ γὰρ ζῶμεν
 of us being. In him for we live
 καὶ κινούμεθα καὶ ἐσμεν ὡς καὶ τινες τῶν καθ'
 and move, and exist; as also some of the with
 ποιητῶν εἰρηκάσθη. Του γὰρ καὶ γένος
 poets have said; Of the for also offspring
 ἐσμεν. ²⁷ Γένος οὖν ὑπαρχόντες του θεοῦ,
 we are. Offspring therefore being of the God,
 οὐκ ἀφαιροῦμεν νομίσειν, χρυσὴν ἢ ἀργυρὴν ἢ
 not we are bound to suppose, gold or silver or
 λαβὴν, χαράγματι τέχνης καὶ ἐνθυμησεως ἀνθρώ-
 stone, countenance of art and device of man,
 ποι, τοῦ θεοῦ εἶναι ὅμοιον. ²⁸ Τοὺς μὲν οὖν
 the Duty to be like. The indeed therefore
 ἰδοῦσιν τὰς ἀγνοίας ὑπερὶ τοῦ θεοῦ, τὰν
 look on the ignorance overlooking the God, how
 παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
 he commands to the men all in all places
 ὁρᾶσθαι. ²⁹ διότι ἐσθῆσεν ἡμέραν, ἐν ᾗ
 to observe, because he established a day, in which
 ἀλλοιῶς πρῶτον τὴν οἰκουμένην ἐν δικαιοσυνῇ.
 he changed to judge the habitable in righteousness.
 ὡς ἂν ᾗ ὁρίσει, πίστιν παρασχὼν πᾶσιν,
 as if he would be appointed, guarantee having furnished to all,
 ἀντίτις αὐτὸν ἐκ νεκρῶν. . . . ³¹ Ἀκούσαν-
 against him out of dead ones. Having heard
 τὸ δὲ ἀνασταθῆναι νεκρῶν, οἱ μὲν ἐχλεύαζον
 the of resurrection of dead ones, those indeed mocked,
 οἱ δὲ εἶπον· Ἀκουσομεθα σου πάλιν περὶ του-
 others said. We will hear thee again about this.

Lord of Heaven and Earth, who dwells not in Temples made with hands; nor is he served by the HANDS of MEN, as needing anything; he having given to all Life, and Breath, and all things; and made from One, Every Nation of Men to dwell on the Whole Face of the EARTH; having determined the appointed Seasons, and the FIXED LIMITS of their HABITATION;
 27 To seek God, if perhaps they might feel after and find him; and indeed he is not far from every one of us;
 28 for in him we live, and move, and exist; as even some of your own Poets have said, 'For also we are his Offspring are.'
 29 Being, therefore, the Offspring of God, we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the Deity.
 30 Therefore, indeed, overlooking the TRUTHS of IGNORANCE, God now commands all MEN, in every place, to reform;
 31 because he has established a DAY in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by raising him from the Dead.
 32 And when they heard of the Resurrection of the Dead, some derided, but OTHERS said, "We will hear thee again about this."

* Vatican Manuscript.—25. Blood—omit.

25. The Whole Face of.

21. also

The Poet of the Hymn to Jupiter, contain this quotation. The 28, one of Paul's countrymen, with whose writings Paul was probably acquainted.

25. Matt. xi. 25. 26. Acts vii. 42. 27. Rom. i. 20. 28. Gen. ii. 7. 29. 12. Job xli. 10. xxvii. 3. xxviii. 4. Isa. xlii. 8. lvi. 10. Zech. xii. 1. 30. 12. 31. 12. 32. 12. 33. 12. 34. 12. 35. 12. 36. 12. 37. 12. 38. 12. 39. 12. 40. 12. 41. 12. 42. 12. 43. 12. 44. 12. 45. 12. 46. 12. 47. 12. 48. 12. 49. 12. 50. 12. 51. 12. 52. 12. 53. 12. 54. 12. 55. 12. 56. 12. 57. 12. 58. 12. 59. 12. 60. 12. 61. 12. 62. 12. 63. 12. 64. 12. 65. 12. 66. 12. 67. 12. 68. 12. 69. 12. 70. 12. 71. 12. 72. 12. 73. 12. 74. 12. 75. 12. 76. 12. 77. 12. 78. 12. 79. 12. 80. 12. 81. 12. 82. 12. 83. 12. 84. 12. 85. 12. 86. 12. 87. 12. 88. 12. 89. 12. 90. 12. 91. 12. 92. 12. 93. 12. 94. 12. 95. 12. 96. 12. 97. 12. 98. 12. 99. 12. 100. 12. 101. 12. 102. 12. 103. 12. 104. 12. 105. 12. 106. 12. 107. 12. 108. 12. 109. 12. 110. 12. 111. 12. 112. 12. 113. 12. 114. 12. 115. 12. 116. 12. 117. 12. 118. 12. 119. 12. 120. 12. 121. 12. 122. 12. 123. 12. 124. 12. 125. 12. 126. 12. 127. 12. 128. 12. 129. 12. 130. 12. 131. 12. 132. 12. 133. 12. 134. 12. 135. 12. 136. 12. 137. 12. 138. 12. 139. 12. 140. 12. 141. 12. 142. 12. 143. 12. 144. 12. 145. 12. 146. 12. 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του. ²³ Και οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.
And thus the Paul went out from midst of them.

²⁴ Τίνας δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπισ-
Some but men having associated with him, be-
ταυσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,
loved, among whom also Dionysius the Areopagite,
καὶ γυνὴ ὀνόματι Δαμαρίς, καὶ ἑτέροι συν
and a woman by name Damaris, and others with
αὐτοῖς. ΚΕΦ. ιη'. 18. ¹ Μετὰ δὲ ταῦτα
them.

χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς
Having withdrawn the Paul from the Athens, came into
Κορίνθον. ² Καὶ εὗρον τινὰ Ἰουδαῖον ὀνόματι
Corinth. And having found certain Jew by name

Ἀκῦλαν, Πορτικὸν τῆ γενεῖ, προσφάτως ἐληλυ-
Aquila, Pontus by the race, recently having
ῶσα ἀπο τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα
come from the Italy, and Priscilla wife

αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαυδίου χωρι-
of him, (because the to have commanded Claudius to with-
(εἶθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης),
draw all the Jews from the Rome,) ³ καὶ διὰ τὸ ὁμοτεχρον
he went to them; and because the same trade

εἶναι, ἐμενε παρ' αὐτοῖς· καὶ εἰργάζετο· ἥσαν
to be, he remained with them; and worked, they were
γὰρ σκηνοποιοὶ τὴν τέχνην. ⁴ Διελεγέτο δὲ ἐν
for tent-makers the trade. He reasoned and in

τῇ συναγωγῇ κατὰ παν σαββατον, ἐπειθε τε
the synagogue during every sabbath, persuaded and
Ἰουδαίους καὶ Ἕλληνας. ⁵ Ὡς δὲ κατήλθον
Jews and Greeks. When but came down

ἀπὸ τῆς Μακεδονίας ὁ, τε Σίλας καὶ ὁ Τιμοθεὺς,
from the Macedonia the, both Silas and the Timothy,
συνειχέτο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρομένους
was confirmed to the word the Paul, earnestly testifying

τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ⁶ Ἀντίστας
to the Jews the Anstated Jews. Boasting
πομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα-
but them and blaspheming, having

ξαμένος τα ἱμάτια, εἶπε πρὸς αὐτοὺς· Το αἷμα
shaken the mantle, he said to them, The blood
ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθάρους ἐγώ,
of you on the head of you, pure

ἀπὸ τοῦ νυν εἰς τὰ ἔθνη πορευσομαι. ⁷ Καὶ
from the now to the Gentiles I will go. And
μεταβὰς ἐκεῖθιν, ἦλθεν εἰς οἰκίαν τινος ὀνο-
having removed thence, he went into a house of one by

ματι Ἰουστου, σεβομένου τὸν θεόν, οὗ ἡ οἰκία
name Justus, worshipping the God, of whom the house
ἦν συνομορροῦσα τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ
was adjoining to the synagogue. Crispus but the

ἀρχισυναγωγὸς ἐπίστευσε τῷ κυρίῳ συν ὅλῃ
synagogue-ruler believed in the Lord with whole
τῇ οἰκῇ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκού-
the house of himself, and many of the Corinthians hear-

²³ And thus Paul went out from the midst of them.

²⁴ But Some Men adhering to him, being among whom were Dionysius the Areopagite, and a Woman named Damaris and others with them.

CHAPTER XVII.

¹ And after these things Paul withdrawing into Athens, came to Corinth.

² And having found certain Jew named Aquila, a native of Pontus, recently come from Italy, and his wife Priscilla, (because Claudius had commanded all Jews to withdraw from Rome,) he went to them.

³ And because he was of the same trade, he remained with them, and labored; for they were Tent-makers by trade.

⁴ And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.

⁵ And when Silas and Timothy came from Macedonia, Paul was confirmed to the word, earnestly testifying to the Jews the Anointed Jesus.

⁶ But when they resisted and blasphemed, shaking his clothing, he said to them, "The blood be upon your heads; I am pure; from this hour I will go to the Gentiles."

⁷ And having removed thence he went into the house of one named Justus, a worshipper of God, whose house was adjoining the synagogue.

⁸ And Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hear-

* VATICAN MANUSCRIPT.—34. Areopagite. were commanded to withdraw from Rome.

1 S. Rom. xvi. 3; 1 Cor. xvi. 12; 2 Tim. iv. 18. THESS II 9; 2 Thess III. 5. Acts XIII. 43, 45, XXVIII. 25. 2 S. ACTS XVII. 2. 2 S. 1 Cor. I. 16.

1. he departed from. 2. they labored.

1 S. Acts xvi. 34; 1 Cor. IV. 11; 2 S. Acts xvii. 14, 15.

οὗτοι ἐπιστεύον, καὶ ἐβαπτίζοντο· ⁹ εἶπε δὲ ὁ
 they believed, and were dipped; said and the
 κερὸς δι' ὄραματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ
 Lord through a vision by night to the Paul; Not
 φοβοῦ, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσῃς· ¹⁰ διότι
 fear, but speak and no be silent; because
 ἔγωγε εἰμι μετὰ σου, καὶ οὐδεὶς ἐπιθήσεται σοί
 I am with thee, and no one shall attack thee
 τὸν κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν
 cities to hurt thee; because people is for me much in
 τῇ πόλει ταύτῃ. ¹¹ Ἐκαθίσε τε ἐνιαυτὸν καὶ
 the city this. He continued and a year and
 μηνῶν ἑξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ
 months six, teaching among them the word of the
 θεοῦ.

¹² Γαλλιῶρος δὲ ἀνθυπατεύοντες τῆς Ἀχαιῶν,
 Gallio and being proconsul of the Achaia,
 ἐπετίεσσαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύ-
 rushed with one mind the Jews to the Paul,
 λῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, ¹³ λέγοντες·

Ὅτι παρὰ τὸν νόμον οὗτος ἀνακείθει τοὺς
 that from the law this persuades the
 ἀνθρώπους σεβέσθαι τὸν θεόν. ¹⁴ Μελλοντος
 men to worship the God. Being about

δε τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ
 but the Paul to open the mouth, said the
 Γαλλιῶν πρὸς τοὺς Ἰουδαίους· Εἰ μὲν ὄν· ἦν
 Gallio to the Jews; If indeed therefore it was
 αἵματι τι, ἢ βλάβη ἢ κτήνη, ὡς Ἰου-
 anything say, or harm or evil, O Jew,
 δαιο, ἐκτα λόγον ἀν' ἡμεσὶν ὅμων· ¹⁵ εἰ
 according to reason I would bear with you; if

δε ἄλλα ἐστὶ περὶ λόγου καὶ ὀνομάτων καὶ
 but a question is about a word and names and
 νόμου τοῦ καθ' ὑμᾶς, οἴεσθε αὐτοὶ κρίτης
 as a law of that with you, you will see yourselves; a judge

¹⁶ [γὰρ] ἐγὼ τούτων οὐ βουλόμαι εἶναι. ¹⁶ Καὶ
 [for] I of these not choose to be. And

ἐπέλαβεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ Ἐπιλα-
 he drew them from the tribunal. Having

βάντων δὲ πάντες * [οἱ Ἕλληνες] Σωσθένην
 taken hold and all [the Greeks] of Sosthenes

τὸν ἀρχισυνάγωγον, ἐτύπτον ἐμπροσθεν τοῦ
 the synagogue-ruler, they struck before the

βήματος· καὶ οὐδὲν τούτων τῷ Γαλλιῳ ἐμε-
 tribunal, and nothing of these the Gallio cared.

λεσ· ¹⁸ Ὁ δὲ Παῦλος ἐτι προσημειῖας ἡμέρας
 The and Paul yet having remained days

πολλὰς, τοὺς ἀδελφοὺς ἀποταξάμενος, ἐξῆλθε·
 many, to the brethren having bid farewell, called out

εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ
 into the Syria, and with him Priscilla and

Ἀκύλας, κείραμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς·
 Akila, having shaved the head in Cenchrea;

οὕτως γὰρ εὐχῆν. ¹⁹ Κατήντησε δὲ εἰς Ἐφεσόν,
 thus for a vow. He came and to Ephesus,

ing, believed, and were im-
 mersed.

⁹ † And the LORD said
 to PAUL, in a Vision by
 Night, "Fear not, but
 speak, and be not si-
 lent;

¹⁰ † for I am with thee;
 and no one shall attack
 thee, to HURT thee; for
 there are many People for
 me in this CITY.

¹¹ And he remained
 there a Year and six
 Months, teaching among
 them the WORD of GOD.

¹² But when Gallio was
 Proconsul of ACHAIA,
 the JEWS with one mind
 assaulted PAUL, and
 brought him to the TRIBU-
 NAL,

¹³ saying, "This man
 persuades MEN to worship
 GOD contrary to the
 LAW."

¹⁴ And PAUL being
 about to SPEAK, GALLIO
 said to the JEWS, † "If
 indeed it was an act of In-
 justice or reckless Evil, O
 JEWS! according to Rea-
 son I would bear with
 you;

¹⁵ but if it be a Ques-
 tion concerning Doctrine,
 and Names, and THAT Law
 which is among you, see
 you to it, for I will not be
 a Judge of these things."

¹⁶ And he drew them
 from the TRIBUNAL.

¹⁷ And they All took
 † Sosthenes, the RULER of
 the SYNAGOGUE, and beat
 him before the TRIBUNAL.
 But GALLIO cared for
 none of these things.

¹⁸ And PAUL having re-
 mained yet many Days,
 bidding farewell to the
 BRETHREN, sailed thence
 for SYRIA, in company
 with Priscilla and Aquila;
 † having shaved his HEAD
 in † Cenchrea, for he had a
 Vow.

¹⁹ And he came to

* VATICAN MANUSCRIPT.—18. for—omit.

17. the GALLIO—omit.

18 Acts xxiii. 31.
 22 v. 17.

19 Jer. i. 18, 19; Matt. xxviii. 20.

14 Acts xxiii. 29;

17. 1 Cor. i. 1. 18. Num. vi. 12; Acts xxi. 24.

15 Rom. xvi. 1

ἡκεῖνους κατέλειπε αὐτοῦ· αὐτὸς δὲ εἰσελ-
 and them he left there; he but having en-
 θων εἰς τὴν συναγωγὴν· διελεχθὴ τοῖς
 tered into the synagogue, reasoned with the
 Ἰουδαίοις. ¹⁰ Ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλεονα-
 Jews. Asking and them for longer
 χρόνον μείναι * [παρ' αὐτοῖς,] οὐκ ἐπενεύσεν·
 a time to remain [with them,] not he consented;
²¹ ἀλλ' ἀπετάξατο * [αὐτοῖς,] εἰπὼν * [Δεῖ με
 but he bade farewell [to them,] saying; [It behoveth me
 πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς
 by all means the feast that coming to keep into
 Ἱερουσόλυμα·] πάλιν * [δε] ἀνακἀμψω πρὸς
 Jerusalem; again [but] I will return to
 ὑμᾶς, τοῦ θεοῦ θέλοντος. * [Καὶ] ἀνηχθὴ ἐπὶ
 you, the God willing. [And] he sailed from
 τῆς Ἐφέσου· ²² καὶ κατελθὼν εἰς Καισαρείαν,
 the Ephesus, and having gone down to Caesarea,
 ἀναβας, καὶ ἀσπασάμενος τὴν ἐκκλησίαν,
 having gone up, and having saluted the congregation,
 κατέβη εἰς Ἀντιόχειαν. ²³ Καὶ ποιήσας χρόνον
 he went down to Antioch. And having spent time
 τινα, ἐξῆλθε, διερχόμενος καθεξῆς, τὴν Γαλα-
 some, he went out, passing through in order, the Gala-
 τικὴν χώραν καὶ Φρυγίαν, ἐπιστήριζον πάντας
 sia country and Phrygia, establishing all
 τοὺς μαθητάς. ²⁴ Ἰουδαῖος δὲ τις Ἀπολλῶς
 the disciples. A Jew and certain Apollus
 ὀνοματι, Ἀλεξανδρεὺς τῷ γενεῖ, ἀνὴρ λόγιος,
 by name, an Alexandrian by the birth, a man eloquent,
 κατηντήσεν εἰς Ἐφέσον δυνατός ὡν ἐν ταῖς
 came to Ephesus powerful being in the
 γραφαῖς. ²⁵ Οὗτος ἦν κατηχημένος τὴν ὁδὸν
 writings. This was having been instructed the way
 τοῦ κυρίου· καὶ ζῶν τῷ πνεύματι, ἐλάλει καὶ
 of the Lord; and being fervent in the spirit, he spoke and
 ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,
 taught accurately the things concerning the Lord,
 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.
 being acquainted with only the dipping of John.
²⁶ Οὗτος τε ᾤρξατο παρρησιαζεσθαι ἐν τῇ συνα-
 This and began to speak boldly in the syna-
 γῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀquila καὶ
 agogue. Having heard and of him Aquila and
 Πρίσκιλλα, προσέλαβοντο αὐτὸν, καὶ ἀκριβεσ-
 Priscilla, took him, and more accu-
 τερον αὐτὸν ἐξέθεντο τὴν τοῦ θεοῦ ὁδόν. ²⁷ Βού-
 letely to him explained the of the God way. With-
 λομένου δὲ αὐτὸν διελθεῖν εἰς τὴν Ἀχαίαν, προ-
 ing and of him to pass through into the Achaia, har-
 τρεψάμενοι οἱ ἀδελφοὶ ἐγράψαν τοῖς μαθηταῖς
 ing exhorted the brethren they wrote to the disciples
 ἀποδεξασθαι αὐτὸν· ὃς παραγενομένος, συνε-
 to receive him, who having arrived, he
 βαλετο πολὺ τοῖς πεπιστευκοῖς διὰ τῆς χαρι-
 helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the synagogue, and reasoned with the Jews

20 And when they requested him to tarry a longer time, he did not consent;

21 but bade them farewell, saying, "I will return to you again, if God willing." And he sailed from Ephesus;

22 and coming down to Caesarea, and saluting the congregation, he went down to Antioch.

23 And having spent some time there, he departed; going through the country of Galatia and Phrygia, in order, establishing all the disciples.

24 ¶ And a certain Jew named Apollus, a native of Alexandria, an eloquent Man, being powerful in the scriptures, came to Ephesus.

25 This person was being instructed in the way of the Lord, and being fervent in spirit, he spake and also taught accurately the things concerning Jesus; being acquainted only with the baptism of John.

26 And he began to speak boldly in the synagogue. And Aquila and Priscilla explained to him more accurately the way of God.

27 And when he wished to pass over into Achaia, the brethren wrote, exhorting him, not having arrived; he was assisted through his gift;

* VATICAN MANUSCRIPT.—23. with them—omit.

behoves me to keep the coming feast in Jerusalem—omit.

—omit.

23. also taught.

23. concerning Jesus.

21. to them—omit.

21. but—omit.

26. Priscilla and Aquila

21. 1 Cor. iv. 12; Heb. vi. 3; James iv. 15.
 22. 23. xv. 26, 41.
 23. 27. 1 Cor. xiii. 6.

23. Gal. i. 2; iv. 14.
 24. 1 Cor. i. 12; iii. 5, 8; iv. 6; Titus iii. 12.

27. 28.
 28. 29.

28. ὁ Εὐτονος γὰρ τοῖς Ἰουδαίοις διακατη-
strenuously for with the Jews he was discus-
λεγγετο δημοσίᾳ, ἐπιβεβαιῶν διὰ τῶν γραφῶν,
arg publicly, proving by the writings,
ὅτι ὁ Χριστὸς Ἰησοῦς.
is that the Anointed Jesus.

ΚΕΦ. 19. 19.

Ἐγένετο δὲ ἐν τῇ τῶν Ἀπολλῶ εἶναι ἐν
It appeared and in the the Apollos to be in
Ἐφῆσον, Πάυλον διελθόντα τὰ ἀνωτέρω μέρη,
Ephesus, Paul having passed through the upper parts,
καλεῖν εἰς Ἐφέσον. Καὶ εὗρον τινὰς μαθητάς,
to come to Ephesus. And having found some disciples,
εἶπε πρὸς αὐτοὺς· Εἰ πνεῦμα ἅγιον ἐλάβετε
he said to them, If a spirit holy you received
πιστεύοντες· Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ'
having believed, They and said to him, But
οὐκ εἰ πνεῦμα ἅγιον ἐστὶν, ἤκουσαμεν. Ὁ εἶπε
not even if a spirit holy is, we have heard. He said
τε ὅτι [πρὸς αὐτοὺς·] Εἰς τί οὖν ἐβαπτισθήτε;
and (to them,) Into what then were you dipped?
Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βαπτισμα. Ὁ εἶπε
They and said, Into the of John's dipping. He said
δὲ Πάυλος· Ἰωάννης ἐβάπτισε βαπτισμα μετα-
the Paul, John dipped a dipping of reform-
εῖας, τῇ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ'
after, to the people saying, Into him coming after
αὐτὸν ἵνα πιστεύωσιν· τούτ' ἐστίν, εἰς τὸν
- so that they should believe, that is, into the
Ἰησοῦν. Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ
Jesus. Having heard and they were dipped into the
ὄνομα τοῦ κυρίου Ἰησοῦ. Ὁ καὶ ἐπιθεῖς
name of the Lord Jesus. And having placed
ἐπ' αὐτοὺς τὰς χεῖρας, ἦλθε τὸ πνεῦμα
on them the Paul the hands, came the spirit
καὶ ἔδωκεν αὐτοῖς, ἑλθόντων τε γλωσσῶν καὶ
and he gave upon them, they spoke and with tongues and
προφητεῖαν. Ὅσων δὲ οἱ πάντες ἄνδρες ὥσει
prophecy. Were and the all men about
δικοῦ. Ὁ εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,
two. Having entered and into the synagogue,
ἐλάλει· σιγῆτε, ἐπὶ μῆνας τρεῖς διαλεγόμενος
he spoke freely, for months three reasoning
καὶ πείθων· [τὰ] περὶ τῆς βασιλείας τοῦ
and persuading [the things] concerning the kingdom of the
οὐρανοῦ. Ὅτε δὲ τινες ἐσκληρυνόντο καὶ ἠπει-
- so. When and some were hardened and disbe-
σῶν, ἐκολοῦντες τὴν ὁδὸν ἐνώπιον τοῦ
- so. speaking evil of the way in presence of the

28 for he strenuously
discussed with the Jews
in public, § proving by the
scriptures that Jesus is
the MESSIAH.

CHAPTER XIX.

1 And it happened, while
§ APOLLOS was in Corinth,
Paul, having passed
through the UPPER Parts,
came to Ephesus; and
having found Some Disci-
ples,

2 he said to them,
"Have you received the
holy Spirit since you be-
lieved?" And THEY said
to him, § "We have not
even heard whether there
be any holy Spirit."

3 And he said, "Into
what then were you im-
mersed?" And THEY said,
§ "Into JOHN'S IMMER-
SION?"

4 And Paul said,
§ "John administered the
Immersion of Reformation,
saying to the PEOPLE, that
they should believe into
HIM that was COMING
after him, that is, into Je-
sus."

5 And having heard this,
they were immersed § into
the NAME of the LORD
Jesus.

6 And Paul § putting
his hands on them, the
HOLY SPIRIT came on
them, and § they spoke
with Tongues and pro-
phesied.

7 And ALL the Men
were about twelve.

8 And having entered
the SYNAGOGUE, he spoke
boldly for three Months,
reasoning and persuading
§ about the KINGDOM of
God.

9 But when some were
hardened, and disbelieved,
speaking evil of the WAY

1 Vatican Manuscript.—1. Ephesus, and found Certain Disciples; and he said to them.
2. Islands. 3. the things—omit.
4. Acts ix. 22; xvii. 3; ver. 8. 5. 1. 1 Cor. i. 12; iii. 6, 8. 6. 1. Acts viii. 16.
7. 1. Acts xviii. 24. 8. 4. Matt. iii. 11, John i. 19, 27, 30; Acts i. 5; xi. 16, xiii. 24, 25.
9. 1. Acts xviii. 16. 2. 6. Acts vi. 6, viii. 17. 3. 6. Acts ii. 4; x. 45. 4. 8.
Acts xviii. 2, xviii. 4. 5. 4. Acts i. 5, xviii. 23.

πληθους, αποστας απ' αυτων, αφηκοιστε τους
multitude, having departed from them, he separated the
μαθητας, καθ' ημεραν διαλεγομενος εν τη
disciples, every day reasoning in the
σχολη Τυραννου * [τινος.] ¹⁰ Τουτο δε εγενετο
school of Tyrannus [one.] This and was done
επι ετη δυο, ωστε παντας τους κατοικουντας
for years two, so that all the dwellers
την Ασιαν ακουσαι τον λογον του κυριου, Ιου-
the Asia to hear the word of the Lord, Jews
δαιους τε και Έλληνας. ¹¹ Δυναμεις τε ου τας
both and Greeks. Miracle and not the
τυχουσας εποκει ο θεος δια των χειρων
common ones did the God through the hands
Παυλου. ¹² ωστε και επι τους ασθενοντας
of Paul, so that even to those being sick
επιφερεσθαι απο του χρωτος αυτου νοσδια η
to be brought from the skin of him asphins or
σιμικινθια, και απαλλασσεσθη απ' αυτων τας
aprons, and to be set free from them the
νοσους, τα τε πνευματα τα πονηρα εκπορευεσ-
diseases, the and spirits the evil to be cast
θαι.

¹³ Επεχειρησαν δε τινες απο των περιερχο-
Took in hand and some from of those going
μενων Ιουδαιων εξορκιστων οναμαζειν επι τους
about Jews exorcists to name on those
εχοντας τα πνευματα τα πονηρα το ονομα του
having the spirits the evil the name of the
κυριου Ιησου, λεγοντες. 'Ορκιζω υμας τον
Lord Jesus, saying, I adjure you the
Ιησουν, ον ο Παυλος κηρυσσει. ¹⁴ Ησαν δε
Jews, whom the Paul preaches. Were and
τινες υιοι Σκευα Ιουδαιου αρχιερεως επτα, οι
some sons of Sovera a Jew a high-priest seven, who
τουτο ποιουντες. ¹⁵ Αποκριθεν δε το πνευμα το
this were doing. Answering and the spirit the
πονηρον ειπε. Τον Ιησουν γινωσκω, και τον
evil said; The Jesus I know, and the
Παυλον επισταμαι. υμεις δε τινες εστε; ¹⁶ και
Paul I am acquainted with; you but who are? and
εφαλλομενος επ' αυτους ο ανθρωπος, εν ω ην
leaping on them the man, in which was
το πνευμα το πονηρον, και κατακυριευσας
the spirit the evil, and having overcome
αυτων, ισχυσε κατ' αυτων, ωστε κυμνους και
them, prevailed against them, so that naked and
τετραυματισμενους εκφυγειν εκ του οικου
having been wounded to have fled out of the house
εκεινου. ¹⁷ Τουτο δε εγενετο γνωστον παντι
that. This and became known to all
Ιουδαιοις τε και Έλλησι τοις κατοικοιουσ την
Jews both and Greeks those dwelling the
Εφεσον. και επεκεισε φοβος επι παντας αυτους,
Ephesus, and fell a fear on all them,

before the schools, being
departed from them, he se-
parated the disciples, rea-
soning daily in the
SCHOOL of Tyrannus.

¹⁰ And this was done
for two Years, so that all
the INHABITANTS of Asia,
heard the word of the
LORD, both Jews and
Greeks.

¹¹ And God perform-
ed EXTRAORDINARY Miracles
by the HANDS of Paul.

¹² So that Apoplexy and
Aprons were brought from
him to the SICK, and the
DISEASES departed from
them, and the EVIL SPIRITS
were cast out.

¹³ And some of the
TRAVELLING Jewish exor-
cists undertook to name
the NAME of the LORD Je-
sus over THOSE WHOSE
EVIL SPIRITS, saying, I
adjure you by Jesus whom
PAUL preaches.

¹⁴ And there were some
Seven Sons of One Sovera,
a Jewish High-priest, who
did so.

¹⁵ But the EVIL SPIRIT
answering, said to them,
"Jesus indeed I know, and
Paul I know, but who are
you?"

¹⁶ And the MAN by
whom the EVIL SPIRITS
leaped on them, and hav-
ing overcome them, pre-
vailed against them, so
that they fled out of the
HOUSE naked and woun-
ded.

¹⁷ And this became
known to ALL, both Jews
and GREEKS, dwelling in
Ephesus; and fell

* VATICAN MANUSCRIPT.—9. one—omit.
said to them, Jesus indeed I know, and.

14. Seven Sons of One Sovera.
16. them both, and prevailed.

† 10. Acts xx. 31.
Kings iv. 20.
Luke i. 66; vii. 16; Acts ii. 43; v. 8, 11.

† 11. Mark xvi. 20; Acts xiv. 2.
† 13. Matt. xii. 27.
† 15. See Matt. ix. 38; Luke ix. 42.

† 12. Acts v. 15, 16; i.
† 17.

καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
and was magnified the name of the Lord Jesus.

¶ Πᾶλλοι τε τῶν πεπιστευκότων ἤρχοντο ἐξο-
Many and of those having believed came con-

μολοῦμενοι καὶ ἀναγγέλλοντες τὰς πράξεις
coming and declaring the deeds

αὐτῶν. 19 Ἰκανοὶ δὲ τῶν τὰ περιεργα πράξαν-
of them Many and of those the magical arts practi-

των, συνενεγκάτες τὰς βιβλους, κατέκαιον
ing, having brought together the books, burned

ἐν αὐτῶν ταύτων καὶ συνεψήφισαν τὰς τιμὰς
in presence of all, and they computed the prices

αὐτῶν, καὶ εὑρον ἀργυρίου μυριάδας πεντε-
of them, and found pieces of silver myriads five.

¶ Οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου
Thus according to power the word of the Lord

ἤρξε καὶ ἰσχύειν. 21 Ὡς δὲ ἐπληρώθη ταῦτα,
grew and prevailed. When and was fulfilled these things,

ἔβη ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν
he departed the Paul in the spirit, having passed through

τὴν Μακεδονίαν καὶ Ἀχαίαν, πορεύεσθαι εἰς
to Macedonia and Achaia, to go into

Ἱερουσαλὴμ, εἰπὼν ὅτι μετὰ τὸ γενέσθαι με
Jerusalem, saying, That after the to be come me

εἰς, δεῖ με καὶ Ῥώμην ἰδεῖν. 22 Ἀποστείλας
then, it behoove me also Rome to see. Having sent

δύο εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων
two into the Macedonia two of those ministering

αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε
to him, Timothy and Erastus, he remained

ὑπομένειν εἰς τὴν Ἀσίαν. 23 Ἐγένετο δὲ κατὰ τὸν
time to the Asia. It happened and during the

καιρὸν ἐκεῖθεν ταραχὸς οὐκ ὀλίγη περὶ τῆς
time that thereat not small concerning the

ἰδού.
city.

¶ Δημητρίους γὰρ τις ὀνοματι, ἀργυροκόπος,
Demetrius for a certain by name, a silversmith,

ἔχων ναοὺς ἁ[ἀργυροῦς] Ἀρτεμίδος, παρείχετο
having temples of silver for Diana, brought

τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. 25 Οὗς
to the workmen gain not a little. Whom

συνάθροισας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργα-
having wrought together, and those about the such like work.

τας, εἰπὼν ἄνδρες, ἐπιστάσθε, ὅτι ἐκ ταύ-
now, said, Men, you know, that out of this

της τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστίν· 26 καὶ
the work the wealth of us is, and

ῥηγεῖτε καὶ ἀκούετε, ὅτι οὐ μόνον Ἐφεσού,
you see and you hear, that not only of Ephesus,

ἀλλὰ καὶ τῆς Ἀσίας καὶ τῆς Βιθυνίας καὶ τῆς
but and of the Asia and of the Bithynia and of the

Ἀφρικανίας καὶ τῆς Ἀραβίας καὶ τῆς Παρμενίας
of Africa and of the Arabia and of the Parthia

καὶ τῆς Ἀσσυρίας καὶ τῆς Ἀρμενίας καὶ τῆς
and of the Assyria and of the Armenia and of the

Κιλικίας καὶ τῆς Βιθυνίας καὶ τῆς Ἀφρικανίας
and of the Cilicia and of the Bithynia and of the Africa

καὶ τῆς Ἀραβίας καὶ τῆς Παρμενίας καὶ τῆς
and of the Arabia and of the Parthia and of the

Ἀσσυρίας καὶ τῆς Ἀρμενίας καὶ τῆς Κιλικίας
and of the Assyria and of the Armenia and of the Cilicia

καὶ τῆς Βιθυνίας καὶ τῆς Ἀφρικανίας καὶ τῆς
and of the Bithynia and of the Africa and of the

Ἀραβίας καὶ τῆς Παρμενίας καὶ τῆς Ἀσσυρίας
and of the Arabia and of the Parthia and of the Assyria

καὶ τῆς Ἀρμενίας καὶ τῆς Κιλικίας καὶ τῆς
and of the Armenia and of the Cilicia and of the

Βιθυνίας καὶ τῆς Ἀφρικανίας καὶ τῆς Ἀραβίας
and of the Bithynia and of the Africa and of the Arabia

καὶ τῆς Παρμενίας καὶ τῆς Ἀσσυρίας καὶ τῆς
and of the Parthia and of the Assyria and of the

Ἀρμενίας καὶ τῆς Κιλικίας καὶ τῆς Βιθυνίας
and of the Armenia and of the Cilicia and of the Bithynia

on them all, and the NAME
of the LORD Jesus was

was magnified.

18 AND MANY of those
who BELIEVED, came,

confessing and declaring
their DEEDS.

19 And many of THOSE
PRACTISING MAGICAL

ARTS, having brought to-
gether their books, burnt

them before all; and they
computed the value of

them, and found it to be
fifty thousand pieces of

Silver.

20 Thus the word of
the LORD powerfully in-

creased and prevailed.

21 And when these
things were accomplished,

PAUL was disposed by
the SPIRIT, having passed

through Macedonia and
Achaia, to go to Jerusalem,

saying, "After I have
seen there, I must also

see Rome."

22 And having sent two
of THOSE who MINIS-

tered to him, Timothy
and Erastus, into Macedo-

nia, he remained for a
time in ASIA.

23 And when there occurred
during that PERIOD, no

small Tumult concerning
that WAY.

24 For a certain man,
named Demetrius, a Sil-

versmith, making silver
Temples of Diana, afforded

to the WORKMEN.

25 Whom he having as-
sembled, with THOSE em-

ployed about the LIKE BU-
SINESS, said, "Men, you

know That from This WORK
is our WEALTH;

26 And you see and hear,
That not only at Ephesus

but also in the ASIA and in the
BITHYNIA and in the AFRICA

and in the ARABIA and in the
PARTHIA and in the ASSYRIA

and in the ARMENIA and in the
CILICIA and in the BITHYNIA

and in the AFRICA and in the
ARABIA and in the PARTHIA

and in the ASSYRIA and in the
ARMENIA and in the CILICIA

and in the BITHYNIA and in the
AFRICA and in the ARABIA

and in the PARTHIA and in the
ASSYRIA and in the ARMENIA

and in the CILICIA and in the
BITHYNIA and in the AFRICA

and in the ARABIA and in the
PARTHIA and in the ASSYRIA

* VATICAN MANUSCRIPT.—20. the LORD. 24. silver—omit. 24. Small Gals.
 * 24. Portable representations of this temple, which were bought by strangers as mat-
 ters of curiosity, and probably of devotion. The temple of Diana was raised at the expense
 of Asia Minor, and it was 370 years in building, before it was brought to its sum of per-
 son. It was in length 426 feet, by 228 in breadth, and was beautified by 127 columns,
 which were made at the expense of so many kings; and was adorned with the most beauti-
 ful statues.—Clarke.
 † 21. Rom. xv. 23; Gal. ii. 1. † 21. Acts ix. 22. † 21. Acts xviii. 21; xxiii.
 † Rom. xv. 24—25. † 22. Acts xiii. 5. † 23. 2 Cor. i. 8. † 25. So Acts ix. 2.
 † Acts xvi. 19.

ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
 just almost all the Asia the Paul this
 πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων,
 having persuaded misled large a crowd, saying,
 ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρὸν γινόμενοι. ²⁷ Οὐ
 that not are gods those by hands being made. Not
 μόνον δὲ τούτου κινδυνεύει ἡμῖν τὸ μέρος εἰς
 only and this indanger to us the craft into
 ἀπείλεγμον εἰσεῖν· ἀλλὰ καὶ τὸ τῆς μεγάλης
 contempt to come; but also that the great
 θεᾶς Ἀρτεμίδος ἱερὸν εἰς οὐδὲν λογισθῆναι,
 goddess Diana temple into nothing to be despised,
 μὲλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα
 to be about and also to be destroyed the magnificence
 αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σεβεται.
 other, which whole the Asia and the habitable worships.
²⁸ Ἀκούσαντες δὲ, καὶ γενομένοι πληρεῖς ὠμοῦ,
 Having heard and, and having become full of wrath,
 ἐκράζον, λέγοντες· Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων.
 they cried out, saying: Great the Diana of Ephesians.
²⁹ Καὶ ἐπλησθῇ ἡ πόλις * [ὅλη] τῆς συγχύσεως·
 And was filled the city [whole] the confusion:
 ὅρμησαν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρ-
 they rushed and with one mind into the theatre, having
 πάντας Γαίον καὶ Ἀριστάρχον Μακεδόνας,
 seized Gaius and Aristarchus Macedonians,
 συνεκδήμους Παύλου. ³⁰ Τοῦ δὲ Παύλου βου-
 fellow-travelers of Paul. The and Paul wish-
 λομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων
 ing to enter into the assembly of the people, not suffered
 αὐτὸν οἱ μαθηταί. ³¹ Τινες δὲ καὶ τῶν Ἀσιαρ-
 him the disciples. Some and even of the rulers of
 χῶν ὄντες αὐτῷ φίλοι, πεμφάντες πρὸς αὐτόν,
 and being to him friends, having sent to him,
 παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.
 besought not to venture himself into the theatre.
³² Ἄλλοι μὲν οὖν ἄλλο τι ἐκράζον· ἡν γὰρ ἡ
 Some indeed therefore some thing cried; was for the
 ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ
 assembly having been confused, and the greater not
 ᾔδεισαν, τίνος ἕνεκεν συνεληλυθείσαν. ³³ Ἐκ
 knew, for what purpose they were come together. Out of
 δὲ τοῦ ὄχλου προεβίβασαν Ἀλεξάνδρον, προ-
 and the crowd they pushed forward Alexander, thrust-
 βαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλεξάν-
 ing forward him the Jews; the and Alexan-
 δρος κατασεισάς τὴν χεῖρα, ἠθέλει ἀπολογισ-
 der having waved the hand, wished to defend himself
 θαι τῇ δῆμῳ. ³⁴ Ἐπιγινόντες δὲ ὅτι Ἰου-
 in the assembly of the people. Knowing but that a

but almost All Asia, the PAUL has persuaded and turned aside Many People, saying: That THEY are not Gods which are made by Hands.

²⁷ And not only This work of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be despised, and her GRANDEUR destroyed, whom All Asia and the HABITABLE worships.

²⁸ And having heard this, they were full of Wrath, and cried out, saying, "Great is the DIANA of the Ephesians."

²⁹ And the CITY was filled with Confusion; and having seized GAIUS and ARISTARCHUS, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.

³⁰ And PAUL desired to enter the THEATRE, but DISCIPLES did not permit him.

³¹ And some even of the ASIARCHES, who were his Friends, sent to him, advising him not to venture into the THEATRE.

³² Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.

³³ And they pushed Alexander out of the CROWD, the Jews threatening him forward. And ALEXANDER having waved the HAND wished to defend himself in the ASSEMBLY OF THE PEOPLE.

³⁴ But knowing that he

* VATICAN MANUSCRIPT.—30. Whole—omit.

30. Paul.

† 21. These persons presided over religious observances and the public games. They were men in number, chosen by the cities from persons of wealth and influence, appointed by the proconsul. One of them styled the chief Asiarch resided at Ephesus, the others were his associates and advisers.

‡ 24. Isa. xlv. 4; Jer. xlv. 16—20, Jer. xlv. 17. Acts x. 4; xxvii. 2; Col. iv. 10; 1 Peter v. 12.

‡ 29 Rom. xvi. 23; 1 Cor. i. 14. 1 Th. i. 10; 1 Tim. i. 20; 2 Tim. ii. 14.

ἄνθρωπος ἐστὶν, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς
Jew he is, voice came one from all, about
ἐπὶ ἄνδρες δύο κρᾶζοντες· Μεγάλη ἡ Ἀρτεμις
for hours two crying; Great the Diana
Ἐφεσίων.

35 Καταστείλας δὲ ὁ γραμματεὺς τῶν
of Ephesians. Having stilled and the scribe the
ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γὰρ ἐστὶν
crowd, he saith; Men Ephesians, what for is
ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν
man, who not knows the Ephesians city
ἱερόκορον εἶναι τῆς μεγάλης Ἀρτεμιδος καὶ
temple-keeper being of the great Diana and
τοῦ Διοσέτους· 36 Ἀνατιζήτων οὖν οὐτῶν
of that Callen from Ju; nor? Cannot be denied therefore being

τούτων, ὅσον ἐστὶν ὑμᾶς κατεστάλμενους
these things, sovery it is you having been quiet
ὑπαρχειν, καὶ μὴδὲν προπετές πρᾶττειν.
to be, and nothing rashly to do.

37 Πήγαγετε γὰρ τοὺς ἄνδρας τούτους, οὐτε
You brought for the men these, neither
ἱεροσυλοῦν, οὐτε βλασφημοῦντας τὴν θεοὺν
temple-robbers, nor blasphemers of the goddess
ἡμῶν· 38 Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν
of you, If indeed therefore Demetrios and those with

αὐτῷ τεχνῖται ἔχουσιν πρὸς τίνα λόγον, ἀγοραῖοι
him craftsmen have against any a word, courts
ἐγστῆαι, καὶ ἀνθυπατοὶ εἰσὶν ἐγκαλεῖσθαι
are hold, and prosecutors are; let them accuse
ἀλλήλους. 39 Εἰ δὲ τι περὶ ἑτέρων ἐπιζη-
each other. If but anything about other things you in-
τεῖτε, ἐν τῇ ἐννομῇ ἐκκλησίᾳ ἐπιλυθήσεται.
quire, in the lawful assembly it shall be settled.

40 Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στασεως
Even for we are in danger to be accused of tumult
περὶ τῆς σημερον, μὴδενος αἰτίου ὑπαρχόν-
concerning the day, not one cause being
τος, περὶ οὗ δὲνησομεθα ἀποδοῦναι λόγον τῆς
about which we are able to give a reason for the
ἐπιστροφῆς ταύτης. 41 Καὶ ταῦτα εἰπὼν, ἀπε-
departure this. And these having said, he dis-
ἔσσεσθαι τὴν ἐκκλησίαν.

missed the assembly.

ΚΕΦ. κ'. 20.

1 Μετὰ δὲ το παύσασθαι τὸν θόρυβον, προσ-
After and the to be restrained the tumult, having
καλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπα-
called to the Paul the disciples, and having
σάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.
embarked, he went out to go into the Macedonia.

2 Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακα-
Having passed through and the parts those, and having ex-
λέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν
persuaded them with a word great, he went into the
Ἑλλάδα.

3 Ὡς οὖν ἔλθῃ εἰς τὴν Ἐφεσον, εὐχαιροῦντος αὐτὸν τοὺς μαθητάς, ἐξῆλθεν εἰς τὴν Ἑλλάδα.

4 Ὡς οὖν ἔλθῃ εἰς τὴν Ἐφεσον, εὐχαιροῦντος αὐτὸν τοὺς μαθητάς, ἐξῆλθεν εἰς τὴν Ἑλλάδα.

5 Ὡς οὖν ἔλθῃ εἰς τὴν Ἐφεσον, εὐχαιροῦντος αὐτὸν τοὺς μαθητάς, ἐξῆλθεν εἰς τὴν Ἑλλάδα.

was a Jew, one Voice came from all for about two hours, crying, "Great is the DIANA of the Ephesians?"

35 And the RECORDER having quieted the crowd, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which YELL FROM JUPITER?"

36 These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

37 for you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

38 If, therefore, Demetrios and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

39 But if you seek anything * further, it shall be settled in the LAWFUL Assembly.

40 For we are even in danger of being accused about the Tumult of TODAY; there being no cause by which we can excuse this CONCOURSE."

41 And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

1 Now after the tumult was allayed, PAUL, * Having summoned the DISCIPLES, and embracing them, * departed to go into MACEDONIA.

2 And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

* VARIANTS MANUSCRIPTS.—34. Ephesians! Great is the DIANA of the Ephesians! And so. 35. further, it shall be. 1. sent for the disciples, and exhorting and embracing them, he departed for.

21. 1 Cor. xvi 5; 1 Tim 1.3

Ἑλλάδα· ³ ποιήσας τε μήνας τρεῖς, γενόμενης
Greece; having continued and months three, being formed
αὐτῷ ἐπιβουλῆς ὑπο τῶν Ἰουδαίων, μιλῶντι
him a plot against by the Jews, being about
ἀναγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ
to sail into the Syria, came a resolution of the
ὑποστρεφείν δια Μακεδονίας. ⁴ Συνεπικέτο δὲ
to return through Macedonia. Went with and
αὐτῷ * [ἀχρί τῆς Ἀσίας] Σωπάτρος Πυρροῦ Βε-
him [as far as the Asia] Sopater of Pyrrhus a Be-
ροιαῖος. Θεσσαλονικέων δὲ, Ἀριστάρχος καὶ
rean. Of Thessalonians and, Aristarchus and
Σεκουνδὸς, καὶ Γαῖος Δερβαιοῦ καὶ Τιμοθέος·
Secundus, and Gaius of Derbe and Timothy;
Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τροφίμος. ⁵ Οὗτοι
Asiatics and, Tychicus and Trophimus. These
προελεύοντες ἐμνην ἡμᾶς ἐν Τρωαδί· ⁶ ἡμεῖς δὲ
going before awaited us in Troas; we but
ἐξεπλευσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων
sailed out after the days of the unleavened cakes
ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν
from Philippi, and came to them into the
Τρωαδα ἀχρίς ἡμερῶν πεντε, ὃ διέτριψαμεν
Troas in days five, where we remained.
ἡμέρας ἑπτα. ⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων,
days seven. In and the first of the sabbaths,
συνηγμενὸν ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος
having been assembled of us to break bread, the Paul
διελεγέτο αὐτοῖς, μέλλων εἶναι τῇ ἑκαυρίῳ
discoursed to them, being about to depart on the morrow;
παρετεῖρε τε τὸν λόγον μεχρὶ μεσονυκτιῶν.
continued and the discourse till midnight.
⁸ Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ, ὅ
Were and lamps many in the upper room, where
ἦμεν συνηγμένοι. ⁹ Καθήμενος δὲ τις νεανίας,
we were assembled. Was sitting and a certain youth,
ὀνοματί· Εὐτυχὸς, ἐπὶ τῆς θυρίδος, καταφερο-
by name Eutychus, in the window, being over-
μένος ὕπνῳ βαθεῖ, διαλεγόμενον τοῦ Παύλου
powered with sleep deep, discoursing the Paul
ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἐπέκειν
for a longer time, having been overcome from the sleep, fell
ἀπὸ τοῦ τρίστεγου κατῶ, καὶ ᾗθη νεκρός.
from the third story down, and was taken up dead.
¹⁰ Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ
Having gone down and the Paul fell upon him, and
συμπεριλαβὼν εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ
having embraced said, Not be ye troubled; the for
ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ¹¹ Ἀναβὰς δὲ, καὶ
life of him in him is. Having come up and, and
κλάσαι ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε
having broken bread and having tasted, for alonger time and

3 And having remained three Months; a Plot being laid for him by the Jews, as he was about to sail into Syria, he resolved to RETURN through Macedonia.

4 And there went with him into ASIA, Sopater, the son of Pyrrhus, a Berean; but Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and Timothy, and Tychicus and Trophimus, Asiatics;

5 these going before waited for us at Troas.

6 And we sailed out from Philippi, after the DAYS of UNLEAVENED BREAD, and came to them at TROAS in five Days; where we continued seven Days.

7 And on the FIRST day of the WEEK, we having assembled; to break Bread, Paul, intending to depart on the NEXT day, discoursed to them, and continued his SPEECH till Midnight.

8 And there were many Lamps in the UPPER ROOM where we were assembled.

9 And there was a Certain Youth, named Eutychus, sitting in a WINDOW, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.

10 And PAUL going down, fell on him, and embracing him, said, Be not troubled; for his LIFE is in him.

11 And having come up and broken Bread, and tasting it, and con-

* VATICAN MANUSCRIPT.—4. as far as ASIA—omit. 5. And these going. 11. ANABA-
1. 4. Acts ix. 23; xxiii. 15; xxv. 3; 3 Cor. xi. 24. 2. 4. Acts xix. 27; xxvii. 3; Col.
iv. 10. 3. 4. Acts xvi. 1. 4. Eph. vi. 21; Col. iv. 7; 3 Tim. iv. 13; 1 Th. iii. 13.
4. Acts xxi. 29; 3 Tim. iv. 30. 5. Exod. xii. 14, 15; xxiii. 15. 6. Acts xxi.
8; 3 Cor. ii. 12; 3 Tim. iv. 13. 7. 1 Cor. xvi. 2; Rev. i. 10. 7. 1 Cor. ii. 6;
1 Cor. x. 16; xi. 26. 8. Acts i. 13. 10. 1 Kings xvii. 21; 3 Kings iv. 25.
2. 10. Matt. ix. 24.

ἐμνήσας ἀχρὶς αὐγῆς, οὕτως ἐξῆλθεν. ¹² Ἦγα-
having remembered till day-break, so he departed. They
 γον ¹³ δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ
broughtland the youth living, and were comforted not
 μετρίως. ¹³ Ἡμεῖς δὲ προσελθόντες ἐπὶ τὸ
a bath. We but going before to the
 πλοῖον, ἀναχθήμεν εἰς τὸ Ἀσσοῦ, ἐκεῖθεν μελ-
ship, sailed to the Assos, there in-
 λόντες ἀναλαμβάνειν τὸν Παυλόν· οὕτω γὰρ ἦν
intending to take in again the Paul; so for it was
 διατεταγμένος, μελλῶν αὐτὸς πεζεῦειν. ¹⁴ Ὡς
having been arranged, being about himself to go on foot. When
 δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσοῦ, ἀναλαβόντες
and he met with us at the Assos, having again received
 αὐτὸν ᾗλθομεν εἰς Μιτυλήνην. ¹⁵ Ἐκεῖθεν ἀπο-
him we came to Mitylene; and thence hav-
 πλεύσαντες, τῇ ἐπιούσῃ κατήτησamen ἀντικρυ-
ing sailed away, on the morrow we came opposite
 Χίου. Τῇ δὲ ἑτέρα παρεβαλομεν εἰς Σάμον·
thence. In the next another we touched at Samos;
¹⁶ [καὶ μείναντες ἐν Τρωγυλλίῳ,] τῇ ἑοικεῖν
and having remained in Trogyllium,] in the following
 ᾗλθομεν εἰς Μίλητον. ¹⁶ Ἐκερκεῖ γὰρ ὁ Παν-
came to Miletus. Had determined for the Paul
 λος παραπλευσάτι τὴν Ἐφεσον, ὅπως μὴ γνηται
to sail by the Ephesus, so that not it might be
 αὐτῷ χρόνῳ τριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπεύδε γὰρ,
for him to spend time in the Asia; he was hastening for,
 εἰ δυνατόν ᾗν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστ-
if possible it was for him, the day of the pentecost
 τῆς γεσεῖν εἰς Ἱεροσόλυμα. ¹⁷ Ἀπὸ δὲ τῆς
to be in Jerusalem. From and the
 Μιλήτου πεμφθὲς εἰς Ἐφεσον, μετεκαλεσάτο
Miletus having sent to Ephesus, he called for
 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ¹⁸ Ὡς δὲ
the elders of the congregation. When and
 παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς· Ὑμεῖς
they came came to him, he said to them; You
 οἰστάσθε, ἐπεὶ πρώτη ἡμέρα ἀπ' ἧς ἐσπεθῆν
know, from first day in which I entered
 εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πᾶν χρόνον
into the Asia, how with you the whole time
 ἐγενόμην, ¹⁹ βουλευσὼν τῷ κυρίῳ μετὰ πάντων
I was, serving the Lord with all
 ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν,
lowliness and tears and temptations,
 τῶν συμβατῶν μοι ἐν ταῖς ἐπιβουλαῖς τῶν
of them having happened to me by the plots of the Jews;
 Ἰουδαίων· ²⁰ οὐδὲν ὑπεστείλαμην τῶν συμ-
 Jews, how nothing I kept back of that being
 φερουσάντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι
available, the not to declare to you and to teach
 ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους· ²¹ διαμαρτυρομέ-
you publicly and in houses, earnestly testifying

versed for a long time,
 even till day-break, he so
 departed.

¹³ And they brought
 the youth alive, and were
 not a little comforted.

¹³ But for, having gone
 before to the ship, sailed to
 Assos, there intending to
 take PAUL in again; for it
 was so arranged, he being
 about to go by land.

¹⁴ And when he met
 us at Assos, we received
 him, and came to Mity-
 leae.

¹⁵ And sailing thence,
 on the next day we came
 opposite to Chios; and on
 the next we arrived at
 Samos; and having re-
 mained at Trogyllium, on
 the following we came to
 Miletus.

¹⁶ For PAUL had deter-
 mined to sail by Ephesus,
 that it might not be neces-
 sary for him to spend time
 in Asia; † for he was has-
 tening, if it were possible
 for him, † to be at Jerusa-
 lem on † the DAY of PEN-
 TECOST.

¹⁷ But sending from
 Miletus to Ephesus, he
 called to him the ELDERS
 of the CONGREGATION.

¹⁸ And when they were
 come to him, he said to
 them, "You know, † from
 the first DAY in which I
 came into ASIA, how I
 was the whole time with
 you,

¹⁹ serving the LORD
 with all humility, and with
 Tears, and THOSE Trials
 which happened to me † by
 the PLOTS of the Jews;

²⁰ how † I kept back
 NOTHING that was PROFIT-
 ABLE; neglecting not to
 declare to you and to teach
 you publicly, and at your
 houses;

²¹ earnestly testifying

* VATICAN MANUSCRIPT.—15. IN THE EVENING WE ARRIVED.
 Trogyllium—cont.

† M. Acts xviii. 21; xix. 21; x. 1, 12.

2 Cor. xvi. 8. † Acts xviii. 12; xix. 1, 10.

† 16. Acts xiv. 17.

† 10. verse 2.

† 16. Acts ii. 14

† 20. verse 27

νοι Ιουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεόν
 to Jews both and Greeks the towards the God
 μετανοίαν, καὶ πιστίν τὴν εἰς τὸν κυρίον ἡμῶν
 reformation, and faith that towards the Lord of us
 Ἰησοῦν Χριστόν. ²² Καὶ νῦν ἰδού, δεδεμένος
 Jesus Anointed. And now lo, having been bound
 ἐγὼ τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ,
 I in the spirit, to go to Jerusalem.
 τὰ ἐν αὐτῇ συναντήσονται μοι μὴ εἰδώς,
 the things in her shall be happening to me not knowing.
²³ Πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν
 except that the spirit the holy every city
 διαμαρτυρεται μοι, λέγων, ὅτι δεσμός με καὶ
 witnesses to me, saying, that bonds me and
 θλίψεις μενοσίν. ²⁴ Ἀλλ' οὐδεὶς λόγον ποιού-
 afflictions await. But of no account I make
 μαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῷ,
 nor I the life of me valuable to myself,
 ὥς τελεῖσθαι τὸν δρόμον μου * [μετὰ χαρᾶς,]
 as that to finish the course of me [with joy.]
 καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου
 and the service which I received from the Lord
 Ἰησοῦ, διαμαρτυρασθαι τὰ εὐαγγέλιον τῆς
 Jesus, to earnestly declare the glad tidings of the
 χαρίτος τοῦ Θεοῦ. ²⁵ Καὶ νῦν ἰδού, ἐγὼ οἶδα,
 favor of the God. And now lo, I know,
 ὅτι οὐκέτι οὐσίθε το προσῶπον μου ὑμεῖς πάν-
 that no longer will see the face of me you all,
 τες, ἐν οἷς δηλῶθον κηρύσσω τὴν βασιλείαν
 among whom I have gone about proclaiming the kingdom
 * [τοῦ Θεοῦ.] ²⁶ Διὸ μαρτυρομαι ὑμῖν ἐν τῇ
 [of the God.] Therefore I testify to you in the
 σήμερον ἡμέρᾳ, ὅτι καθάρος ἐγὼ ἀπὸ τοῦ
 this day, that clean from the
 αἵματος πάντων * ²⁷ οὐ γὰρ ὑπέστειλα μὴν τοῦ
 blood of all; not for I kept back of all the
 μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βούλην τοῦ
 to declare to you all the will of the
 Θεοῦ. ²⁸ Προσέχετε * [οὖν] ἑαυτοῖς καὶ παντὶ
 God. Take heed [therefore] to yourselves and to all
 τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς τὸ πνεῦμα τὸ ἅγιον
 the flock, in which you the spirit the holy
 ἐθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν
 placed overseers, to feed the congregation
 τοῦ κυρίου, ἣν περιποιήσατο διὰ τοῦ αἵματος
 of the Lord, which he purchased through the blood
 τοῦ ἰδίου. ²⁹ Ἐγὼ γὰρ οἶδα * [τοῦτο,] ὅτι εἰς-
 of the own. I for know [this,] that shall

both to Jews and Greeks, of reformation towards
 God, and that faith
 which is towards our Lord
 Jesus Christ.
²² And now behold; be-
 ing constrained by the
 spirit, I go to Jerusalem,
 not knowing the things
 which will happen to me
 there;
²³ except That; the
 HOLY SPIRIT testifies to
 me in every City, saying
 That Bonds and Afflictions
 await Me.
²⁴ I But * of No Ac-
 count make I LIFE pre-
 cious to myself, so that I
 may finish my course,
 even the SERVICE which
 I received from the LORD
 Jesus, earnestly to declare
 the GLAD TIDINGS of the
 FAVOR of GOD.
²⁵ And now, behold; I
 know That you all, among
 whom I have gone pro-
 claiming the KINGDOM of
 GOD, will see my FACE no
 more.
²⁶ Therefore I testify to
 you THIS Day, That * I am
 pure from the BLOOD of
 ALL;
²⁷ for I kept not back
 from announcing * ALL the
 WILL of GOD to you.
²⁸ I Take heed to your-
 selves, therefore, and to
 ALL the FLOCK among
 whom the HOLY SPIRIT
 made you OVERSEERS, to
 feed THE CHURCH of GOD,
 of which he acquired by the
 BLOOD of his OWN.
²⁹ For I know, That

* VATICAN MANUSCRIPT.—24. of No Account make I LIFE precious to myself. 24. with Joy—omit. 25. of God—omit. 26. I am pure. 27. All the WILL of God to you. 28. therefore—omit. 29. the church of God. 29. I am—omit.
 † 23. The Common Version and Vatican MS. have been followed in the above rendering. Origenbach, and nearly all modern editors, read "Church of the Lord." The phrase *ἐν τῷ κυρίῳ* nowhere occurs in the New Testament, while *ἐκκλησία τοῦ κυρίου* occurs in about six times in Paul's epistles. There are no less than six different readings of this phrase in the MS., which have probably arisen from a presumed difficulty in understanding it in connection with the latter part of the sentence—"purchased with his own blood." But read it as it stands in the original, and it still makes good sense, without rejecting the reading of the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can supply the critical word after own, whether it be *son*, or *Lord*, or *Saviour*. Thus, "God the Saviour of God, which he acquired by the blood of his own [Son]."
 † 21. Luke xiv. 47; Acts ii. 38. † 22. Acts xix. 31. † 23. Acts xxi. 4, 11, 1
 Thess. iii. 2. † 24. Acts xxi. 13; Rom. viii. 33; 2 Cor. iv. 16. † 25. ver. 27. Rom. xv. 28.
 † 26. 1 Pet. v. 2. † 28. Eph. i. 7, 14; Col. i. 14; Heb. ix. 13; 1 Pet. i. 14.

ελευσονται μετα την αφιξιν μου λυκοι βαρεις
 enter after the departure of me wolves rapacious
 εις υμας, μη φειδεσθαι του ποιμνιου. ³¹ και
 among you, not sparing the flock; and
 εξ υμων αυτων αναστησονται ανδρες λαλουν-
 from yourselves will arise men speaking
 τες διεστραμμενα, του αποσταν τους μαθητας
 perverse things, the to draw away the disciples
 οπισω αυτων. ³² Δις γρηγορειτε, μημνησκειν-
 after them. Therefore watch you, remembering
 οντες, οτι τριετιαν νυκτα και ημεραν ουκ επαυ-
 ing, that three years night and day not
 τωσαμην μετα θακρων νουθετων ενα ικαστον.
 I used with bare admonishing one each.
³³ Και τωτων παρατιθημαι υμας, * [αδελφοι,] τω
 And now I commend you, [brethren,] to the
 ε του και τω λογω της χαριτος αυτου, τω δυνα-
 God and to the word of the favor of him, to that being
 δυνατω οικοδομησης, και δουναι υμιν κληρονο-
 able to build up, and to give you an inherit-
 μω εν τοις ηγιασμενοις πασιν. ³⁴ Αργυριον η
 among those have sanctified all Silver or
 χρυσιον η ιματισμον ουδεως επεδυμησα.
 gold or raiment of no one I coveted.
³⁵ Αυτοι γνωσκετε, οτι ταις χρεαις μου και
 yourselves you know, that the necessities of me and
 της ομοι μετ' εμου υπηρετησαν οι χειρες αυται.
 these being with me supplied the hands these.
³⁶ Παντα επειδειξα υμιν, οτι οτω κοπιωντας
 All things I pointed out to you, that so laboring
 δει αντιλαμβανισθαι των ασθενουντων,
 it is necessary to all them being weak,
 μημνησκειν τε των λογων του κυριου Ιησου,
 to remember and the words of the Lord Jesus,
 οτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,
 that he said; Blessed it is more to give,
 η λαμβανειν. ³⁷ Και ταυτα ειπων, θεις
 them to receive. And these things having said, having placed
 τα χρονα αυτου, συν πασιν αυτοις προσηυχάτο.
 the hours of himself, with all these he prayed.
³⁸ Ισχυρος δε εγενετο κλαυθμος παντων και
 Much and was weeping of all, and
 εστιπνευστες επι τον τραχηλον του Παυλου,
 having fallen on the neck of the Paul,
 κατεφιλον αυτον. ³⁹ Οδυνωμενοι μαλιστα
 they affectionately kissed him; sorrowing most of all
 επι τω λογω οτι ειρηκει, οτι ουκετι, μελλουσι
 for the word which he spoke, that no more, they are about
 το προσωπον αυτου θεωρειν. Προσεμεκον δε
 to face of him to see. They accompanied and
 αυτον εις το πλοιον.
 him to the ship.

after my DEPARTURE † rapacious Wolves will come in among you, not sparing the FLOCK;

30 † and * of you will Men arise speaking perverse things, to DRAW AWAY DISCIPLES after them.

31 Therefore watch, remembering That for three years, by Night and by Day, I ceased not to admonish every one with Tears.

32 And now I commend you * to God, and to THAT WORD of his FAVOR, which is able to edify, and to give you an Inheritance among all THOSE who were SANCTIFIED.

33 I have coveted no man's Silver, or Gold, or Apparel;

34 you yourselves know † That these HANDS have served my NECESSITIES, and THOSE who WORK with me.

35 I have showed you in All things, † That by thus laboring you ought to assist the WEAK, and to remember the WORDS of the LORD Jesus, That he said, 'It is more blessed to give than to receive.'

36 And having said these WORDS, he kneeled, and prayed with them all.

37 And there was much weeping among them all; and falling on PAUL's NECK, they affectionately kissed him,

38 grieving chiefly for the WORDS which he spoke, That they should see his FACE no more. And they accompanied him to the SHIP.

* Various Manuscripts.—30. of you will men arise. 1. the Lord, and to THAT WORD.

31. brethren—omit. 33.

† 21. Matt. vii. 12; 2 Pet. ii. 1. † 20. 1 Tim. i. 20; 1 John ii. 19. † 22. Acts
 --. 14; Eph. i. 14; Col. i. 12; iii. 24; Heb. ix. 15; 1 Pet. i. 4. † 24. Acts vii. 8; 1
 c. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 25. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xii. 8.
 † 26. 18; Eph. iv. 26; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμὰς ἀποσπασθεν-
When and it happened to have sailed as having separated
τας ἀπ' αὐτῶν, εὐσδρομησάντες ἡλθομεν εἰς
from them, having run a straight course we came to
τὴν Κῶν, τῇ δὲ ἔξης εἰς τὴν Ῥόδον, κἀκείθεν εἰς
the Coe, the and next to the Rhodes, and thence to
Πάτραν. 2 Καὶ εὗροντες πλοῖον διαπερὸν εἰς
Patara. And having found a ship passing over to
Φοινικὴν, ἐπιβάντες ἀνηχθόμεν. 3 Ἀναφανερ-
Phoenicia, going on board we set sail. Having come in
τες δὲ τὴν Κύπρον, καὶ καταλείποντες αὐτὴν
view and the Cyprus, and having left behind her
εὐνυρμον, ἐπλεόμεν εἰς Συρίαν, καὶ κατηχθη-
on the left, we sailed into Syria, and were brought
μεν εἰς Τύρον· ἐκίεισε γὰρ ἡν το πλοῖον ἀπο-
to Tyre; there for was the ship un-
φορτίζαμενον τὸν γόμον. 4 Καὶ ἀνευρόντες
loading the freight. And having found
τοὺς μαθητάς, ἑπεμείναμεν αὐτοῦ ἡμέρας ἑπτά·
the disciples, we remained there days seven;
οἵτινες τῷ Παύλῳ ἐλέγον δια τοῦ πνεύματος,
those to the Paul said through the spirit,
μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. 5 Ὅτε δὲ ἐγε-
not to go up to Jerusalem. When and it
νετο ἡμὰς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες
happened us to have completed the days, having gone out
ἐπορευομεθα, προκεμπορτών ἡμὰς πάντων συν-
we went our way. accompanying us all with
γυναῖς καὶ τέκνοις, ἕως ἔξω τῆς πόλεως· καὶ
wives and children, till outside of the city; and
θεύτες τὰ γόνατα ἐπὶ τὸν αἰγιάλον, προσκυ-
having placed the knees on the shore, we prayed.
ζαμεθα. 6 Καὶ ἀσπασάμενοι ἀλλήλους, ἐπεβή-
And having embraced each other, en-
μεν εἰς τὸ πλοῖον· ἐκίειναι δὲ ὑπέστρεψαν εἰς
tered into the ship; they and returned into
τὰ ἰδία. 7 Ἡμεῖς δὲ τὸν πλεῖον διανυσάντες,
the ova. We and the voyage having finished,
ἀπο Τύρου κατηγνῆσταμεν εἰς Πτολεμαῖδα· καὶ
from Tyre we came down to Ptolemais; and
ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν
having embraced the brethren, we remained day
μίαν παρ' αὐτοῖς. 8 Τῇ δὲ ἐπαύριον ἐξελθόντες
one with them. On the and morrow having gone out
ἡλθομεν εἰς Καισαρείαν· καὶ εἰσελθόντες εἰς
we came into Caesarea; and having entered into
τὸν οἶκον Φίλιππου τοῦ εὐαγγελιστοῦ, οὗτος
the house of Philip the Evangelist, being
ἐκ τῶν ἑπτά, ἐμείναμεν παρ' αὐτοῦ. 9 Τοῦτο
from of the seven we remained with him. To this
δε ἦσαν θυγατέρες παρθενοὶ τέσσαρες προφη-
and were daughters virgins four being
τεθειόσαι. 10 Ἐπιμεινόντων δὲ ἡμῶν ἡμέρας
gifted with prophecy. Continuing and of us
days

CHAPTER XXI.

1 Now it occurred when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the following day to Rhodes, and thence to Patara.
2 And having found a Ship passing over to Phoenicia, going on board we sailed.
3 And arriving in view of Cyprus, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the ship was to unload its freight.
4 And having found the disciples we remained there seven days; and these told Paul, through the spirit, that he should not go up to Jerusalem.
5 And it happened when we had completed the days, we went our way; they all accompanying us with Wives and Children, till out of the city; and kneeling down on the shores, we prayed.
6 And having embraced each other, we entered the ship; and they returned to their own homes.
7 And having finished the voyage, from Tyre we went down to Ptolemais, and having embraced the brethren, we remained one day with them.
8 And departing on the next day we came to Caesarea; and having entered the house of that Philip the Evangelist, who was one of the seven, we lodged with him.
9 And this man had four Virgin Daughters, who prophesied.
10 And as we continued there many Days, a Cer-

1 & ver. 12; Acts xx. 22.
1 v. 1; 2 Tim. iv. 8.

1 & Acts xx. 20.
1 & Acts vi. 8; viii. 20, 22.

1 & John i. 11. 4
1 & Joel ii. 28; Acts ii. 17.

πλείους, κατήλθε τις ἀπὸ τῆς Ἰουδαίας προφή-
many. came down a certain from the Judea a pro-
 τῆς ονόματος Ἀγάβος· ¹¹ καὶ ἐλθὼν πρὸς ἡμᾶς,
that he name Agabus; and having come to us,
 καὶ ἀρας τὴν ζώνην τοῦ Παύλου, ὄψας τε
and having taken the girdle of the Paul, having bound and
 αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τὰδε
or bound the hands and the feet, said; Thus
 λέγει τὸ πνεῦμα τὸ ἅγιον· Τὸν ἀνδρᾶ, οὗ
says the spirit the holy. The man, of whom
 ἐστὶν ἡ ζώνη αὕτη, οὕτω δεσύουσιν ἐν Ἱερουσα-
is the girdle this, so shall bind in Jerusalem
 λῃ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας
him the Jews, and deliver into hands
 ἐθνῶν. ¹² Ὡς δὲ ἤκουσαμεν ταῦτα, παρεκα-
of Gentiles. When and they heard these things, entreated
 λουμεν ἡμεῖς τε καὶ οἱ ἐντοπιοὶ, τοῦ μὴ ἀνα-
we both and those of the place, of the not to
 βαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. ¹³ Ἀπεκρίθη δὲ
go up him to Jerusalem. Answered and
 ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ συνθρυ-
the Paul; What do you, weeping and breaking
 τώντας μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον
of me the heart? I for not only
 δεῖσθαι, ἀλλὰ καὶ ἀποθάνειν εἰς Ἱερουσαλὴμ
to be feared, but also to die in Jerusalem
 ἵνα μὴ ἐκὼς ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου
in readiness I in behalf of the name of the Lord
 ἴπω. ¹⁴ Μὴ πειθομένου δὲ αὐτοῦ, ἤσυχασα-
Jeans. Not being persuaded and of him, we were silent,
 μεν, εἰπαότες· Τὸ θέλημα τοῦ κυρίου γένησθω.
saying. The will of the Lord let it be done.
¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευάσα-
After and the days these packing up bag-
 μεν· ἀναβαίνομεν εἰς Ἱερουσαλὴμ. ¹⁶ Συνηλ-
page we went up to Jerusalem. Went with
 θον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας συν-
and also of the disciples from Caesarea with
 ἡμῖν, ἀγῶντες παρ' ἡ Μενεσῶν, Μινασῶνι
us, lodging with whom we might lodge, to Menas
 τινὶ Κύπριον, ἀρχαίῳ μαθητῇ. ¹⁷ Γενομένων δὲ
one a Cyprian, an old disciple. Having arrived and
 ἡμῶν εἰς Ἱερουσαλὴμ, ἀσπέντες εὐδεξάντο ἡμᾶς
of us to Jerusalem, gladly received us
 οἱ πρεσβυτεροί. ¹⁸ Τῇ δὲ ἐπιούσῃ εἰσῆλθαι ὁ Παῦλος
the brethren. On the next day had entered the Paul
 εἰς ἡμῖν πρὸς Ἰακώβον· πάντες τε παρευρέον-
in us to James; all and were present;
 το οἱ πρεσβύτεροι. ¹⁹ Καὶ ἀσπασάμενους αὐτούς,
the elders. And having saluted them,
 ἐτήγγετο καθ' ἑν ἑκάστον, ὃν ἐποίησεν ὁ θεὸς
to commend one by one, which did the God
 ἐν τοῖς ἐθνεσὶ διὰ τῆς διακονίας αὐτοῦ. ²⁰ Οἱ
among the Gentiles through the service of him. They

tain Prophet, named † Agabus, came down from JU-
 DEA.

11 And coming to us, taking PAUL's GIRDLE and having bound his FEET and HANDS, he said, "Thus says the HOLY SPIRIT, † So will the JEWS at Jerusalem bind the MAN who owns this GIRDLE, and deliver him into the Hands of the Gen-tilies."

12 And when we heard these things, both we and THOSE of that place, entreated him not to GO UP to Jerusalem.

13 But PAUL answered, † "What do you, weeping and breaking MY HEART? for I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Je-sus."

14 And he not being persuaded, we were silent, saying, † "Let the WILL of the LORD be done."

15 And after these DAYS, packing up our bag-gage, we went up to Jeru-salem:

16 And some of the DISCIPLES also from Co-sarea accompanied us, con-ducting us to one Menas, a Cyprian, an Old Disci-ple, with whom we might lodge.

17 † And on our arriv-ing at Jerusalem, the BRETHREN received us gladly.

18 And on the FOLLOW-ING day, PAUL went in with us to † James; and all the ELDERS were pre-sent.

19 And having saluted them, † he particularly re-lated what things GOD did among the GEN-TILES by † his MINISTRY.

* VULGATE MARGUEN.—11. TENU and HANDS, he said.

† 10. Acts xi. 28. † 11. ver. 23; Acts xx. 23. † 12. Acts xx. 24. † 13. Acts xx. 25.
 Matt. xi. 10; Luke xii. 2; xxii. 41. † 17. Acts xv. 4. † 18. Acts xv. 13.
 and 19; 11. 2. † 19. Acts xv. 4, 12; Rom. xv. 16, 19. † 10. Acts xx. 24.

δε ακουσαντες εδοξαζον τον θεον· ειπον τε
and having heard glorified the God; they said and
αυτῷ· Θεωρεῖς, ἀδελφε, ποσὰι μυριάδας εἰσιν
to him; Thou seest, O brother, how many myriads are
Ιουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλω-
of Jews of those having believed; and all zealous
ται του νομου ὑπαρχουσι. 21 Κατηχηθήσαν δε
of the law being. They were informed and

περὶ σου, ὅτι ἀποστασίαν διδάσκεις ἀπο-
concerning thee, that apostacy thou teachest from
Μωϋσους τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
Moses those among the Gentiles all Jews,

λέγων, μὴ περιτεμεῖν αὐτοὺς τὰ τέκνα, μὴδε
saying, not to circumcise them the children, nor
τοῖς ἐθεσι περιπατεῖν. 22 Τί οὖν ἐστὶ; πάντως
the customs to walk. What then is it? certainly-

*[δεὶ πλῆθος συνελθεῖν] ἀκουσονται *[γάρ,]
[must a multitude to assemble;] they will hear [for.]

ὅτι ἐληλυθας. 23 Τοῦτο οὖν ποιήσον, ὅ σοι
that thou hast come. This therefore do thou, what to thee

λεγόμεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν
we say; Are to us men four a vow

ἔχοντες ἐφ' ἑαυτῶν. 24 Τούτους παραλαβὼν,
having upon themselves. These having taken,

ἀγνισθήτι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ'
be thou purified with them, and be at expense for

αὐτοῖς, ἵνα ξυρῃσῶνται τὴν κεφαλὴν, καὶ γνῶ-
them, that they may shave the head, and will

σονται πάντες, ὅτι ὧν κατηχητῆται περὶ
know all, that the things they have been informed concerning

σου οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν
thee nothing is, but walkest orderly also himself the

νόμον φυλάσσων. 25 Περὶ δε τῶν πεπιστευκο-
law keeping. Concerning but those having be-

των ἔθνων ἡμεῖς ἐπέστειλαμεν, κρίναντες
lived of Gentiles we sent word, judging

*[μὴδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ] φυ-
[nothing such like to observe them, if not] to

λασσεσθᾶν αὐτοὺς το, τε εἰδωλοθύτον καὶ το
keep themselves the, both things offered to idols and the

αἷμα καὶ πνικτόν καὶ πορνείαν.
blood and strangled and fornication.

26 Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας,
Then the Paul having taken the men,

τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆ-
on the following day with them being purified entered

εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπληρωσιν τῶν
into the temple, announcing the completion of the

ἡμερῶν του ἁγνισμού, ἕως οὗ προσήνεχθη
days of the purification, till of which they offered

ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά. 27 Ὡς
in behalf of one of each of them the offering. When

δε ἐμελλόν αἱ ἑπτα ἡμέραι συντελεσθᾶν, οἱ ἀπο-
to be completed, those from

τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ,
the Asia Jews having seen him in the temple,

20 And THEY, having heard, glorified God, and said to him, "Thou seest, brother, how Many Myriads *there are among the Jews, of those who BELIEVE, and all are Zealous for the law."

21 And they have been informed concerning thee, That thou teachest all the Jews among the Gentiles to apostatize from Moses, telling them not to circumcise their children, nor to follow the customs."

22 What is it then? They will certainly hear That thou hast come."

23 Do this, therefore, which we say to thee: We have four Men who have a Vow on them."

24 Take them, and be purified with them, and be at expense for them, that they may; shave the head; and all will know That those things of which they were informed concerning thee are not correct; but that thou thyself walkest orderly, keeping the LAW."

25 But concerning the BELIEVING GENTILES: We have sent word, judging that they avoid WHAT IS OFFERED TO IDOLS, and BLOOD, and what is Strangled, and Fornication."

26 Then PAUL took the MEN, and on the following Day being purified entered the temple, & announcing the COMPLETION of the DAYS of PURIFICATION; Public OFFERING should be offered in behalf of each one of them."

27 But when the SEVEN DAYS were about to be completed, the Jews from ASIA seeing him in the

* VATICAN MANUSCRIPT.—20. there are among the Jews, of those who BELIEVE. 21 the Multitude must assemble—omit. 22. for—omit. 23. that they observe such thing, except—omit.

† 20. Acta xlii. 3; Rom. x. 3; Gal. i. 14.
‡ 26. Acta xv. 20, 29.

† 24. Num. vi. 2, 12, 18; Acta xvii. 15.
‡ 26. Num. vi. 13.

συνέχουσιν πάντα τὸν ὄχλον, καὶ ἐπεβάλουν ἐπ' αὐτοὺς τὰς χεῖρας, ²² κρᾶζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτος ἐστὶν ὁ ἄνθρωπος, ὁ κατὰ τὸν λαόν καὶ τὸν νόμον καὶ τὸν τόπον τούτου πάντας πανταχού διδασκῶν· ἐτι τε καὶ Ἕλλη-
 ται εἰσηγάγον ἐν τῷ ἱερῷ, καὶ κεικόνεσκε τὸν ἅγιον τόπον τούτον. ²³ (Ἦσαν γὰρ προτραπεζο-
 ται Τροφίμου τὸν Ἐφεσίον ἐν τῇ πόλει συν-
 αὐτῷ, ὃν ἐφανίσαν ὅτι εἰς τὸ ἱερὸν εἰσηγάγον τὸν Πάυλον.) ²⁴ Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγενε-
 το σὺνδρομή τῶν λαῶν· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἴλκυν αὐτὸν ἐξω τοῦ ἱεροῦ· καὶ
 ἐκλείσθησαν αἱ θύραι. ²⁵ Ζητούντων
 δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φασὶς τῷ χιλιάρχῳ
 τῆς στείρης, ὅτι ὅλη συγκεχυται Ἱερουσαλὴμ·
²⁶ ὅς ἐξυτῆς παραλαβὼν στρατιώτας καὶ ἑκα-
 τήκοντας, κατέδραμον ἐπ' αὐτούς. Οἱ δὲ
 ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας,
 ἐπαινωσάμενοι τὸν Πάυλον. ²⁷ Τότε
 ἔγγισας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ
 ἐκέλευσε διδῆναι ἄλυσαι δύο· καὶ ἐπερω-
 τήσας αὐτὸν τίς ἐν εἴῃ, καὶ τί ἐστὶ πεποιήκως.
²⁸ Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῇ ὄχλῳ. Μὴ
 δυνατὸν δὲ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυ-
 βον, ἐκέλευσεν ἀγεσθαι αὐτὸν εἰς τὴν παρε-
 ὤδην. ²⁹ Ὅτε δὲ ἐγενετο ἐπὶ τοὺς ἀναβαθμούς,
 ἐβλήθη βασιλεῖσθαι αὐτὸν ὑπὸ τῶν στρατιω-
 τῶν· καὶ τὴν βίαν τοῦ ὄχλου· ³⁰ ἠκολούθει γὰρ

TEMPLE, stirred up ALL the crowd, and laid HANDS on him,

²² exclaiming, "Israel- ites, help! This is THAT MAN who TEACHES all men everywhere against the PEOPLE, and the LAW, and this PLACE; and besides he brought Greeks into the TEMPLE, and made this HOLY Place common."

²³ (For they had pre- viously seen Trophimus the EPHESIAN, in the CITY with him, whom they imagined THAT PAUL had brought into the TEMPLE.)

²⁴ And all the CITY was moved, and there was a running together of the PEOPLE; and having seized PAUL they dragged him out of the TEMPLE; and the GATES were in- stantly closed.

²⁵ And while they were seeking to kill him, a Re- port went up to the COM- MANDER of the COHORT, That All Jerusalem was in confusion;

²⁶ And who immediately having taken Soldiers and Centurions, rushed down upon them, and THEY, seeing the COMMANDER and the SOLDIERS, ceased beat- ing PAUL.

²⁷ Then the COMMAND- ER coming near, seized him, and ordered him to be bound with two Chains; and inquired who he was, and what he has done.

²⁸ And some among the CROWD shouted one thing, and some another; and not being able to ascertain the TRUTH on account of the TUMULT, he ordered him to be led into the CASTLE.

²⁹ But when he was upon the STEPS, it hap- pened that he was borne away by the SOLDIERS, because of the VIOLENCE of the CROWD.

17. Acts xxi. 21.
22. 21.

23. Acts xxiv. 2, 6.
24. Acts xxi. 27; xxiv. 7.

25. Acts xx. 4.
26. Acts xx. 23.

27. Acts

το πλῆθος του λαου, κρᾶζον· ¹Αἶρε αυτον.
the multitude of the people, crying; Lift up him.
²Μελλων τε εισαγεσθαι εις την παρεμβολην δ
Being about and to be led into the castle the
Παυλος, λεγει τῷ χιλιαρχῳ· ³Εἰ εξεστι μοι
Paul, he says to the commander; If it is permitted for me
ειπειν τι προς σε· ⁴Ο δε εφη· ⁵Ἑλληνιστι
to say anything to thee? He and said; Greek
γινωσκεις· ⁶Ουκ αρα συ εἰ δ Αιγυπτιος, δ
understandest thou? Not then thou art the Egyptian who
προ τουτων των ημερων αναστατωτας και
before these the days having raised an insurrection and
εξαγαγων εις την ερημον τους τετρακισχιλιους
having led out into the desert the four thousand
ανδρας των σικαριων· ⁷Εἰπε δε δ Παυλος· ⁸Εγω
men of the Sicarii? Said and the Paul, I
ανθρωπος μεν εἰμι Ιουδαϊος Ταρσευς, της Κιλι-
a man indeed am a Jew of Tarsus, of the Cil-
κias ουκ ασημου πολεις πολιτης· ⁹δεομαι δε
cis not of a mean city a citizen; I beseech and
σου, επιτρεψον μοι λαλησαι προς τον λαον.
of thee, permit me to speak to the people.
¹⁰Επιτρεψαντες δε αυτον, δ Παυλος εδωτας επι
Having permitted and him, the Paul having been out on
των αναβαθμων κατεσεισε τη χειρι τῷ λαῳ·
the steps waved with the hand to the people,
πολλης δε σιγης γενομενης, προσεφωνησε τη
great and silence occurring, he spoke in the
Ἑβραϊδι διαλεκτῳ, λεγων·
Hebrew dialect, saying:

ΚΕΦ. κβ'. 22.

¹Ανδρες αδελφοι και πατερες, ακουσατε μου
Men brethren and fathers, hear you of me
της προς υμας νυνι απολογιας. ²Ακουσαντες
the to you now apology. Hearing
δε οτι τη Εβραϊδι διαλεκτῳ προσεφωνει αυτοις,
and that in the Hebrew dialect he was speaking to them,
μαλλον παρεσχον ησυχιαν. ³Και φησιν· ⁴Εγω
more they kept silence. And he said;
μεν εἰμι ἀνὴρ Ιουδαῖος, γεγεννημένος ἐν Ταρσεῦ
indeed am a man a Jew, having been born in Tarsus
της Κιλικίας· ἀνατεθραμμένος δὲ ἐν τῇ πόλει
of the Cilicia? having been brought up and in the city
ταύτῃ, παρὰ τοῖς ποταῖς Γαμαλιὴλ πεπαιδευμέ-
them, at the feet of Gamaliel having been taught
νος κατὰ ἀκριβειαν τοῦ πατρὸς μου νομον, (ἡλθ-
with accuracy the ancestral law, a son
της ὑπαρχῶν τοῦ θεοῦ, καθὼς πάντες ὑμεῖς ἐστε
let hear of the God, even as all you are
σημερον· ⁵ὅς ταυτην την ὁδον ἐδιώξα ἀκρι-
to day; who this the way I persecuted till

36 for the πλῆθος
of the people follows
saying. † Take him
away!"

37 And PAUL being
about to be led into the
CASTLE, he says to the
COMMANDER, "May I be
allowed to say something
to thee?" And he said,
"Dost thou understand
Greek?"

38 Art thou not then
THAT † Egyptian, who
didst before these days
excite a Sedition, and lead
out into the desert four
THOUSAND Men of the
† SICARII?"

39 But PAUL said; I
am a Jew, of Tarsus in
CILICIA, a Citizen of no in-
considerable City; and I
entreat thee, permit me
to speak to the people."

40 And having given
him permission, PAUL,
standing on the steps;
waved the HAND to the
PEOPLE; and when there
was Great Silence, he ad-
dressed them in the He-
BREW Dialect, saying.

CHAPTER XIII.

1 "Men, † Brethren,
and Fathers, hear my
MY APOLOGY before you."

2 (And hearing that he
spoke to them in the He-
BREW Dialect, they kept
greater silence; and he
said.)

3 † "I am a Jew, born
in Tarsus, of CILICIA, but
having been brought up in
this CITY, at the feet of
† Gamaliel, and accurately
instructed in the ANCESTRAL
LAW; † being a Zealot
for God, † as ye are to-day."

4 And I persecuted
THIS WAY to Day.

† 22. Josephus mentions this Egyptian as having raised a mob of 30,000 men, (some say
think it originally read 4,000), which he led against Jerusalem, as far as Mount Olives, and
was suddenly dispersed by Felix. † 22. The Sicarii were a body of rebel mountaineers
by Josephus, Wars b. vii, c. 10, † 1.

† 26. Luke xiii. 18; John xix. 15; xiii. 22.
ix. 31; xiii. 2. † 40. Acts xii. 17.
Cor. xi. 22; Phil. iii. 5. † 2. Acts v. 34.
Rom. x. 2.

† 26. See Acts v. 36. † 28. Acts
† 1. Acts vii. 2. † 2. Acts xiii. 26; †
† 2. Acts xxi. 20; Gal. i. 14. † 3

κατατον, δεσμευων και παραδιδους εις φυλακας
both, binding and delivering into prisons
αιδρας τε και γυναικας, ⁵ ως και ο αρχιερεως
men both and women, as also the high-priest
μαρτυρει μοι, και παν το πρεσβυτεριον παρ
witnesses to me, and all the eldership: from
εν και επιστολας δεξαμενος προς τους αδελ
from also letters having received to the brethren,
φους, εις Δαμασκον επορευομεν, αξων και
I, to Damascus I went, going to lead and
τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ,
as there being, having been bound into Jerusalem,
ινα τιμωρηθωσιν. ⁶ Εγενετο δε μοι πορευομεν
that they might be punished. It happened and to me traveling
και εγγιζοντι τη Δαμασκω, περι μεσημβριαν
and drawing near to the Damascus, about noon
εξαφνης εκ του ουρανου περιεσταται φως ικα
suddenly out of the heaven to shine round alight great
νον περι εμε. ⁷ επεσον τε εις το εδαφος, και
about me; fell and on the ground, and
ηκουσα φωνης λεγουσης μοι: Σαουλ, Σαουλ, τι
heard a voice saying to me: Saul, Saul, why
με διωκεις: ⁸ Εγω δε απεκριθην Τis ει,
me persecutest thou? I and answered: Who art thou,
τις: Εκπε τε προς με. Εγω ειμι Ιησους ο
I am: Recumb thou to me, I am Jesus the
Ναζωραιος, ον συ διωκεις. ⁹ Οι δε συν εμοι
Nazarene, whom thou persecutest. Those and with me
απτες το μεν φως εβραπαντο, ¹⁰ [και εμβοβοι
being the indeed light was, and terrified
εγινοντο:] την δε φωνην ουκ ηκουσαν του
[they were:] the but voice not they heard of the
αλλουσιν μοι. ¹¹ Ειπον δε: Τι ποιησω, κυριε;
speaking to me. I said and: What shall I do, O Lord?
¹² Ο δε κυριος ειπε προς με: Αναστας πορευου
The said Lord said to me: Having arisen go thou
εις Δαμασκον· κακει σοι λαληθησεται περι
to Damascus, and there to thee it shall be told concerning
ταυτων, ον τετακται σοι ποιησαι. ¹³ Ως δε
of things, which have been appointed for thee to do. As and
ουκ ενιβλεπον ατο της δοξης του φωτος κκει
as I saw from the glory of the light of that,
μεν, χειραγαγουμενος υπο των συνοντων μοι,
being led by the hand by those being with me,
ελθον εις Δαμασκον.
I came into Damascus.
¹⁴ Αναγας δε τις, ανηρ ευσεβης κατα τον
Ananias and one, a man pious according to the
νομον, μαρτυρουμενος υπο των των κατοικ
law, being testified to by all the resi
τωντων Ιουδαιων, ¹⁵ ελθων προς με και επισ
ing Jews, having come to me and having
κει ειπε μοι: Σαουλ αδελφε, αναβλεψον.
and said to me: Saul O brother, look up.

binding and delivering into
Prisons both Men and Wo
men;

5 as the HIGH-PRIEST
also *is my witness, †and
All the ELDERSHIP;
‡from whom also receiv
ing Letters to the BRETH
MEN, I went to Damascus
to bring THOSE who WERE
there bound to Jerusalem,
that they might be pun
ished.

6 †And it occurred, as
I was traveling and draw
ing near to Damascus,
about noon, suddenly a
great Light from HEAVEN
shone around me;

7 And I fell to the
GROUND, and heard a
Voice saying to me, 'Saul,
Saul, why dost thou per
secute Me?'

8 And I answered:
'Who art thou, Sir?'
And he said to me, 'I
am Jesus the NAZARENE,
whom thou persecutest.'

9 And †THOSE who
WERE with me saw indeed
the LIGHT, but they un
derstood not the VOICE of
HIM who SPOKE to me.

10 And I said, 'What
shall I do, Lord?' And
the LORD said to me,
'Arise, and go into Da
mascus, and there it shall
be told thee of all things
which are appointed for
thee to do.'

11 And as I could not
see from the GLOWY of
that LIGHT, being led by
the hand of THOSE who
WERE with me, I came into
Damascus.

12 And †one Ananias,
a pious Man according to
the LAW, †having a good
testimony from All the
Jews RESIDING there.

13 coming to me, and
standing by, said to me,
'Brother Saul, look up.'

* VATICAN MANUSCRIPT. — 3. did bear me witness.

9. and they were terrified—omit.

1. Luke xxii. 66; Acts iv. 8.

2. Acts ix. 2; xxvi. 10, 12.

3. Acts ix. 8;

11. 12. 13.

12. Acts ix. 7; Dan. x. 7.

13. Acts ix. 17.

14. Acts x. 22.

15. 1 Tim. iii. 7.

Καὶ γὰρ αὐτὴ τῇ ὥρᾳ ἀνεβλέψα εἰς αὐτόν. 14 Ὁ
And I in this the hour looked on him. No
δε εἶπεν· Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρί-
and said; The God of the fathers of us
στατο σε γινῶναι τὸ θελημα αὐτοῦ, καὶ ἰδεῖν τὸν
that to know the will of himself, and to see the
δικαίον, καὶ ἀκουσάι φωνὴν ἐκ τοῦ στόματος
righteous one, and to hear a voice out of the mouth
αὐτοῦ· 15 ὅτι ἐσὶ μαρτυρὸς αὐτῷ πρὸς πάντας
of him, because thou shalt be a witness for him to all
ἀνθρώπων· ὃν ἔωρακας καὶ ἤκουσας. 16 Καὶ
men of what thou hast seen and then hast heard. And
νῦν τί μελλεῖς; ἀναστὰς βαπτίσαι, καὶ ἀπο-
now why dost thou delay? having arisen be thou dipped, and wash
λῦσαι τὰς ἀμαρτίας σου, ἐπικαλεσάμενος τὸ
lay off from thee the sins of thee, having invoked the
ὄνομα αὐτοῦ. 17 Ἐγένετο δὲ μοι ὁπιστρεφάτι-
name of him. It happened and to me having returned
εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῇ
to Jerusalem, and praying as me in the
ἱερῇ, γενέσθαι με ἐν ακοῖταις, 18 καὶ ἰδεῖν
temple, to have been me in an ecstasy, and to see
αὐτόν λεγόντα μοι· Σπύρον, καὶ ἐξέλθε ἐν
him saying to me; Do thou hasten, and come out with
ταχείᾳ ἐξ Ἱερουσαλὴμ· διότι οὐ παραδεχόνται
speed from Jerusalem, because not they will receive
σοὺ τὴν μαρτυρίαν περὶ ἐμοῦ. 19 Καὶ γὰρ εἶπον·
of thee the testimony concerning me. And I said;
Κύριε, αὐτοὶ ἐπιστάνται, ὅτι ἐγὼ ἡμῖν φυλα-
O Lord, they know, that I was imprison-
κίον· καὶ δερῶν κατὰ τὰς συναγωγὰς τοὺς πισ-
oning and beating in the synagogues those be-
τευόντας ἐπὶ σοί· 20 καὶ ὅτε ἐξερέτο τὸ αἷμα
lieving on thee; and when was poured out the blood
Στεφάνου τοῦ μαρτύρου σου, καὶ αὐτὸς ἡμῖν
of Stephen the martyr of thee, and myself was
ἐφίστατος, καὶ συνευδοκῶν, καὶ φυλάσσων τὰ
having been standing, and approving, and keeping the
ἱμάτια τῶν ἀναιρουντῶν αὐτόν. 21 Καὶ εἶπε
mantles of those killing him. And he said
πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν
to me, Go thou; for I to nations at a distance
ἐξαποστέλω σε. . . . 22 Ἦκουον δὲ αὐτοῦ ἀχρι
will send thee. They heard and him till
τῶν τῶν λόγων, καὶ ἐπύρην τὴν φωνὴν
thus the word, and they raised the voice
αὐτῶν, λεγόντες· Λαίρε ἀπο τῆς γῆς τὸν τοιοῦ-
of them, saying; Lay up from the earth the such a
τόν· οὐ γὰρ καθήκειν αὐτόν ζῆν. 23 Κραυγα-
person, not for it is fit him to live. Crying
ζόντων δὲ αὐτὸν καὶ βιπτούντων τὰ ἱμάτια, καὶ
out and of them and tossing up the mantles, and
κοινοῖτον βαλλόντων εἰς τὸν αἶρα, 24 ἐκέλευσεν
dust throwing into the air, ordered

And in That hour I looked upon him.

14 And he said; The God of our FATHERS appointed thee to know his WILL, and to; see his RIGHTEOUS ONE, and to hear a Voice from his MOUTH;

15; for thou shalt be a Witness for him to all Men of what thou hast seen and heard.

16 And now, why dost thou delay? Arising be immersed, and wash thyself from thy sins, having invoked his NAME.

17 And it happened, when I returned to Jerusalem, and was praying in the TEMPLE, I was in a Trance,

18 and saw him saying to me, 'Make haste, and go quickly out from Jerusalem; because they will not receive thy testimony concerning me.'

19 And I said, 'Lord, they know that I was imprisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;

20; and when the BLOOD of Stephen, thy WITNESS, was poured out, I also was standing by and consenting, and bearing in charge the MANTLES of THOSE who KILLED him.'

21 And he said to me, 'Go; for I will send thee to NATIONS far away.'

22 And they heard him to This word, and then raised their voice, saying, 'Take away such a man from the EARTH, for it is not fit that he should live.'

23 And as they were crying out, and tossing up their MANTLES, and throwing Dust into the AIR,

* VATICAN MANUSCRIPT.—13. Thy Testimony, concerning me.

14. Acts iii. 13; v. 30. 14. Acts ix. 15; xvi. 16. 14. 1 Cor. ix. 1; xv. 3.
14. Acts iii. 14; vii. 52. 14. 1 Cor. xi. 23; Gal. i. 12. 14. Acts xiii. 11.
15. Acts iv. 20; xvi. 16. 15. Acts ii. 26; Titus iii. 6; Heb. x. 32. 15. Acts
ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22. 17. Acts ix. 16; 1 Cor. xii. 2. 17. Acts
vii. 58. 17. Acts ix. 15; xiii. 2, 46, 47; xviii. 6; xxvi. 17; Rom. i. 16; xi. 13; xv.
16; Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11. 22. Acts xxi. 12.
xxv. 24.

ταξε τοις παρεστῶσιν αὐτῷ, τυττειν αὐτὸν
a charge to those having been standing by him, to strike of him
το στόμα. ³ Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε·
the mouth. Then the Paul to him said;
Τυττειν σε μελλεὶ ὁ θεὸς, τοίχῃ κεκοιανένε·
To strike thee is about the God, O wall having been whitewashed;
καὶ σὺ καθὼρ κρινῶν με κατὰ τὸν νόμον, καὶ
and thou sittest judging me according to the law, and
παρὰ νόμον κελεύεις με τυττεσθαι; ⁴ Οἱ δὲ
violating the law thou orderest me to be struck? Those and
παρεστώτες εἶπον· Τὸν ἀρχιερεᾶ τοῦ θεοῦ
having been standing by said; The high-priest of the God
λοιδορεῖς; ⁵ Εἶφη τε ὁ Παῦλος· Οὐκ ᾔδειν,
revilest thou? Said and the Paul; Not I had known,
ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γεγραπταὶ γὰρ·
brethren, that it is a high-priest; it is written for,
Ἀρχόντα τοῦ λαοῦ σου οὐκ εἶς κακῶς.
A ruler of the people of thee thou shalt speak evil.
⁶ Γινούς τε ὁ Παῦλος, ὅτι τὸ ἐν μέρος ἐστὶ Σαδ-
knowing and the Paul, that the one part is of Sad-
δουκαίων, τοῦ δὲ ἑτέρου Φαρισαίων, ἐκραξεν ἐν
ducees, the and other of Pharisees, he cried out in
τῇ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖος
the sanhedrim; Men brethren, I a Pharisee
εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀνασ-
am, a son of a Pharisee; concerning hope and a resur-
τάσεως νεκρῶν ἐγὼ κρίνομαι. ⁷ Τοῦτο δὲ αὐτοῦ
rection of dead ones I being judged. This said of him
λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων
having spoken, was a dispute of the Pharisees
καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.
and the Sadducees, and was divided the multitude.
⁸ Σαδδουκαῖοι μὲν γὰρ λεγούσι μὴ εἶναι ἀναστα-
Sadducees indeed for say not to be a resurrec-
σιν, μὴτε ἀγγελοῦ μὴτε πνεύματος· Φαρισαῖοι δὲ
tion, nor a messenger nor a spirit; Pharisees but
ὁμολογοῦσι τὰ ἀμφοτέρω. ⁹ Ἐγένετο δὲ κραυγὴ
confess the both. Was and an outcry
μεγάλῃ καὶ ἀναστάντες οἱ γραμματεῖς τοῦ
great, and having arisen the scribes of the
μερὸς τῶν Φαρισαίων διεμαχόντο, λεγόντες·
party of the Pharisees contended, saying;
Οὐδὲν κακὸν εἵρισκομεν ἐν τῇ ἀνθρωπίνῃ τούτῳ·
Nothing evil we find in the man this;
εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἀγγελος. . . .
if but a spirit spoke to him, or a messenger.
¹⁰ Πολλὴς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ
Great and becoming dispute, fearing the
χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν,
commander lest would be torn to pieces the Paul by them,
ἐκέλευσε τὸ στρατεύμα καταβαῖν ἄρπασαι αὐτὸν
he ordered the armed force having gone down to take him

STANDING BY him, to
strike him on the MOUTH.
3 Then PAUL said to
him, "God is about to
strike thee, O whitened
Wall! and dost thou sit
judging me according to
the LAW, and yet, viola-
ting the law, commandest
me to be struck?"
4 And THOSE STANDING
BY said, "Dost thou revile
the HIGH-PRIEST of God?"
5 And PAUL said, "I
did not know, Brethren,
That he was a High-priest;
for it is written, 'Thou
shalt not speak evil of the
'Ruler of thy people.'"
6 And PAUL perceiving
That the ONE PART were of
the Sadducees, and the
OTHER of the Pharisees, he
exclaimed in the SANHE-
DRIM, "Brethren, I am
a Pharisee, the Son of
Pharisees; concerning
the Hope and the Resurrec-
tion of the Dead I am
being judged."
7 And having said this,
there was a Dispute be-
tween the PHARISEES and
the SADDUCEES; and the
MULTITUDE was divided.
8 For indeed the Sad-
ducees say, there is no
Resurrection, nor Angel,
nor Spirit; but the Phar-
isees confess BOTH.
9 And there was great
Clamor; and some of the
SCRIBES of the PARTY of
the PHARISEES arising
contended, saying, "We
find no Evil in this man;
and what if a Spirit or an
Angel spoke to him?"
10 And the Dispute be-
coming vehement, the
COMMANDER, fearing that
Paul would be torn a
piece by them, ordered
the Troops to go down and
take him by force from the

* VATICAN MANUSCRIPT.—4. of PHARISEES.

6. I am being judged.

8. some

† 6. Or, a Disciple of the Pharisees.

1. 2. 1 Kings xiii. 24; Jer. xx. 2; John xviii. 22.

1. 2. John vii. 51.

1. 2. Acts xxi. 31.

23; Mark xii. 18; Luke xx. 27.

1. 2. Acts xxi. 31.

1. 2. Acts xxi. 31.

1. 2. Lev. xix. 20; Deut. xxi.

1. 2. Acts xxi. 31.

1. 2. Acts xxi. 31.

1. 2. Acts xxi. 31.

εμεσιν αὐτῶν, ἀγειν * [τε] εἰς τὴν παρεμβολήν.

11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστάς αὐτῷ ὁ κύριος
O: the said next night having stood by him the Lord
εἰς θάρσει· ὡς γὰρ διεμαρτύρησάν τε περὶ
12 Take courage: as for thou didst testify the things concerning
εἰς τὴν Ἱερουσαλήμ, οὕτως σε δεῖ καὶ εἰς Ῥώ-
me in Jerusalem, so thou must also in Rome
μην μαρτυρῆσαι.

12 Γενόμενης δὲ ἡμέρας, ποιήσαντες συντρο-
Becoming and day, having formed a conspir-
φῆν οἱ Ἰουδαῖοι, ἀνεθεματίσαν ἑαυτοὺς, λεγόν-
of the Jews, they bound with a curse themselves, saying
τες μὴτε φάγειν μὴτε πίνειν ἕως ὃ ἀποκτείνωσι
neither to eat nor drink till they might kill
τον Παῦλον· ἥσαν δὲ πλείους τεσσαράκοντα
the Paul; were and more forty

οἱ τούτων τῶν συνωμοσιῶν πεποιηκότες· ἡ οἱ τι-
then these the conspiracy having been engaged; who
μις προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσ-
having come to the high-priests and the elders,
βυτεροῖς, εἶπον· Ἀνάθεματι ἀνεθεματίσαμεν
said; With a curse we have cursed

ἑαυτοὺς, μὴδεὶς γευσασθαι ἕως ὃ ἀποκτείνω-
ourselves, of nothing to taste till we have killed
μεν τον Παῦλον. 13 Νῦν οὖν ὑμῖς ἐμφανίσατε τῷ
the Paul. Now therefore you make known to the
χιλιάρχῳ σὺν τῷ συνέδριῳ, ὅπως αὐτὸν κατα-
commander with the sanhedrim, in order that him he may
γάγῃ πρὸς ὑμᾶς, ὥς μέλλοντας διαγινώσκειν
lead down to you, as being about to examine

ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, προ-
more accurately the things concerning him; we and, before
τού ἐγγίσι αὐτὸν, ἐτοιμοὶ ἐσμεν τοῦ ἀνέλειν
of him have come nigh him, ready we are of the to kill
αὐτόν. 14 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παῦ-
luc. Having heard but the son of the sister of Paul

λῶς τὴν ἐνεδράν, παραγενομένος καὶ εἰσελθὼν
the lying in wait, having come now and having gone
εἰς τὴν παρεμβολήν, ἀπηγγείλε τῷ Παύλῳ.

15 Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν δεκά-
Having summoned and the Paul one of the cen-
ταρχῶν, εἶπεν· Τὸν νεανίαν τούτον ἀπαγάγε
tenth, he said; The young man this lead thou
πρὸς τὸν χιλιάρχον· ἔχει γὰρ τι ἀπαγγεῖλαι
to the commander; he has for something to relate

αὐτῷ. 16 Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε
to him. He indeed then having taken him led
πρὸς τὸν χιλιάρχον, καὶ φησὶν· Ὁ δεσμιὸς
to the commander, and said; The prisoner
Παῦλος προσκαλεσάμενος με, ᾠρώτησε τούτον

τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντα τι λαλῆ-
the young man to lead to thee, having something to say
εἰς σε. 17 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ

ἕνα ἐκ αὐτῶν; καὶ τοῦ ἀνέλθαι αὐτὸν εἰς τὴν παρεμβολήν.

11 ¶ And on the rot-
towing Night the Lord
standing' by him, said,
"Take courage; for as
thou didst testify the
things concerning me in
Jerusalem, so thou must
also testify at Rome."

12 And when it was
Day, the Jews, forming
a Conspiracy, bound them-
selves with a Curse, declar-
ing that they would nei-
ther eat nor drink till they
had killed Paul.

13 And those having
formed This CONSPIR-
ACT, were more than forty;

14 who having come to
the HIGH-PRIESTS and the
ELDERS, said, "We have
cursed ourselves with a
Curse to taste nothing till
we have killed PAUL."

15 Now therefore, do
you, with the SANHEDRIM,
intimate to the COMMAN-
DER, that he may bring
him down to you, as if you
were about to examine
more accurately the things
concerning him; and we,
before he comes NEAR,
are ready to KILL him."

16 But the son of
Paul's sister, having
heard the PLOT, came up,
and going into the CASTLE,
told PAUL.

17 And PAUL, having
called one of the CENTU-
RIONS to him, said, "Con-
duct This YOUNG MAN to
the COMMANDER, for he
has something to tell him."

18 Then HE took him
and led him to the COM-
MANDER, and said, "Paul
the PRISONER calling me
to him, asked me to con-
duct This YOUNG MAN to
thee, who has something
to tell thee."

19 And the COMMAN-
DER, taking him by the

* VATICAN MANUSCRIPT.—10. and—omit.

111. Acts xviii. 9; xxviii. 24.

12. ver 21, 20; 22v. 2.

ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἑαυτὸν, ἐπυν-
 the commander, and having retired by one's self, he in-
 θηκετο· Τι ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι;
 quired; What is it which thou hast to relate to me?
 20 εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνεβητο τοῦ ἐρω-
 he said and; That the Jews agreed together of the to ask
 τῆσαι σε, ὅπως αὐρίον εἰς τὸ συνέδριον καταγα-
 thee, that to-morrow into the sanhedrim thou mayest lead
 γῃς τὸν Παῦλον, ὡς μέλλοντες τι ἀκριβεστε-
 down the Paul, as being about something more accu-
 ρον πυνθάνεσθαι περὶ αὐτοῦ. 21 Σὺ οὖν μὴ
 rately to investigate concerning him. Then therefore not
 κεισθῇς αὐτοῖς· ἐνεδρευουσί γὰρ αὐτὸν ἐξ
 shouldst be persuaded by them; He is wait for him of
 αὐτῶν ἀνδρες πλείους τεσσαρκοῦντα, οἵτινες ἐνε-
 them men more forty, who bound
 θεματίσαν ἑαυτοὺς, μὴτε φαγεῖν μὴτε πιεῖν
 with a curse themselves, neither to eat nor to drink
 ἕως οὐ ἀνελθῶσιν αὐτὸν· καὶ νῦν ἑτοιμοὶ εἰσι
 till they killed him; and now ready they are
 προσδεχόμενοι τῇ ἀπο σου ἐπαγγελίᾳ.
 looking for the from thee promise.

22 Ὁ μὲν οὖν χιλιάρχος ἀπέλυσεν τὸν νεώ-
 The indeed then commander dismissed the young
 νιαν, παραγγέλλας μὴδενὶ ἐκλαλῆσαι, ὅτι ταῦτα
 man, having charged to no one to speak out, that these things
 ἐμφανίσας πρὸς με. 23 Καὶ προσκαλεσάμενος
 thou didst report to me. And having summoned
 δύο τινὰς τῶν ἑκατονταρχῶν, εἶπεν· Ἐτοιμα-
 two certain of the centurions, he said; Make
 σατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
 ready soldiers two hundred, that they may go
 εἰς Καισαρείαν, καὶ ἵππεις ἐβδομηκοντα, καὶ
 to Caesarea, and horsemen seventy, and
 δεξιολαβούς διακοσίους, ἀπὸ τρίτης ὥρας τῆς
 spearmen two hundred, from third hour of the
 νυκτός· 24 κτήνη τε παραστήσαι, ἵνα ἐπιβιβα-
 night; animals and to have provided, that having
 σάντες τὸν Παῦλον διάσωσασιν πρὸς Φηλῖκα
 mounted the Paul they might convey safely to Felix
 τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περιεχούσαν
 the governor; having written a letter containing
 τὸν τύπον τούτου· 26 Κλαύδιος Λυσίας τῷ
 the form this; Claudius Lysias to the
 κραισιτῷ ἡγεμονὶ Φηλίκῃ χαιρεῖν. 27 Τὸν
 most excellent governor Felix health. The
 ἀνδρὰ τούτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων,
 man this having been seized by the Jews,
 καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπισ-
 and being about to be killed by them, having come
 τας σὺν τῷ στρατεύματι ἐξείλομην * [αὐτόν,]
 suddenly with the armed force I rescued [him,]
 μαθὼν ὅτι Ῥωμαῖος ἐστὶ. 28 Βουλομένους δὲ
 having learned that a Roman he is. Wishing and

HAND, and having retired by himself, he inquired,
 "What is it that thou hast to tell me?"

20 And he said, "The Jews have agreed together to ask thee that thou wouldst bring down Paul to-morrow into the sanhedrim, as if about to investigate something more accurately concerning him."

21 Therefore, be not thou persuaded by them; for more than forty men of them lie in wait for him, who have bound themselves with a curse, either to eat nor drink till they have killed him; and now they are ready, looking for thee from thy promise."

22 Then the commander dismissed the young man, charging him to inform no one that he had told me these things."

23 And having summoned certain two of the centurions, he said, "Prepare two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen, after the third hour of the night;

24 and provide animals on which to place Paul, that they may convey him safely to Felix, the governor."

25 And he wrote a letter having this tenor:—

26 "Claudius Lysias to the most-excellent Governor Felix, greeting:

27 "This man having been seized by the Jews, and being about to be killed by them, I rescued, having come suddenly upon them with an armed force. Having learned that he is a Roman,

* VATICAN MANUSCRIPT.—27. him—omit.

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a base, mercenary, and bad man.

‡ 20. ver. 12.

§ 27. Acts xxi. 32; xxi. 7.

γινώσκει τὴν αἰτίαν δι' ἣν ἐγκαλοῦν αὐτὸν, to know the cause on account of which they were accusing him, καταγαγὼν αὐτὸν εἰς τὸ συνέδριον αὐτῶν. 29 ὃν I led down him into the sanhedrim of them; whom ἐξ ὧν ἐγκαλοῦμεν περὶ ζητημάτων τοῦ νόμου I and being accused concerning questions of the law

αὐτῶν, μὴ ἔξοντα. 30 Μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς αὐτὸν ἔχοντα. Having been disclosed but to me a plot against the man to be about to be by the Jews,

ἐξαυτῆς ἐπέμψα πρὸς σε, παραγγέλλας καὶ τοῖς ἀκούουσιν σου, ἐπὶ ταῖς ἀποκαταστάσεσιν αὐτοῦ. I sent to thee, having commanded also the hearers to say the things against him before thee.

¶ [Εἰς τὸν αὐτὸν.] 31 Οἱ μὲν οὖν στρατιῶται, καταστὰς ἐπὶ τὸν Πάυλον, ἀναλαβόντες τὸν

Πάυλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν ἀντιπατρίδα. 32 Τῇ δὲ ἐκαυρίῳ εἰσάφες τοὺς ἵππους. On the second morrow having left the horsemen

ὡς ἐπὶ τὴν πόλιν, ἐπιστρέψαντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

33 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

34 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

35 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

36 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

37 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

38 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

39 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

40 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

41 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

42 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

43 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

44 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

45 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

46 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

47 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

48 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

49 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

50 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

51 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

52 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

53 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

54 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

55 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

56 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

57 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

58 Οἱ τινες αὖτε εἰσέλθοντες εἰς τὴν πόλιν, ἔβησαν ἀπὸ τοῦ ἵππου καὶ ἔβησαν εἰς τὴν πόλιν.

28 † and desiring to know the CRIME of which they accused him, I led him down into their SANHEDRIM;

29 whom I found being accused † concerning Questions of their LAW, † but having no Accusation worthy of Death or Bonds.

30 † But it having been disclosed to me that a Plot was about to be formed against the MAN by the Jews, I instantly sent to thee, † having commanded his ACCUSERS also * to speak against him before thee."

31 The SOLDIERS, therefore, according to THAT which was COMMANDED them, took PAUL, and conveyed him by * Night to ANTIPATRIS.

32 And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him;

33 who, having entered CESAREA, and delivered the LETTER to the G-VERNOR, they also presented PAUL to him.

34 And having read it, he asked of What Province he was; and being informed That he was from † Cilicia,

35 he said, † "I will fully hear thee, when thine ACCUSERS are also come." And he commanded him to be kept in † HEROD'S PRÆTORIUM.

CHAPTER XXIV.

1 And after † Five Days the HIGH-PRIEST, † ANANIAS, went down with * the ELDERN, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

2 And he being called, TERTULLUS began to accuse him, saying;

1 Μετὰ δὲ πέντε ἡμέρας κατεβῆ ὁ ἀρχιερεὺς After and five days went down the high-priest

ἀναγὰς μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Ananias with the elders and an orator

Τερτυλλοῦ τινος, οἵτινες ἐνεφάνισαν τῷ ἡγε- Tertullus certain, who appeared before the gov-

μονι κατὰ τοῦ Παύλου. 2 Κληθέντος δὲ αὐτοῦ, ὁ ῥήτορ οὖτος ὤρκισεν τῷ Παύλῳ. Having been called and of him,

ἤρξατο κατηγορεῖν ὁ Τερτυλλὸς, λέγων· 3 Πόλ- Legum to accuse the Tertullus, saying; great

* VARIAN MANUSCRIPT.—30. to speak against him before thee. 50. Farewell—omit.

51. Night. 1. certain Elders.

† 20. Acts xiii. 30. † 20. Acts xviii. 15; xiv. 10. † 20. Acts xvi. 21.

† 20. ver. 20. † 20. Acts xxi. 6; xiv. 6. † 24. Acts xxi. 20. † 20. Acts xxi. 1, 10; xiv. 10. † 10. Acts xxi. 27. † 1. Acts xxi. 7.

xxiii. 2, 30, 33; xiv. 2.

λης ειρήνης τογαγαρτες δια σου, και κατορ-
peace enjoying through thee, and worthy
 θωματα γινόμενων τῷ ἔθνει τούτῳ δια της σης
being done to the nation this through of thee thy
 προνοίας, παντὶ τε και πανταχου αποδεχομεθα,
forethought, in every thing and every where we accept,
 κρατιστε Φηλιξ, μετα πασης ευχαριστίας.
O most excellent Felix, with all thankfulness.

4 Ἰνα δε μη ἐπι πλεον σε ἐγκοπῶ, παρακαλῶ
That and not to longer thee I may detain, I beseech
 ακουσαι σε ἡμῶν συντομῶς τῇ σὴ ἐπεικειᾷ.
to hear thee of us briefly in the thy clemency.

5 Εὑροντες γαρ τον ἀνδρα τούτον λοιμον, και
We have found for the man this a pestilence, and
 κινουντα σταθιν πασι τοις Ιουδαίσι τοις κατα
exciting a sedition in all the Jews those in
 την οικουμένην, πρωτοστάτην τε της των Να-
the habitable, a leader and of the of the Na-
 ζαρειων αἵρεσεως, 6 ὅς και το ἱερὸν ἐπειρασ-
naresses sect, who also the temple attempted

βεβηλωσαι· ὃν και ἐκρατήσαμεν, * [και κατα
to profane, whom also we apprehended, {and according to
 τον ἡμετερον νομον θέλησαμεν κρίνειν. 7 Παρ-
the our law we wished to judge. Having

ελθὼν δε Λυσίας ὁ χιλιάρχος, μετα πολλῆς
came but Lysias the commander, with a great
 βίας εκ των χειρῶν ἡμῶν ἀπηγάγε, 8 κελευσας
forces out of the hands of us led away, having commanded

τους κατηγορους αὐτου ερχεσθαι ἐπὶ σε·] παρ-
the accusers of him to come to thee;] from
 οὗ δυν·σθ αὐτος, ἀνακρίνας περὶ
whom thou wilt be able thyself, having examined closely, concerning

παντων τούτων ἐκγινῶναι, ὃν ἡμεῖς κατη-
all of these things to have knowledge, of which we ac-
 γοροῦμεν αὐτου. 9 Συνεπιθεντο δε και οἱ Ιου-
doce him. United in impeaching and also the Jews,

δαιοι, φασκόντες ταυτα οὕτως εχειν. 10 Ἀπεκ-
asserting these things thus to be. Answered

ριθὲν δε ὁ Παῦλος, νουσαςτος αὐτῷ του ἡγεμό-
and the Paul, nodding to him the governor
 νος λέγειν· Εκ πολλῶν ἐτῶν οὐτα σε κριτὴν τῷ
to speak, From many years being thee a judge to the

ἐθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τα-
nation this knowing, more cheerfully the thing,
 κ' ἐρι ἐμαυτου ἀπολογουμαι· 11 δυναμένου σου
concerning myself I defend, being able of thee

γινῶναι, ὅτι οὐ πλείους ἡμεῖς μοι ἡμεῖραι δεκάδυο,
so know, that not more are to me days twelve,
 ἀφ' ἧς ἀνεβην προσκυνησῶν ἐν Ἱερουσαλῆμ.
from which I went up to worship in Jerusalem.

12 Καὶ οὐτε ἐν τῇ ἱερῇ εὐρον με πρὸς τινα δια-
And neither in the temple they found me with any one dis-
 λογοῦμενον, ἢ ἐπισυστασιν ποιοῦντα ὄχλου,
putting, or a tumult making of a crowd,

3 " Having obtained
 Great Peace through thee,
 and * worthy Decree being
 done for this NATION by
 thy Forethought, and in
 every thing and every-
 where, we accept it, Most
 excellent Felix, with all
 Thankfulness.

4 But that I may not
 further detain thee, I be-
 seech thee to hear us
 briefly, with thy usual
 Candor.

5 ¶ For we found this
 MAN a Pestilence, and ex-
 citing * Seditions among
 all THOSE JEWS through-
 out the EMPIRE, and a
 Chief of the SECT of the
 NAZARENES;

6 ¶ who even attempted
 to profane the TEMPLE,
 and whom we apprehended,
 [and wished ¶ to judge ac-
 cording to our LAW;

7 ¶ but Lysias the com-
 MANDER, having come
 with a Great Force, to
 lead him away out of our
 HANDS,

8 ¶ commanding his ac-
 CUSERS to come to thee,
 from whom thou wilt be
 able to learn for thyself,
 on examination, of all these
 things of which we accuse
 him."

9 And the JEWS also
 jointly impeached him, as-
 serting that these things
 were so.

10 And the GOVERNOR
 having made a sign for him
 to speak, PAUL answered,
 " Knowing that thou hast
 been for several years a
 Judge of this NATION, * I
 cheerfully defend myself."

11 It also being in the
 power to ascertain, that
 it is not more than twelve
 Days since I went up
 to worship at Jerusalem.

13 ¶ And they find me
 find me disputing with
 one in the TEMPLE, mak-
 ing an Insurrection, &c.

* VATICAN MANUSCRIPT.—3. Reformationes are going on in this nation. 2. Seditions among. 4-8. omit. 10. I cheerfully.

1 & Luke xxiii. 9; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 13.

2 & John xviii. 31.

3 11. ver. 17; Acts xxi. 28.

4 12. Acts xxi. 8; xxviii. 17.

5 & Acts xxiii. 28.

6 & Acts xxiii. 28.

οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·
nor in the synagogues, nor in the city;

13 οὔτε παραστήσαι δυνάμει, περὶ ὧν νυν
nor to prove as they are able, concerning which now
κατηγοροῦσιν μου. 14 Ὁμολογῶ δὲ ταῦτο σοί,
they accuse me. I confess but this to thee,

ὅτι κατὰ τὴν ὁδόν, ἣν λεγουσὶν αἵρεσιν, οὕτως
thus according to the way, which they called a sect, as

λατρεῖν τῷ πατρὶτι θεῷ, πιστευὼν πᾶσι τοῖς
I serve the paternal God, believing all things those

κατὰ τοῦ νόμου καὶ τοῖς ἐν τοῖς προφήταις
according to the law and those in the prophets

γγραμμένοις· 15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν
having been written; a hope having in the God, which

καὶ αὐτοὶ οὗτοι προσδεχόμενοι, ἀναστάσιν μελ-
even they themselves are looking for, a resurrection about

λειν εἶσθαι· [νεκρῶν,] δίκαιον τε καὶ ἀδ-
to be [of dead ones,] of just ones and also unjust

κων. 16 Ἐν τούτῳ δὲ αὐτὸς ἄσκη, ἀποσκόπον
ones. In this and myself I exercise, a clear

συνείδησιν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώ-
conscience to have towards the God and the men

πους διακόντος. 17 Δι' ὧν δὲ πλείονων
always. In the course of years and many

παρεγερμένων ἐλεημοσύνας ποιῶσιν εἰς τὸ ἔθνος
I come also bringing to the nation

μὲν, καὶ προσφοράς. 18 Ἐν οἷς ἐβρόν με ἡγ-
of me, and offerings. In which they found me having

νιτμενον ἐν τῇ ἱερᾷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ
been purified in the temple, not with a crowd, nor with

θρόνον. Τίτες δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,
a council. Some and from the Asia Jews,

19 οὓς εἶδει ἐνὶ σὺν παραίμαι, καὶ κατηγορεῖν ἐ-
who ought before thee to be present, and to accuse

τι· ἔχοιεν πρὸς με. 20 Ἡ αὐτοὶ οὗτοι εἰπα-
anything they may have against me. Or these themselves let

ναισιν, τί ἐβρόν ἐν ἐμοὶ ἀδικήμα, σταυτός
claim say, what they found in me crime, having stood

μου ἐπὶ τοῦ συνεδρίου· 21 ἢ περὶ μίας ταυ-
of me before the assembly; or concerning one this

τῆς φωνῆς, ἣς ἐκραζα ἵστωσ ἐν αὐτοῖς· Ὅτι
voice, which I cried out standing among them; That

περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σημε-
concerning a resurrection of dead ones I am judged to-day

ρον ὑφ' ὑμῶν. 22 Ἀνεβαλετο δὲ αὐτοὺς ὁ Φηλιξ,
by you. Put off but them the Felix,

ἀκριβεστέρον εἰδὼς τὰ περὶ τῆς ὁδοῦ,
more accurately knowing the things concerning the way,

εἰπὼν· Ὅταν Λυσίας ὁ χιλιάρχος κατηβῇ,
saying, When Lysias the commander may come down, I

the Crowd, either in the
SYNAGOGUES, or in the
CITY;

13 nor are they able to
prove the things concern-
ing which they now accuse
me.

14 But this I confess
to thee, that according to
the way which they call a
Sect, so serve I the God of
my FATHERS, believing
the things which are
according to the LAW, and
THOSE which have been
written in the PROPHETS;

15 having a Hope in
God, which even they
themselves are looking for,
—that there is to be a
Resurrection both of the
Righteous and Unright-
eous.

16 And in this I exer-
cise myself, always to have
a clear Conscience to-
wards God and MEN.

17 But in the course of
several Years I came
bringing Alms to my Na-
TION, and Offerings;

18 at which time they
found me purified in the
TEMPLE, not with a
Crowd, nor with Tumult.
But there are some Jews
from Asia,

19 who ought to be
present before thee, and to
accuse, if they may have
anything against me.

20 Or let these them-
selves say, What Crime
they found in me while I
stood before the SANHE-
DRIM;

21 unless it be for This
One Declaration which I
made while I was standing
among them,—That concern-
ing the Resurrection
of the Dead I am judged
by you 'This day.'

22 But FELIX knowing
more accurately about that
way, put them off, saying,
"When Lysias, the COM-
MANDER, comes down, I

* VARIAN MANUSCRIPT.—14. the things according to Law.

15. of the dead—ones.

16. Dem. xii. 2; John v. 28, 29.

17. Acts xiii. 1.

17. Acts xi. 26, 27;

xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10.

18. Acts xxi. 26, 27; xxvi. 31.

19.

Acts xiii. 26; xiv. 14.

21. Acts xiii. 6; xxviii. 20.

διαγινώσκειν τα καθ' ὑμᾶς. ²³ Διαταξάμενος
I will inquire into the things about you. Having given orders
τε τῷ ἐκατοντάρχῃ τηρεῖσθαι αὐτόν, εἶχειν τε
and to the centurion to keep him, to have and
ἀνεσθῆναι, καὶ μηδεὶς κωλύειν τῶν ἰδίων αὐτοῦ
liberty, and no one to forbid of the own friends of him
ὑπηρετεῖν, * [ἢ προσερχεσθαι] αὐτῷ.
to assist, [or to come] to him.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενομένου ὁ Φη-
After and days some having come the Fe-
λιξ συν Δρουσίλλῃ τῇ γυναίκει, οὐστὴ Ἰουδαίᾳ,
lix with Drusilla the wife, being a Jewess,
μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ
he sent for the Paul, and heard him
περί τῆς εἰς Χριστὸν πίστεως. ²⁵ Διαλεγό-
concerning the late Assisted faith. Discour-
μενος δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρα-
ing and of him concerning justice and self-con-
τίας καὶ τοῦ κριματός τοῦ μελλόντος, ἐμφο-
trol and of the judgment that being about to come, terri-
βος γενομένος ὁ Φηλιξ ἀπεκρίθη· Τοῦ νῦν ἔχον
fed being the Felix answered; The present being
πορεύου· καιρὸν δὲ μεταλαβὼν μετακάλεσμαι
go then; a season and having found I will call
σε. ²⁶ Ἀμὰ καὶ ἐλπίζων, ὅτι χρήματα δοθή-
thee. At the same time also hoping, that money will be
σεται * [αὐτῷ] ὑπὸ τοῦ Παύλου, * [ὅπως λυθῇ
given [to him] by the Paul, [so that he might loose
αὐτόν]· διὸ καὶ πικνότερον αὐτὸν μεταπέμ-
him;] therefore and oftener him sending
πομενος ὁμίλει αὐτῷ. ²⁷ Διέτίας δὲ πληρωθεί-
for talked with him. Two years but being ended
σης ἐλαβὼν διαδοχὸν ὁ Φηλιξ Πορκίον Φηστον·
received a successor the Felix Porcius Festus;
θελὼν τε χάριτας καταθεσθαι τοῖς Ἰουδαίοις ὁ
wishing and secure to lay in store for himself with the Jews the
Φηλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.
Felix, left the Paul having been bound.

ΚΕΦ. κ'. 25.

¹ Φηστος οὖν ἐπιβας τῇ ἐπαρχίᾳ, μετὰ
Festus therefore having entered upon the prefecture, after
τρεῖς ἡμέρας ἀνεβῆ εἰς Ἱερουσόλυμα ἀπὸ Καισα-
three days went up to Jerusalem from Cae-
ρειας. ² Ἐνεφανίσαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ
rea. Appeared before and him the high-priest and
οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ
the chiefs of the Jews against the Paul, and
παρεκαλοῦν αὐτόν, ³ αἰτοῦμενοι χάριν κατ'
entreated him, asking a favor against
αὐτοῦ, ὅπως μεταπέμψῃται αὐτόν εἰς Ἱερουσα-
him, that he would send for him to Jerusa-
λὴμ· ἐνεδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ
lem; an ambush forming to kill him in

will inquire about your MATTERS."

²³ And he commanded the CENTURION to keep him, and let him have Liberty, and to forbid none of his FRIENDS to assist him.

²⁴ And after some Days, FELIX coming with + Drusilla, * his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in * Christ Jesus.

²⁵ And as he was dis- coursing concerning Jus- tice, Self-government, and THAT JUDGMENT about to COME, FELIX, being terri- fied, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

²⁶ At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

²⁷ But when two Years were ended, FELIX had a Successor, Porcius FESTUS; and FELIX, wishing to be favorably regarded by the Jews, left PAUL a prisoner.

CHAPTER XXV.

¹ Festus, therefore, hav- ing entered upon his gov- ernment, after Three Days went up from Cae- sarea to Jerusalem.

² And * the HIGH- PRIESTS and the CHIEFS of the Jews appeared against PAUL, and en- treated him,

³ asking a Favor against him, that he would send for him to Jerusalem, forming an Ambush to kill him on the ROAD.

* VATICAN MANUSCRIPT.—23. or to come—omit. 26. to him—omit.

24. HIS OWN WIFE. 26. so that he might loose him—omit.

24. Christ 2. the

+ 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon in order to an adulterous marriage with himself.

2 23. Acts xxvii. 3; xxviii. 16.

2 27. Acts xii. 3; xiv. 9, 14.

2 2. Acts xviii.

21. ver. 18.

2 2. Acts xxviii. 12, 15.

την ὁδον. ⁴Ὁ μὲν οὖν Φηστος ἀπεκρίθη,
the way. The indeed then Festus answered,
 τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ
to be kept the Paul in Caesarea, himself but
 μέλλειν ἐν ταχείᾳ ἐκπορεύεσθαι. ⁵Οἱ οὖν ἐν
to be about with speed to go out. These therefore among
 ἡμῖν, φησί, δυνατοί, συγκαταβαντες, εἰ τι
ye, he says, being able, having gone down with, if anything
 ἔστιν ἐν τῷ ἀνδρὶ, κατηγορεῖτωσαν αὐτοῦ.
is in the man, let them accuse him.
⁶Διατριψάς δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ
Having remained and among them days not more eight
 ἢ δεκά, καταβὰς εἰς Καισαρείαν, τῇ ἐκαυρίῳ
or ten, having gone down into Caesarea, on the morrow
 καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν
sitting out down on the judgment-seat, he commanded the
 Παῦλον ἀχθῆναι. ⁷Παραγγελλομένου δὲ αὐτοῦ,
Paul to be led forth. Having approached and of him,
 πᾶρεστησαν οἱ ἀπὸ Ἱερουσαλὺμ καταβεβηκο-
round and from Jerusalem having been come
 τες Ἰουδαῖοι, πολλὰ καὶ βάρεια αἰτιατάματα φερον-
ing Jews, many and heavy accusations bring-
 τες ⁸[κατὰ τὸν Παῦλον,] ἃ οὐκ ἰσχυρὸν ἀποδείξαι
ing against the Paul,] which not they were able to point out;
⁹ἀπολογουμένου αὐτοῦ. Ὅτι οὔτε εἰς τὸν νόμον
saying in defence of him, That neither against the law
 τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καί-
of the Jews, nor against the temple, nor against Ce-
 σάρᾳ τι πλάττον. ¹⁰Ὁ Φηστος δὲ, τοῖς Ἰουδαί-
ing anything said I wrong. The Festus but, with the Jew-
 οῖς θέλων χάριν καταθεῖσθαι, ἀπακριβεῖς τῷ
wishing a favor to lay up for himself answering to the
 Παύλῳ εἶπε· Θέλεις εἰς Ἱερουσαλὺμ ἀναβὰς,
Paul said, Art thou willing to Jerusalem having gone up,
 ἵνα περὶ τούτων κρινεῖσθαι ἐπ' ἐμοῦ; ¹¹Εἶπε
these concerning these things to be judged before me? said
 δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς
but the Paul. At the judgment-seat of Caesar standing
 εἰμι, οὐ με δεῖ κρινεῖσθαι. Ἰουδαίους οὐδὲν
I am, where me it behoveth to be judged. Jews nothing
 ἠδικήσα, ἔς καὶ σὺ καλλίον ἐπεγίνωσκες.
I have done wrong, as also thou full well hast ascertained.
¹²Εἰ μὲν γὰρ ἀδίκῳ, καὶ ἀξίον θανάτου πεκρα-
if indeed for I am unjust, and worthy of death I have
 χῆ τι, οὐ περαινοῦμαι τὸ ἀποθάνειν· εἰ δὲ
any thing, not I refuse the to die; if but
 οὐδὲν ἔστι ἐν οὗτοῖς κατηγοροῦσι μὲν, οὐδεὶς
nothing is of which these accuse me, no one
 μὲν δύναται αὐτοῖς χάρισασθαι. Καίσαρα ἐπι-
me is able to them to give as a favor. Caesar I call
 καλοῦμαι. ¹³Τότε ὁ Φηστος συλλαλήσας μετὰ
again. Then the Festus having conferred with

⁴ But Festus answered that PAUL should be kept at Caesarea, and that he himself would go down there shortly.
⁵ "Therefore," said he, "let THOSE among you who are ABLE go down with me, and * if there is anything amiss in the MAN, accuse him."
⁶ And having continued among them eight or ten Days, he went down to Caesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.
⁷ And he having come, the Jews who had come down from Jerusalem stood * round him, † bringing down Many and Heavy Accusations, which they were not able to prove.
⁸ * While PAUL maintained in his defence, † "Neither against the LAW of the Jews, nor against the TEMPLE, nor against Caesar, have I sinned in anything."
⁹ But Festus, † wishing to gratify the Jews, answering PAUL, said, † "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"
¹⁰ And PAUL said, "I am standing at Caesar's TRIBUNAL, where I ought to be judged. I have done no wrong to the Jews, as thou also very well knowest.
¹¹ † * For if, indeed, I do wrong, or have done anything deserving of Death, I refuse not to die; but if there be nothing of which they accuse me, no one can give Me up to gratify Them." † I appeal to Caesar."
¹² Then Festus, having conferred with the

* VATICAN MANUSCRIPT.—6. If there is anything amiss in the man, accuse him. 7. against Paul, bringing down Many. 7. against Paul.—confer. 8. PAUL answering. 11. If, then, indeed.

2 & Acts xviii. 14; ver. 18. 17. Mark xv. 3; Luke xxiii. 2, 10; Acts xxiv. 5, 18. 2 & Acts vi. 13; xiv. 13; xviii. 17. 19. Acts xxiv. 27. 19. ver. 30. 11. Acts xvi. 23; xviii. 31. 11. Acts xvi. 23; xviii. 31.

τὸν συμβουλευτὴν, ἀπεκρίθη· Καίσαρα επικαλεσά-
the council, answered; Caesar thou hast called
σαι ἐνὶ Καίσαρα πορεύεσθαι.
upon, to Caesar thou shalt go.

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας
Days and having interposed some, Agrippa
ὁ βασιλεὺς καὶ Βερνίκη κατήτησαν εἰς Καίσα-
the king and Bernice came down to Caesar,
ρειαν, ἀσπασόμενοι τὸν Φεστού. 14 Ὡς δὲ
paying their respects to the Festus. When and

πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φεστός τῃ
many days they remained there, the Festus to the
βασιλεὶ ἀνεθέτο τὰ κατὰ τὸν Παῦλον, λέγων·
king submitted the things against the Paul, saying:

Ἀλλ' ἤρ' τις σοὶ καταλειμμένος ὑπὸ Φηλακῶς
A man certain is having been left behind by Felix
δεσμίος; 15 περὶ οὗ, γινώσκοντός μου εἰς Ἱερο-
a prisoner; concerning whom, being of me in Jeru-
σολύμα, ἐνεφανίσαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβυ-
salem, give information the High-priests and the elders
τερροὶ τῶν Ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ
of the Jews, asking against him

δικήν. 16 Πρὸς οὓς ἀπεκρίθη· ὅτι οὐκ ἐστὶν
a judgment. To whom I answered, that not it is
ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἀνθρώπον, πρὶν ἢ
a custom for Romans to give up a favor any man, before

ὁ κατηγορούμενος κατὰ προσώπων ἔχει τοὺς
he being accused face to face may have the
κατηγοροὺς, τόπον τε ἀπολογίας λαβοὶ περὶ
accusers, an opportunity and of defence he may take concerning
τοῦ ἐγκλήματος. 17 Συνελθόντων οὖν * [αὐτῶν]
the accusations. Having come therefore [of them]

ἐνθαδὲ, ἀναβολὴν μηδεμίαν ποιήσαντος, τῇ
here, delay none having made, on the
ἡμέρᾳ καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσεν ἀχ-
next day having sat down on the judgment-seat, I commanded to be
θῆναι τὸν ἄνδρα. 18 Περὶ οὗ σταθέντες οἱ
brought the man. Concerning whom having stood up the
κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον, ὡς ὑπε-
members no one accusation brought, of things sur-
νόουιν ἐγώ. 19 Ἑτάπηματα δὲ τίνα περὶ τῆς
passed I; questions but certain concerning of the

ἰδίας θεισίδαιμονίας εἶχον πρὸς αὐτόν, καὶ
own religion they had with him, and
περὶ τίνος Ἰησοῦ τεθνήσκοντος, ὃν ἐφασκεν ὁ
concerning one Jesus having been dead, whom affirmed the
Παῦλος ζῆν. 20 Ἀπορούμενος δὲ ἐγώ εἰς τὴν
Paul to be alive. Being in doubt but I on that

περὶ τούτου ζητήσιν, ἐλέγον, εἰ βούλοίτο
concerning this question, I said, if he would be willing
πορεύεσθαι εἰς Ἱερουσαλὴμ, κἀκεῖ κρινεσθαι
to go to Jerusalem, and there to be judged
περὶ τούτων. 21 Τοῦ δὲ Παύλου επικαλεσα-
concerning these things. The but Paul having appealed

COUSARE, answered, "To
Caesar thou hast appeal-
ed, to Caesar thou shalt go."

13 And after some Days
† Agrippa the king and
Bernice came down to Ce-
sarean, to pay their respects
to Festus.

14 And when they had
spent Many Days there,
FESTUS submitted FELIX
CASE to the KING, say-
ing, "There is a certain Man
left a Prisoner by Felix;

15 † concerning whom,
when I was in Jerusalem,
the HIGH-PRIESTS and the
ELDERS of the Jews ap-
peared; asking a Judgment
of judgment against him."

16 To whom I answered, That
it is not a Custom for
Romans to make a present
of Any Man, before the
ACCUSERS have the accu-
sations Face to Face, and an
Opportunity is allowed for
defence concerning the ac-
CUSATION.

17 Therefore, when they
arrived here; making to
Delay, the NEXT DAY, sit-
ting down on the JUDGE-
MENT, I commanded the
MAN to be brought;

18 concerning whom,
ACCUSERS having stood
up, brought No Charge
such Evil things as I
supposed;

19; but had certain
Questions with him about
their own Religion, con-
cerning One Jesus who died,
whom PAUL affirmed to be
alive.

20 And I being in doubt
on that concerning this
QUESTION, I inquired if he
would be willing to go to
Jerusalem, and there to be
judged concerning these
things.

21 But PAUL having ap-

* VATICAN MANUSCRIPT.—15. appeared, asking a Sentence of judgment.
18. such Evil things.

† 13. This was the son of Agrippa, whose miserable death is recorded in Acts xli. 2. A. D. 54, he was transferred from the kingdom of Chalcis, which he had received from his father when only 17 years old, to the provinces possessed by his father, viz. Batanae, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 106, after a reign including that over Chalcis, of 61 years.—Owen.

‡ 14. Acts xlii. 37.
Acts xliii. 15; xliii. 29.

§ 15. ver. 2, 3.

§ 16. ver. 4, 5.

§ 17. ver. 6.

§ 18.

κεν τῆς ἀποφάνης αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ
 to be kept himself for the of the Augustus
 διαγινῶν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως ὅ
 decision, I commanded to be kept him, till
 τεκῶ αὐτὸν πρὸς Καίσαρα. ²² Ἀγρίππας δὲ
 I could send him to Caesar. Agrippa but
 πρὸς τὸν Φηστον * [εἶπεν] Εβουλομην καὶ
 to the Festus [said.] I was wishing also
 αὐτοῦ τοῦ ἀνδρὸς ἀκούσαι. Ὁ δὲ αὐριον,
 myself the man to hear. The and tomorrow,
 φησὶν, ἀκούσθαι αὐτὸν. ²³ Τῇ οὖν ἐπαυριον
 he said, thou shalt hear him. On the therefore tomorrow
 ἐλθόντες τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ
 having come the Agrippa and the Bernice with
 πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ
 great display, and having entered into the
 ἀσπασίως, συντε τοῖς χιλιάρχοις καὶ ἀνδράσι
 place of hearing, with both the commanders and men
 τοῖς κατ' ἐξουσίαν * [οὖσι] τῆς πόλεως, καὶ κε-
 principal [being] of the city, and hav-
 λεύσαντες τοῦ Φηστον, ἦρχθ' ὁ Παῦλος. ²⁴ Καὶ
 he commanded the Festus, was brought the Paul.
 φησὶ δὲ Φηστός· Ἀγρίππα βασιλεῦ, καὶ πάντες
 and the Festus; Agrippa O king, and all
 οἱ σκεπταμένους ἡμῖν ἄνδρες, θεωρεῖτε τούτον,
 those being present with us men, you see this,
 πρὶν οὐδὲν τὸ πλῆθος τῶν Ἰουδαίων ἐρετυ-
 concerning whom all the multitude of the Jews applied
 χοῦ μοι ἐν τῇ Ἱερουσαλὺμ καὶ ἐνθάδε, ἐπι-
 to me in both Jerusalem and here, cry-
 θόντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. ²⁵ Ἐγὼ
 say out not to be right to live him longer.
 οὐ καταλαβόμενος μὴδὲν ἄξιον θανάτου αὐτοῦ
 but having detected nothing worthy of death him
 περὶ αὐτοῦ, καὶ αὐτὸν δὲ τούτου ἐπικαλεσα-
 to have done, also of him and of this having appealed
 μένους τοῦ Σεβαστοῦ, ἐκρίνα πεμπεῖν * [αὐτὸν].
 to the Augustus, I resolved to send [him.]
²⁶ Περὶ οὐδ' ἀσφαλὲς τί γράψαι τῷ κυρίῳ
 concerning whom certain anything to write to the Lord
 οὐκ ἔχω, διὸ προηγάγον αὐτὸν ἐφ' ὑμῶν, καὶ
 not I have, therefore I led forth him before you, and
 ἐκρίνα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς
 especially before thee, O king Agrippa, so that the
 ἀπεκρίσεως γενομένης ἔχω τί γράψαι.
 examination having taken place I may have something to write.
²⁷ Ἄλλω γὰρ καὶ δοκεῖ πεμπόντα δεσμῶν, μὴ
 absurd for to me it seems sending a prisoner, not
 καὶ τὰς κατ' αὐτοῦ νῆτας σημεῖναι.
 and the against him charges to signify.

pealed to be kept for the decision of † AUGUSTUS, I ordered him to be kept till I could send him * to Caesar.

²² And Agrippa said to FESTUS, "I myself also desire to hear this MAN." And he said, "To-morrow, thou shalt hear him."

²³ On the NEXT DAY, therefore, AGRIPPA and BERNICE having arrived with Great Pomp, and having entered into the PLACE OF HEARING, with the * Commanders and those Men who were of Distinction in the CITY, at the COMMAND of FESTUS, PAUL was brought.

²⁴ And FESTUS said, "King Agrippa, and All the MEN PRESENT with us! you see this man, about whom † All the MULTITUDE of the Jews applied to me, both in Jerusalem and here, crying out that he ought † not to live any longer."

²⁵ But when I detected Nothing which † he had done deserving Death, † and he also having appealed to † AUGUSTUS, I determined to send him;

²⁶ concerning whom I have nothing definite to write to the † SOVEREIGN. Therefore I have brought him before you, and especially before thee, King Agrippa! that on EXAMINATION, I may have something to write.

²⁷ For it appears to Me unreasonable to send a Prisoner, and not to signify the CHARGES alleged against him."

* VATICAN MANUSCRIPT.—21. up to Caesar.

ad. 22. being—omit. 23. him—omit.

22. said—omit.

23. Commanders

* 21 & 23. Although *Sebasios*, is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than the venerable, the august, yet it seems to be used merely to express the emperor, without any reference to any of his titles or offices.

† 26. The title *Karais*, Lord, both *Augustus* and *Tiberius* had assumed, and forth, even by public edicts, the application of it to themselves. *Augustus* himself was accustomed to say, that he was *lord of his slaves, emperor of the troops, defender of the senate*. See *Eusebius*, in his life of this prince. The succeeding emperors were not so modest; they affected the title. Nero, the emperor, would have it; and *Pliny* is younger is continually giving it to *Trajan*, in his letters.—*Clarke*.

† 24. ver. 2, 3, 7. † 26. Acts xiii. 23. † 25. Acts xlii. 9, 10; xlv. 81. † 23. n. 11, 12.

ΚΕΦ. κς'. 26.

¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον εἶπεν· Ἐπι-
 Agrippa and to the Paul said; It is
 τρεπέσθαι σοὶ ἵκερ σεαυτοῦ λέγειν. Τότε δὲ
 permitted for thee in behalf of thyself to speak. Then the
 Παῦλος ἀπελογεῖτο, ἐκτεινας τὴν χεῖρα·
 Paul made a defence, having stretched out the
² περὶ πάντων ὧν ἐγκαλούμαι ὑπὸ Ἰου-
 concerning all things of which I am accused by Jews,
 δαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακα-
 O king Agrippa, I esteem myself happy.
 ριον, ἐπὶ σου μέλλων σήμερον ἀπολογεῖσθαι·
 before thee being about to-day to make a defence;
³ μαλίστα γνωστὴν ὄντα σε πάντων τῶν κατὰ
 especially acquainted being thee of all of the among
 Ἰουδαίους ἔθων τε καὶ ζητημάτων. Διὸ δεο-
 Jews customs and also questions. Therefore I en-
 μαι * [σου,] μακροθυμῶς ἀκουσαί μου. ⁴ Τὴν
 treat [thee,] patiently to hear of me. The
 μὲν οὖν βίωσιν μου τὴν ἐκ νεότητος, τὴν
 in, led therefore mode of life of me that from youth, that
 ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερο-
 from beginning being among the nation of me in Jera-
 σολυμοῖς, ἴσασι πάντες οἱ Ἰουδαῖοι· ⁵ πράγματι
 sa em, know all the Jews; previously know-
 κούντες με ἀνωθεν, (εἰν θέλωσι μαρτυρεῖν,) ὅτι
 ing me from the first, (if they would be willing to testify,) that
 κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετε-
 according to the most rigid sect of the our
 ρας θρησκείας ἐῴσα Φαρισαῖος. ⁶ Καὶ νῦν ἐν
 religion I lived a Pharisee. And now for
 ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενον-
 hope of that to the fathers promise being
 μένης ὑπὸ τοῦ θεοῦ, ἐστῆκα κρινόμενος· ⁷ εἰς
 made by the God, I have stood being judged; to
 ἣν το δώδεκαφυλον ἡμῶν, ἐν ἐκτενείᾳ νύκτα
 which the twelve tribes of us, in intensely night
 καὶ ἡμέραν λατρεύον, ἐλπίζει καταστήσασθαι
 and day serving, hopes to attain;
 περὶ ἧς ἐλπίδος ἐγκαλούμαι, βασιλεῦ
 concerning which hope I am accused, O king
 * [Ἀγρίππα,] ὑπὸ Ἰουδαίων. ⁸ Τί; ἀπίστον
 [Agrippa,] by Jews. What? incredible
 κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;
 is it judged by you, if the God dead ones raises?
⁹ Ἐγὼ * [μὲν] οὖν ἐδοξα ἑμαυτῷ πρὸς τὸ
 [Indeed] therefore thought in myself to the
 ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία
 name of Jesus the Nazarene ought many things against
 πράξαι. ¹⁰ Ὁ καὶ ἐποίησα ἐν Ἱερουσαλὺμ·
 to practise, Which also I did in Jerusalem;
 καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατε-
 and many of the saints I in prisons shut
 κλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λα-
 up, the from of the high-priests authority having

CHAPTER XXVI.

¹ And Agrippa said to PAUL, "It is permitted thee to speak in behalf of thyself." Then Paul extending his HAND, spoke his defence.
² "Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about this day to speak my defence before thee;
³ especially as thou art acquainted with all the customs and questions among the Jews, therefore, I entreat thee, to hear me patiently.
⁴ My mode of life, from my youth, that which was from the beginning among my own nation, and in Jerusalem, is known to all the Jews;
⁵ who, knowing me from the first, if they would testify, that according to the most rigid Sect of our Religion, I lived a Pharisee.
⁶ And now I stand on trial for the Hope of the PROMISE made by God to our FATHERS;
⁷ to which our TWELVE TRIBES, commonly called Night and Day, are devoted; concerning which Hope, O King, I am accused by the Jews.
⁸ What! wilt thou deny you as an infidel, that God should raise the Dead?
⁹ Therefore indeed I thought within myself, I ought to do many things against the NAME of the NAZARENE;
¹⁰ I who even I shut up of the SAINTS in prisons, having received AUTHORITY from the

* VATICAN MANUSCRIPT.—3. thee—omit.
 7. Agrippa—omit.

4. and in Jerusalem.
 10. Therefore also I did.

6. the Jew.

† 5. Acts xxii. 3; xxiii. 6; xxiv. 13, 22; Phil. iii. 5. 6. Gen. xii. 3; xxi. 12; 17: 6; Psal. cxviii. 11. 7. James i. 1. 8. 1 Tim. i. 13. 9. Gal. i. 13.

Acts ix. 14, 21; xxi. 8.

ΒΑΝ ΣΠΕΙΡΟΥΜΕΝΩΝ ΤΕ ΑΥΤΩΝ, ΚΑΤΗΡΓΕΚΑ ΨΗΦΩΝ
occurred, being killed and of them, I brought against a vote;
 11 ΚΑΙ ΚΕΤΑ ΠΑΣΑΣ ΤΑΣ ΣΥΝΑΓΩΓΑΣ ΠΟΛΛΑΚΙΣ ΤΙ-
and in all the synagogues often pun-
 ΜΕΡΩΝ ΑΥΤΟΥΣ, ΠΡΑΓΚΑΛΩΝ ΒΛΑΣΦΗΜΕΙΝ ΠΕΡΙΣ-
ing them, I was compelling to blaspheme; exceed-
 ΤΩΣ * [ΤΕ] ΕΜΜΑΙΝΟΜΕΝΟΣ ΑΥΤΟΙΣ, ΕΔΙΩΚΟΝ ΕΩΣ
ing [and] being furious towards them, I pursued till
 ΚΑΙ ΕΙΣ ΤΑΣ ΕΞΩΠΟΛΕΙΣ. 12 ΕΝ ΟΙΣ * [ΚΑΙ] ΠΟΡΕΥ-
into the foreign cities. In which [also] going
 ΟΜΙΡΟΣ ΕΙΣ ΤΗΝ ΔΑΜΑΣΚΟΝ ΜΕΤ' ΕΞΟΥΣΙΑΣ ΚΑΙ ΕΠΙ-
to the Damascus with authority and a com-
 ΤΡΟΤΗΣ ΤΗΣ * [ΠΑΡΑ] ΤΩΝ ΑΡΧΙΕΡΕΩΝ, 13 ΗΜΕΡΑΣ
mission of that [from] the high-priests, of a day
 ΜΙΣΤΗΣ, ΚΑΤΕ ΤΗΝ ΟΔΟΝ ΕΙΔΩΝ, ΒΑΣΙΛΕΥ, ΟΥΡΑΝΟ-
middle, in the way I am, O king, from heaven
 ΘΕΙ, ΥΠΕΡ ΤΗΣ ΛΑΜΠΡΟΤΗΤΑ ΤΟΥ ΗΛΙΟΥ,
above the brightness of the sun,
 ΤΕΡΙΑΜΦΑΝ ΜΕ ΦΩΣ ΚΑΙ ΤΟΥΣ ΣΥΝ ΕΜΟΙ ΠΟΡΕΥΟ-
ing about round me a light and those with me going
 ΜΕΝΟΥΣ, 14 ΠΑΡΤΑΝΘΕ ΚΑΤΑΠΕΣΤΩΤΩΝ * [ΗΜΩΝ] ΕΙΣ
All and having fallen down [of us] on
 ΤΗΝ ΓΗΝ, ΗΚΟΥΣΑ ΦΩΤΗΝ ΛΑΛΟΥΣΑΝ ΠΡΟΣ ΜΕ,
the earth, I heard a voice speaking to me,
 * [ΚΑΙ ΛΕΓΟΥΣΑΝ] Τῇ Ἑβραϊδὶ διαλεκτῇ Σαουλ,
and saying] In the Hebrew dialect; Saul,
 ΣΤΟΛ, ΤΙ ΜΕ ΔΙΩΚΕΙΣ; ΣΥΛΗΡΩΝ ΣΟΙ ΠΡΟΣ
Saul, why dost thou persecutest me? hard for thee against
 ΚΥΤΤΑ ΛΑΚΤΙΣΕΙΝ. 15 ΕΓΩ ΔΕ ΕΙΠΟΝ· ΤΙΣ ΕΙ,
I said; Who art thou,
 ΑΡΙΣ; * Ο ΔΕ ΕΙΠΕΝ· ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ, ΟΝ ΣΥ
Ust? He and said; I am Jesus, whom thou
 ΔΙΩΚΕΙΣ. 16 ΑΛΛΑ ΑΝΑΣΤΗΘΙ, ΚΑΙ ΣΤΗΘΙ ΕΠΙ
persecutest. But arise thou, and stand up on
 ΤΟΙΣ ΠΟΔΑΣ ΣΟΝ ΕΙΣ ΤΟΝΤΟ ΓΑΡ ΟΦΘΗΝ ΣΟΙ,
the feet of thee for this for I appeared to thee,
 ΤΗΧΕΙΡΟΛΟΓΗΣΑΙ ΣΕ ΥΠΗΡΕΤΗΝ ΚΑΙ ΜΑΡΤΥΡΑ, ΩΝ
to constitute thee a minister and a witness, of what
 ΕΙΔΕΣ, ΩΝ ΤΕ ΟΦΘΗΣΟΜΑΙ ΣΟΙ· 17 ΕΞΑΙΡΟΥ-
I have shut out, of what and I will appear to thee, deliver
 ΜΕΝΟΣ ΣΕ ΕΞ ΤΟΥ ΛΑΟΥ ΚΑΙ ΤΩΝ ΕΘΝΩΝ, ΕΙΣ Οὓς
I thee from the people and the Gentiles, to whom
 ΕΓΩ ΣΕ ΕΠΙΣΤΕΛΛΩ, 18 ΑΝΟΙΞΑΙ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ,
I thee send, to open eyes of them,
 * ΕΙΣΤΡΕΦΕΙΝ ΑΠΟ ΣΚΟΤΕΩΣ ΕΙΣ ΦΩΣ, ΚΑΙ ΤΗΣ
to have turned from darkness to light, and of the
 ΔΟΞΙΑΣ ΤΟΥ ΣΑΥΑΡΑ ΕΠΙ ΤΟΝ ΘΕΟΝ, ΤΟΝ ΛΑΒΕΙΝ
of glory of the adversary to the God, of the testimony
 ΤΟΥΤΙ ΑΦΕΣΩΝ ἁμαρτιῶν, καὶ κληρονομίαν ἐν τοῖς
that forgiveness of sin, and inheritance among those
 ἡγιασμένοις, πιστεῖ τῇ εἰς ἐμέ. 19 Ὅθεν, βασι-
ing been sanctified, faith by the into me. Thereupon, O king

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 ¶ And punishing them often in ALL the SYNA-GOGUES, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN CITIES.

12 ¶ At which time, as I was going to DAMAS-CUS with Authority, and a Com-mission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King—from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and THOSE GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Lan-guage, ‘Saul, Saul, why dost thou persecute Me? It is hard for thee to kick against the Goats.’

15 And I said, ‘who art thou, Sir?’ And * HE said, ‘I am Jesus whom thou persecutest?’

16 But arise, and stand on thy FEET; since for this purpose I have ap-peared to thee. ¶ to constitute thee a Minister and a Witness*, both * of what thou hast seen, and of those things in which I will ap-pear to thee;

17 delivering thee from the PEOPLE and the GEN-TILES, † to whom I send thee,

18 to open their Eyes, † to TURN them from Dark-ness to Light, and from the DOMINION of the AD-VERSARY to GOD; † that they may RECEIVE For-giveness of SIN, and an Inheritance among THOSE HAVING BEEN † SANCTI-FIED through THAT Faith which leads into me.

* Vatican Manuscript.—11. and—omit.
 14. and saying—omit.

12. also—omit.
 15. the Lord said.

12. from—omit.
 16. in the which

11. Acts xii. 18.
 Acts xii. 21.

12. Acts ix. 8; xii. 8.
 13. 2 Cor. vi. 16; Eph. iv. 25; v. 8; Col. i. 11; Col. i. 12.

16. Acts xii. 18.
 17. 1 Pet. ii. 7, 25.

18.

Λευ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθής τῇ οὐρανίῳ
 Ἀγρίππα, not I was disobedient to the heavenly
 ὁπτασίᾳ· ²⁰ ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ
 vision; but to those in Damascus first and
 Ἱερουσαλήμοις, εἰς πάσας τε τὴν χώραν τῆς
 in Jerusalem, in all and the country of the
 Ἰουδαίας, καὶ τοῖς ἐθνέσιν, ἀκηγγέλλον μετα-
 Judea, and to the Gentiles, I declared to re-
 νοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἀξία τῆς
 form, and to turn to the God, worthy of the
 μετανοίας ἐργα πράσσοντας. ²¹ Ἐνεκα τούτων
 reformation works doing. On account of these
 με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπει-
 me the Jews having seized in the temple at-
 ρωντο διαχειρισσάσθαι. ²² Ἐπικουρίας οὖν τυ-
 tempted with violent hands to have killed. Help therefore hav-
 χον τὴς παρα τοῦ θεοῦ, ἀχρι τῆς ἡμέρας
 ing obtained of that from of the God, till the day
 ταύτης ἔστηκα, μαρτυροῦντος μικρὰ τε καὶ
 this I have stood, testifying so small both and
 μεγάλα, οὐδὲν ἔκτος λέγων, ὡς τὰ αἰ προφῆται
 to great, nothing beyond saying, of what both the prophets
 ἐλάλῃσαν μελλόντων γινέσθαι, καὶ Μωσῆς
 spoke being about to take place, and Moses
²³ εἰ παθὴτος ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστα-
 that liable to suffer the Apostles, that first from a resurrec-
 σεως νεκρῶν φῶς μέλλει καταγγέλλειν τῇ
 tion of dead ones a light he is about to announce to the
 λαῷ καὶ τοῖς ἐθνεσιν.
 people and to the Gentiles.
²⁴ Ταῦτα δὲ αὐτοῦ ἀπολογούμενου, ὁ Φηῖτος
 These things and of him saying in defence, the Festus
 μεγάλην τῇ φωνῇ εἶπεν· Μαινῶ, Πάυλε· τὰ πολ-
 loud with the voice said; Then art mad, O Paul; the much
 λα σε γραμμὰτα εἰς μαῖαν περιτρέπει. ²⁵ Ὁ
 thee learning into madness turns about. He
 δὲ· Οὐ μαινομαι, φησί, κρατιστε· φηστε, ἀλλ'
 but; Not I am mad, he says, O most noble Festus, but
 ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθεγγο-
 of truth and of sanity words I utter.
 μαι. ²⁶ Ἐπιστάται γὰρ περὶ τούτων ὁ βασι-
 Is acquainted for concerning these things the king,
 λεύς, πρὸς ὃν * [καὶ] παρήρπια(ζ)μενος λαλῶ·
 to whom [also] being confident I may speak;
 λαμβάνειν γὰρ αὐτὸν τί τούτων οὐ κείθο-
 unobserved by for him any of these things not I am
 μαι οὐδὲν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμέ-
 persuaded nothing; not for it is in a corner having been
 νον τούτο. ²⁷ Πιστεύεις, βασιλεῦ Ἀγρίππα,
 done this. Believest thou, O king Agrippa,
 τοῖς προφήταις; Οἶδα, ὅτι πιστεύεις. ²⁸ Ὁ δὲ
 in the prophets? I know, that thou believest. The and

19 Wherefore, O King Agrippa, I was not disobe-
 dient to the HEAVENLY
 Vision;

20 but I declared first
 to those in Damascus
 and in Jerusalem, and in
 ALL the COUNTRY of JE-
 RUSALEM, and to the GENTILES,
 that they should reform,
 and turn to God, perform-
 ing Works worthy of RE-
 FORMATION.

21 On account of these
 things, the Jews, having
 seized Me in the temple,
 attempted with violent
 hands to kill me.

22 Having stood, there-
 fore, I testify, that I have
 stood, which is from God, I
 continued to the present,
 testifying both to the
 small and great, saying ac-
 cording to what the pro-
 phets and Moses said as
 being about to happen.

23 That the Messiah
 would be a sufferer—and
 he; the first from the RE-
 surrection of the DEAD,
 and would announce to
 the people and to the GENTILES
 the Light both to the
 Jews and to the Gentiles.

24 And while I was
 doing these things, behold,
 Festus said with a loud
 voice, "Thou art mad,
 Paul; thy learning has
 turned thee into a
 Madman."

25 But I said, "I am
 not mad, Most Noble
 Festus, but I utter
 Words of Truth and
 Sanity."

26 For the king is
 acquainted with these
 things; to whom I speak
 with confidence; for I am
 persuaded that none of
 these things have I
 done in a secret corner,
 for this was not done in
 a corner.

27 King Agrippa! dost
 thou believe the prophe-
 ts? I know that thou
 believest."

* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and ALL the COUNTRY of JUDAEA. 22. Light both to the JEWS and to the GENTILES. 28. Paul. 28. also and.

20. Acts ix. 20; xii. 20; xi. 26; xiii.; xiv.; xvi.—xli. 21. Matt. 24. 22. Luke xxiv. 27, 44; Acts xxiv. 14; xxviii. 23; Rom. i. 2. 23. John v. 41. 23. Luke xxiv. 26, 44. 23. 1 Cor. xv. 50; Gal. i. 14; 1 Th. ii. 15. 24. 1 Kings ix. 11; John x. 20; 1 Cor. i. 23; 1 Th. ii. 14; 1 Th. ii. 15.

ἐκατονταρχος πλοίου Ἀλεξανδρίνου πλεόν εἰς
centurion a ship Alexandrian sailing for
 τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. Ἐν
the Italy, put us into it. In
 ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις
many and days sailing slowly, and scarcely
 γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεσπνόντες
being by the Cnidus, not permitting an approach
 ἡμᾶς τοῦ ἀνέμου, ὑπέπλευσαμεν τὴν Κρήτην
us of the wind, we sailed under the Crete
 κατὰ Σαλλώνην·⁸ μόλις τε παραλεγόμενοι αὐ-
ly Salomon; with difficulty and sailing by her.
 τὴν, ἤλθομεν εἰς τόπον τινα καλούμενον Καλόν
we came to a place certain being called Fair
 Λιμένας, ὃν ἔγγυς ἦν πόλις Λασαία.⁹ Ἰκανοὺ
havens, to which near was a city Lacon. A long
 δὲ χρόνου διαγενομένου, καὶ ὅντες ἤδη ἐπιφα-
and time having elapsed, and being already hazard-
 λους τοῦ πλοῦς, διὰ το καὶ τὴν νηστείαν ἤδη
ous of the sailing, because the even the fast already
 παρεληλυθῆναι, παρηρνεῖ ὁ Παῦλος,¹⁰ λέγων
to have been past, advised the Paul, saying
 αὐτοῖς· Ἄνδρες, θεωρῶ, ὅτι μετὰ ὀβρεως καὶ
to them; Men, I perceive, that with damage and
 πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ
much loss not only of the freight and of the
 πλοίου. ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μελλεῖν
ship but also of the lives of us to be about
 ἐσπῆσθαι τὸν πλοῦν.¹¹ Ὁ δὲ ἐκατονταρχὴς τῆς
of the voyage. The but centurion by the
 κυβερνήτη καὶ τῷ ναυκλήρῳ ἐπειθετο μάλλον,
and by the owner of the ship was persuaded rather,
 ἢ τοῖς ὕπο τοῦ Παύλου λεγομένοις.¹² Ἀντιθε-
than by those by the Paul being spoken. Incon-
 του δὲ τοῦ λιμένος ὑπαρχόντος πρὸς παραχειμα-
ment and of the harbor being to winter in,
 σίαν, οἱ πλείους ἐβέντο βούλην ἀναχθῆναι
the greater part placed a wish to be led out
 κῆρτιον, εἰπὼς δύναντο καταστήσαντες εἰς
from thence also, if possibly they might be able having come to
 Φινίκα παραχειμασαι, λιμένας τῆς Κρήτης βλε-
Phoenice to winter, a harbor of the Crete look-
 πόντα κατὰ Λίβα καὶ κατὰ Χωρόν.¹³ Ὡς
ing towards south-west and towards north-west. Har-
 πνευσαντος δὲ Νοτοῦ, δοξάντες τῆς προθεσεως
ing blown gently and South wind, supposing the purpose
 κίκρατῆκεναι, ἀραντες, ἀσπὸν παρελεγοντο
to have been attained, having raised up, close passed by
 τὴν Κρήτην.¹⁴ Μετ' οὐ πολὺ δὲ ἐβῆλε κατ'
the Crete. After not much but beat against
 αὐτῆς ἀνέμος τυφωνικός, ὃ καλούμενος Εὐρο-
her a wind tempestuous, that being called Euro-
 κλυδών.¹⁵ Συναρπασθέντος δὲ τοῦ πλοίου, καὶ
cydon. Having been caught and the ship, and

tion having found an
 Alexandrian ship bound
 for Italy, put us on
 board. And having sailed
 slowly for several days,
 and scarcely being by
 Cnidus, the wind be-
 coming contrary, we sailed
 under Crete, by Salomon;
 and with difficulty sail-
 ing by it, we came to
 a certain place called
 Fair Havens, near which
 is the City Lacon.
 But much time hav-
 ing been spent, and the
 voyage being now hazard-
 ous, because even the fast
 had already passed by,
 Paul advised them,
 Men, I perceive that the
 voyage is about to be en-
 danged with injury and
 much loss, not only of the
 cargo and the ship, but
 also of our lives.
 But the centurion
 was persuaded by the pil-
 lot and the owner of the
 ship, rather than by the
 words spoken by Paul.
 And the name of the
 harbor convenient to win-
 ter in, the greater part
 pressed a desire to be
 led out thence also, and
 saying they might be able
 to reach Phoenice, a
 harbor of Crete, bound
 towards the South-west
 and North-west, to winter
 there.
 And the South wind
 blowing gently, suppos-
 ing that they had raised
 up their purpose, they
 passed by Crete, and
 being close by it, a tem-
 pestuous wind called Euro-
 cydon beat against it;
 and the ship, having
 been caught, and not be-
 ing able to bear up against the

+ 7. This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 120 geographical miles. Salomon was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon.
 + 8. Fair Havens, near Cape Salomon, midway between the eastern and western extremities of the island Lacon, a city lying between the harbor and the cape, a short distance inland.
 + 9. The day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October.

μη δυναμενον αυτοφθαλμειν τω ανεμω, επιδορτες
not being able to bear up against the wind, having given up
ισορμεθα. 16 Νησιον δε τι υποδραμοντες
we were driven. A small island and certain having run under
καλουμενον Κλαυδην, μολις ισχυσαμεν περι-
being called Clauda, scarcely we were able man-
κραταις γινεσθαι της σκαφης. 17 ην κραντες,
to become of the boat; which having taken up,
βοηθειαι χρωμετο, υποζωννυτες το πλοιον
helps they used, undergirding the ship;
φοβουμενοι τε μη εις την Συρτιν εκπεσωσι.
fearing and lest into the quicksand they should fall,
χαλασωτες το σκενος, οτως εφεροντο.
having loosed the mast, thus were driven.
18 Σφοδρος δε χειμαζομενων ημων, τη εξης
Furious and being storm-tossed of us, on the next
εβωλην επορευντο. 19 και τη τριτη αυτοχειρες
throwing out they began; and on the third with their own hands
την σκευην του πλοιου ερριψαν. 20 Μητε δε
the furniture of the ship they threw out. Neither and
ηλιον, μητε αστρων επιφανοντων επι πλειονας
sun, nor stars appearing for many
ημερας, χειμωρος τε ουκ ολιγου επικειμενον,
days, a tempest and not small promising,
λοιπον περιτρεπτο πασα ελπις του σωζεσθαι
remaining was taken away all hope of the to be saved
ημας. 21 Πολλης δε ασитias υπαρχουσης, τοτε
us. 21 Long but abstinence existing, then
εταβη ο Παυλος εν μεση αυτων, ειπεν. Εδει
saying the Paul in midst of them, said, It was proper
μην, ο ανδρες, κειθαρχησαστας μοι μη αναγασ-
me, O men, having taken advice to me not to have
θει απο της Κρητης, κερδησαι τε την δβριν
loosed from the Crete, to have gained and the damage
ταυτην και την ζημιαν. 22 Και ταυτην παραινω
this and the loss. And now I exhort
ημεις ευθυμειν αποβολη γαρ φυξης ουδεμια
us to take courage; loss far of a life not one
εστι εξ ημων, πλην του πλοιου. 23 Παρεστη
shall be from of you, except the ship. Stood by
γάρ μοι ταυτη τη νυκτι αγγελος του θεου. ου
for me this the night a messenger of the God, of whom
ειμι υ και λατρευω, 24 λεγων Μη φοβου,
I am to whom also I offer service, saying; Not fear,
Παυλι. Καισαρι σε δει παραστηναι και ιδου,
Paul. To Caesar thou it behoovest to be presented; and lo,
εγχαρισται σοι ο θεος παντας τους πλεοντας
am graciously given to thee the God all those calling
αυτη σου. 25 Διο ευθυμειτε, ανδρες. πιστευω
with thee. Therefore take ye courage, men; I believe
γερ τω θεω οτι οτως εσται καθ' ον τροπον
for in the God that thus it shall be in which manner

WIND, we surrendered, and were driven.

16 And as we ran under a certain little Island, called * Clauda, with difficulty we were able to become masters of the BOAT;

17 which having hoisted up, they used helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

18 And as we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

19 and on the THIRD day ‡ they threw out with their own hands the FURNITURE of the SHIP.

20 And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, * all remaining Hope of our being saved was taken away.

21 But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.

22 And now † I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.

23 ‡ For there stood by me THIS NIGHT, an Angel of the GOD whose I am, and † whom I serve.

24 saying, 'Fear not, Paul; thou must be presented to Cæsar; and behold, GOD has graciously given thee ALL THOSE SAILING with thee.'

25 Therefore, take courage, Men; ‡ for I believe GOD, That it will be so, even as it was told me;

* Vatican Manuscript.—16. Canda.

20. all Hope.

† 17. Dr. Schmitz says, "the υποδραμοντες were thick and broad ropes, which ran in a central direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Prov. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—Owen.

‡ 18. Joseph 1. 8.

‡ 22. Acts xiii. 11.

‡ 22. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 8.

‡ 22. Luke i. 66; Rom. iv. 20, 21; 2 Tim. i. 12.

λελαληται μοι. ²⁶ Εἰς νησον δε τινα ^{δεῖ}
 It has been told to me. On an island but certain it is necessary
 ἡμας εκπέσειν.
 us to be cast.

²⁷ Ὡς δε τεσσαρεσκαίδεκατη νυξ ἐγενετο,
 When and fourteenth night was come,
 διαφερομένων ἡμῶν ἐν τῇ Ἀδρια, κατα μέσον
 being driven along of us in the Adriatic, about middle
 της νυκτος ὑπεροουσι οἱ ναυται προσάγειν τινα
 of the night suspected the sailors to draw near some

αὐτοῖς χωρὰν. ²⁸ καὶ βολίσαντες, εὗρον ὀργυίας
 to them country; and having heaved the lead, they found fathoms
 εἰκοσι βραχυ δε διαστήσαντες, καὶ πάλιν
 twenty; a little and having intervened, and again
 βολίσαντες, εὗρον ὀργυίας δεκαπέντε. ²⁹ φο-
 having heaved the lead, they found fathoms fifteen; fear-

βουμένοι τε, μήπως εἰς τραχεῖς τοποὺς ἐκπε-
 ing and, lest on rough places we
 σῶμεν, ἐκ πρυμνης ριψάντας ἀγκυρας τεσσα-
 should fall out of stern having thrown anchors four,
 ρας, θυχοντο ἡμέραν γενέσθαι. ³⁰ Τῶν δε
 they were wishing day to be. The and

ναυτῶν (ζητούντων) φύγειν ἐκ τοῦ πλοίου, καὶ
 sailors seeking to flee out of the ship, and
 χαλασάντων τὴν σκάφην εἰς τὴν θαλάσσαν,
 having loosed the boat into the sea,
 προσφασι ὡς ἐκ πρυμνης μελλόντων ἀγκυρας
 for an excuse as out of stern being about anchors

εἰς τὴν θάλασσαν. ³¹ εἰπὼν δὲ Πάυλος τῷ ἑκατοντάρχῃ
 to let down, and the Paul to the centurion
 καὶ τοῖς στρατιώταις· Ἐὰν μὴ ὁδοὶ μείνωσιν
 and to the soldiers. If not these remain
 ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.
 in the ship, you to be saved not are able.

³² Τότε οἱ στρατιῶται ἀπεκοψάν τα σχοινία τῆς
 Then the soldiers cut off the ropes of the
 σκάφης, καὶ εἰσὶν αὐτὴν ἐκπέσειν. ³³ Ἀγχι δε
 boat, and allowed her to fall. Till and
 ὅς ἐμελλεν ἡμέρα γίνεσθαι, παρεκαλεῖ ὁ Πάυ-
 while about day to be, called upon the Paul
 λος ἀπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσ-
 all to partake of food, saying; Four-
 σαρεσκαίδεκατην σήμερον ἡμέραν προσδοκούν-
 teenth to-day day looking for,
 τες, ἀπὸ τοῦ διατελεῖτε, μὴδὲν προσλαβομένοι.
 without food you continue, nothing having taken.

³⁴ Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς·
 Therefore I entreat you to partake of food;
 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει·
 this for to the your salvation is;
 οὐδενος γὰρ ὑμῶν θριξὲς ἐκ τῆς κεφαλῆς ἀπο-
 of no one for of you a hair from the head will
 λείπεται. ³⁵ Εἰπόντες ταῦτα, καὶ λαβὼν ἄρτον,
 perish. Having said and these, and having taken bread,

²⁶ but we must be cast upon ? a certain island."

²⁷ And on the Fourteenth Night, when we were driven along in the Adriatic, about midnight, the sailors suspected that some Country drew near to them;

²⁸ and having heaved, they found twenty fathoms; and a short space having intervened, and sounding again, they found fifteen fathoms;

²⁹ and fearing lest we should fall on rocky places, they cast out four Anchors from the Stern, and were wishing for Day to break.

³⁰ And the sailors seeking to flee from the ship, and having loosed the boat into the sea, under Pretence of being about to carry forth Anchors into the Sea,

³¹ PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the ship, you cannot be saved."

³² Then the soldiers cut off the ropes of the boat, and allowed her to drift away.

³³ And when Day was about to dawn, PAUL exhorted them all to partake of food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken nothing."

³⁴ Therefore, I entreat you to partake of food, for this concerns your Safety; for I and all shall perish from the ship of any one of you."

³⁵ And having said these words, he took Bread; and

+ 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece. + 27. A nautical hypallage, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—Bloomfield. + 34. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—Clarke.
 † 26. Acts xxviii. 1. Luke xii. 7; xxi. 13. † 34. 1 Sam. xiv. 48; 2 Sam. xiv. 11; 1 Kings i. 25; Matt. i. 20. † 35. Matt. xv. 26; Mark viii. 6; John vi. 11; 1 Tim. ii. 26

ευχαρίστησε τῷ θεῷ ἐν ὀνόματι πάντων, καὶ κλα-
 He gave thanks to the God in presence of all, and having
 σαι ᾤρξαστο εὐθεῖν. ³⁶ Εὐθυμοὶ δὲ γενομένοι

brakes began to eat. Encouraged and becoming
 πάντες, καὶ αὐτοὶ προσέλαβον τροφῆς.

αὐτοὶ δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, ³⁷ [δια-
 We were and in the ship the all souls, [two
 κρίσις] ἐβδόμηκοντα ἕξ. ³⁸ Κορεσθέντες δὲ

seventy six. Being satisfied and
 τροφῆς, ἐκούφισαν τὸ πλοῖον, ἐκβαλλόμενοι τὸν

offload, they lightened the ship, throwing the
 σίτον εἰς τὴν θάλασσαν. ³⁹ Ὅτε δὲ ἡμέρα

came into the sea. When and day
 ἐγένετο, τὴν γῆν οὐκ ἐπεγινώσκον κολῶν δὲ

it was, the land not they knew; a bay but
 τὴν ἀπέναντον ἔχοντα αἰγιαλόν, εἰς ὃν ἐβου-

they perceived having a shore, into which they
 λώσαντο, εἰ δυνατόν, ἐβούλουν τὸ πλοῖον. ⁴⁰ Καὶ

desired, if they were able, to force the ship. And
 τὰς ἀγκυρας περιελόντες εἰς τὴν θάλασσαν,

the anchors having cut off left in the sea,
 αὐτοὶ τὰς ζυγῆς τῶν πηδα-

at the same time having loosed the bands of the rud-
 λων καὶ ἐκράντες τὸν ἄνεμον τῇ πνεύσῃ,

also, and having hoisted the foremast to the wind,
 ἀπείχον εἰς τὸν αἰγιαλόν. ⁴¹ Περιεσσορτός δὲ

they pressed towards the shore. Having fallen and
 ἐν τῷ τόπῳ διδαλᾶσθον, ἐπώκειλαν τὴν ναυ-

in a place with a beacon both sides, they ran aground the vessel;
 καὶ ἡ μὲν πρῶτα εἰσάσα εἰμῆεν ἀσάλευτος,

and the land first having stuck fast remained immovable,
 ἡ δὲ πρῶτα ἐλυτο ὑπο τῆς βίας ⁴² [τῶν κυμ-

the but stern was broken by the violence [of the waves.]
 αἰων.] ⁴³ Τὸν δὲ στρατιωτῶν βουλὴ ἐγένετο,

The and soldiers design was,
 ἰσχυροῦς δεσμῆς ἀποκτείνωσι, μὴ τις ἐκκολυ-

of the prisoners they should kill, lest any one having
 βίον διαφύγῃ. ⁴⁴ Ὁ δὲ ἑκατοντάρχος βουλο-

men out should escape. The but centurion wishing
 μένος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς

to save Paul, restrained them
 τὸν βουλήματος, ἐκέλευσε τε τοὺς δυναμένους

in the purpose, ordered and those being able
 κολυβᾶν, ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν

to swim, having thrown off first to the land
 ἑλκεν. ⁴⁵ καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανί-

to go out, and the remaining ones, some indeed on boards,
 σιν, οἳ δὲ ἐπὶ τιμῶν τῶν ἀπὸ τοῦ πλοίου.

ones and on things of the stem of the ship.
 Καὶ οὕτως ἐγένετο πάντα διασωθῆναι ἐπὶ τῇ

and thus it happened all to be safely on the

gave thanks to God in the presence of all; and having broken, he began to eat.

36 And being encouraged, they also received Food.

37 And ALL the Souls in the SHIP were two hun-

38 And being satisfied with Food, they lightened the SHIP, throwing out the WHATEVER into the SEA.

39 And when it was Day, they did not know the LAND; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.

40 And having cut off the ANCHORS, they left them in the SEA; having, at the same time, loosed the BANDS of the RUD-

41 But having fallen into a Place with two currents, they ran the VESSEL aground; and the stern sticking fast, remain-

42 Now it was the Design of the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

43 But the CENTURION wishing to save PAUL, restrained them from their PURPOSE, and ordered THOSE ABLE to swim out to plunge in first, and get to LAND;

44 and the REMAINDER, some on Boards, and some on things from the SHIP. And thus it happened that all reached the LAND in safety.

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* VATICAN MANUSCRIPT.—37. two hundred—omit.

41. of the WAVES—omit.

42.

† 41. The ships of the ancients usually had two rudders, one on either side of the ship. As the helmsman managed both, they were joined by a pole, so that both rudders would be parallel. The *αὐλῆες* were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman. † 42. The military capturing of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—Owen.

γην. ΚΕΦ. κη'. 28. ¹Και διασωθέντες, τότε
land. And having safely escaped, then
επίγνωσαν ὅτι Μελιτὴ ἡ νῆσος καλεῖται.
they knew that Melita the island is called.
²Οἱ δὲ βαρβαροὶ παρείχον οὐ τὴν τυχούσαν
The and barbarians rendered not the ordinary
φιλανθρωπῶν ἡμῶν ἀναψάντες γὰρ πυρᾶν,
kindness to us; having kindled for a fire,
προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὕετον τοῦ
they brought to all of us, because of the rain that
εφείστωτα, καὶ διὰ τὸ ψυχός. ³Συστρε-
having been present, and because of the cold. Having
ψαντος δὲ τοῦ Παύλου φρυγανῶν πλῆθος, καὶ
gathered and the Paul of sticks a bundle, and
επιθέντος ἐπὶ τὴν πυρᾶν, ἐχίδνα ἐκ τῆς θερμῆς
having placed on the fire, a viper from the heat
ἐξ ἁλώσας κατήψε τῆς χειρὸς αὐτοῦ. ⁴Ὡς δὲ
having come out from the hand of him. When and
εἶδον οἱ βαρβάρων κρεμάμενον τὸ θηρίον ἐκ τῆς
saw the barbarians hanging the wild beast from the
χειρὸς αὐτοῦ, ἐλέγον πρὸς ἀλλήλους· Πάντως
hand of him, they said to each other; Certainly
φθνεὺς ἐστὶν ὁ ἄνθρωπος ὁτός, ὃν διασωθέντα
a murderer is the man this, whom having been saved
ἐκ τῆς θαλάσσης ἡ Δίκη (τὴν οὐκ εἰσέν.) ⁵Ὁ
from the sea the Justice (the not permitted. He
μὲν οὐκ ἀποτίναξας τὸ θηρίον εἰς τὸ πῦρ, ἐπα-
indeed then having shaken off the wild beast into the fire, suf-
θεν οὐδὲν κακόν· ⁶οἱ δὲ προσέδοκον αὐτὸν
fered nothing bad; they but were expecting him
μελλεῖν τιμπρασθαι, ἢ κατακίπτεν ἄφωρ νεκ-
to be about to swell, or to fall down suddenly dead.
ρον. Ἐπὶ πολὺ δὲ αὐτῶν, προσδοκῶντων, καὶ
For along and of them, expecting, and
θεωρουμένων μὴδὲν ἀποπῶν εἰς αὐτὸν γινόμενον,
noting nothing out of place to him happening,
μεταβαλλόμενοι ἐλέγον, θεὸς αὐτὸν εἶναι. ⁷Ἐν
changing their minds they said, a god him to be. In
δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὕπηρχε χωρία
and to those about the place that were thence
τῇ πρώτῃ τῆς νῆσου, ὀνοματι Ποπλίῳ· ὃς ἀνα-
to the chief of the island, by name Popilius; who having
δεξαμένος ἡμᾶς, τρεῖς ἡμέρας φιλοφρονέως ἐξε-
received us, three days kindly enter-
νισεν. ⁸Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου
tained. It happened and the father of the Popilius
πορετοῖς καὶ θυεنتερίᾳ συνεχομένον κατακεισ-
with fever and dysentery being seized was lying
θαι· πρὸς ὃν δὲ Παῦλος εἰσελθὼν, καὶ προσευ-
down; to whom the Paul going in, and having

CHAPTER XXVIII.

1 And having safely of
ced, * of them suc-
tained † That the island
was called † Melita.

2 And the † BARBA-
RIANS treated us with no
ORDINARY Philanthropy;
for having kindled a fire,
they brought us all to it,
on account of the FALLING
RAIN, and the COLD.

3 And as PAUL was col-
lecting a Bundle of Sticks,
and placing them on the
FIRE, a Viper having come
out from the HEAT, bit-
ten on his HAND.

4 And when the BAR-
BARIANS saw the MUR-
DERER hanging from the
HAND, they said, to each
other, "THIS MAN is cer-
tainly a Murderer, who, al-
though saved from the
SEA, † JUSTICE has not
permitted to live."

5 Then, indeed, he shook
off the SERPENT into the
FIRE, and suffered no in-
jury.

6 But THEY were expect-
ing him about to swell, or
to fall down suddenly
dead; and waiting a long
time, and seeing nothing
extraordinary happen to
him, changing their minds
† they said, "He is a
God."

7 And in the VICINITY
of that PLACE were the
LANDS of the CHIEF of the
ISLAND, whose Name was
† Popilius; who having re-
ceived us, for * three days
benevolently entertained
us.

8 Now it happened, that
the FATHER of Popilius,
being seized with Fever
and Dysentery, was lying
in bed; to whom Paul
having entered; and

* VATICAN MANUSCRIPT.—1. we then.

7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Malta, was the scene of the shipwreck. See Biblioth. Sacra.
† 2. A name applied to the Greeks and Romans indiscriminately to all foreigners.
† 3. A name applied to the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis.
† 4. Popilius is thought to have been the deputy of the governor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Cretan governor.

† 1. Acts xxvii. 23. † 2. Rom. i. 16; 1 Cor. xiv. 17; Col. iii. 11. † 3. Mark x. 19; Luke x. 19. † 4. Acts xiv. 11. † 5. James v. 14, 15.

ἔαμενος, ἐπιθείσας χεῖρας αὐτῷ, ἰασατο αὐτόν.
 prayed, having placed the hand to him, healed him.
 9 Τούτων οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχον-
 These therefore being done, and the others those hav-
 τες ἀρρώστιας ἐν τῇ νήσῳ, προσήρχοντο, καὶ
 ing sicknesses in the island, came, and
 ἐθεραπεύοντο. 10 οἱ καὶ πολλαὶ τιμαὶ ἐτίμησαν
 were healed; who also with many rewards rewarded
 ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν
 us, and bringing out they placed on the things for the
 χρεῖαν.
 need.

11 Μετὰ δὲ τρεῖς μῆνας ἀνηχθήμεν ἐν πλοίῳ
 After and three months we sailed in a ship
 παραχρῆμακοτὶ ἐν τῇ νήσῳ, Ἀλεξανδρινῇ,
 having been wintered in the island, Alexandrian,
 παρασημῶ Διοσκούροις. 12 Καὶ καταχθίντες εἰς
 w. as no cargo Diocuri. And having been led down to
 Συρακοῦσας, ἐπιμεινήμεν ἡμέρας τρεῖς. 13 ὅθεν
 Syracuse, we remained days three; whence
 περιελθόντες καθήγαγamen εἰς Ῥήγιον καὶ
 being gone round we came to Rhegium; and
 μετὰ μίαν ἡμέραν ἐπιγενόμενον Νότον, δευτε-
 after one day having sprung up a south wind, second
 ραιοὶ ἤλθομεν εἰς Πάτουλον. 14 οὗ ἐβρότες
 day we came to Patroli; where having found
 ἀδελφοὺς παρεκληθήμεν ἐκ αὐτοῖς ἐπιμειναι
 brethren we were invited by them to remain
 ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθο-
 days seven; and thus towards the Rome we
 μεν. 15 Κρκειθεν οἱ ἀδελφοὶ ἀκουσάντες τὸ
 And thence the brethren having heard the things
 πρὸς ἡμᾶς, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρι
 concerning us, came out to a meeting with us as far as
 Ἀππίου φορὸν, καὶ Τριῶν ταβερνῶν οὗς ἶδεν ὁ
 Appii forum, and Three taverns; whom seeing the
 Παῦλος, εὐχαριστήσας τῷ θεῷ, ἐλάβε θάρσος.
 Paul, having given thanks to the God, he took courage.
 16 Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, * [ὁ ἐκαστοῦταρ-
 When and we came to Rome, (the centurion
 χος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδῷ-
 delivered the prisoners to the prefect of the Preto-
 χῳ·] τῷ * [ὁ] Παύλῳ ἐπέτρεψεν μένειν καθ'
 sum camp,) the (but) Paul was permitted to abide by
 ἑαυτοῦ, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώ-
 himself, with the waiting Lin soldier.

prayed, † put his hands on him, and cured him.
 9 This, therefore, hav-
 ing been done, the OTHERS
 also in the ISLAND, HAV-
 ING Diseases, came, and
 were cured;
 10 and THEY presented
 us with Many † Presents;
 and when we left, put on
 board THINGS for our
 WANTS.
 11 And after Three
 Months we set sail in an
 Alexandrian Ship, which
 had wintered in the is-
 LAND, with the Sign of
 the † Dioscuri.
 12 And having landed
 at † SYRACUSE, we remained
 three Days;
 13 whence, coasting
 round, we came to † Rhe-
 gium; and after One Day, a
 South wind having sprung
 up, we came in Two days
 to † Patroli;
 14 where we found
 Brethren, and were invited
 by them to remain seven
 days; and thus we went
 towards Rome.
 15 And thence, the
 BRETHREN having heard
 about our AFFAIRS, came
 out to meet us as far as
 † Appii Forum, and the
 † Three Taverns; whom,
 when PAUL saw, he
 thanked GOD, and took
 Courage.
 16 And when we * came
 to Rome, the CENTURION
 delivered the PRISONERS
 to the † PREFECT OF THE
 PRETORIUM CAMP; but
 † PAUL was permitted to
 dwell by himself, with the
 SOLDIER who GUARDED
 him.

* Vatican Manuscript.—16. were entered Rome. 16. the centurion delivered the prisoners to the prefect of the PRETORIUM CAMP—omit. 16. but—omit.

† 11. Cusator and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was direct yin the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 14. Patroli (is now called Patzuoli, and lies six miles south-west from Naples. † 15. About 25 miles from Rome, a town on the Appian way, a road paved from Rome to Campagna. † 16. Another place on the same road, some 25 miles from Rome. † 16. The centurion gave to the chief of the fortress. He commanded the garrison of Rome, a body of 6000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 20 acres, outside of the city, and about a mile and a half from the emperor's palace.

† 2. Mark vi. 8. vii. 35; xvi. 18; Luke iv. 41; Acts xiv. 11, 13; 1 Cor. xii. 9, 28. † 10. Acts xiv. 13; xxvii. 2. Matt. xv. 6; 1 Tim. v. 17.

ἡν. ΚΕΦ. κη'. 28. ¹ Καὶ διασθεντες, τότε
land. And having safely escaped, then
επεγνωσαν ὅτι Μελιτὴ ἡ νῆσος καλεῖται.
they knew that Melita the island is called.
² Οἱ δὲ βαρβαροὶ παρεῖχον οὐ τὴν τυχούσαν
The and barbarians rendered not the ordinary
φιλανθρωπία ἡμῖν· ἀναψαντες γὰρ πυρὰς,
kindness to us: having kindled for a fire,
προσελαβοντο παντὸς ἡμᾶς, διὰ τὸν ὕετον τὸν
they brought to all of us, because of the rain that
εφείστωτα, καὶ διὰ τὸ ψυχός. ³ Ἰσχυρῶς
having been present, and because of the cold. Having
ψαντος δὲ τοῦ Πάβλου φρυγανῶν πλήθος, καὶ
gathered and the Paul of sticks a bundle, and
ἐπιθέντος ἐπὶ τὴν πυρὰν, ἐχίδνα ἐκ τῆς θερμῆς
having placed on the fire, a viper from the heat
ἐξ ἁδυσῆα κατήψε τῆς χειρὸς αὐτοῦ. ⁴ Ὡς δὲ
having come out from the heel of him. When and
εἶδον αἱ βαρβαροὶ ὅτι κρεμαίνων τὸ θῆριον ἐκ τῆς
saw the barbarians hanging the wild beast from the
χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Παντὸς
hand of him, they said to each other: Certainly
φόνεὺς ἐστὶν ὁ ἄνθρωπος ὅστις, ὃν διασθεντα
a murderer is the man this, whom having been saved
ἐκ τῆς θαλάσσης ἡ Δίκη ἤν οὐκ εἰσαεν. ⁵ Ὁ
from the sea the Justice to live not permitted. He
μεν οὐκ ἀποτινάξας τὸ θῆριον εἰς τὸ πῦρ, ἐπα-
indeed then having shaken off the wild beast into the fire, suf-
θεν οὐδὲν κακόν· ⁶ οἱ δὲ προσέδοκον αὐτὸν
suffered nothing bad: they but were expecting him
μελλεῖν πιμπρᾶσθαι, ἢ κατακλιπεῖν ἀφ' ἑνὸς νεκ-
to be about to swell, or to fall down suddenly dead.
ρον. Ἐπὶ πολὺν δὲ αὐτὸν, προσδοκῶντων, καὶ
For along and of them, expecting, and
θεωρουντων μὴδὲν ἀποκινῶν εἰς αὐτὸν γινόμενον,
seeing nothing out of place to him happening,
μεταβαλλομενοὶ ἔλεγον, θεὸν αὐτὸν εἶναι. ⁷ Ἐν
changing their minds they said, a god him to be. In
δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὕπαρχε χωρία
and to those about the place that were farms
τῇ πρώτῃ τῆς νῆσος, ὀνοματι Ποπλίῳ· ὃς ἀνα-
to the chief of the island, by name Popilius: who having
δεξαμενος ἡμᾶς, τρεῖς ἡμέρας φιλοφρονῶς ἐξε-
received us, three days kindly enter-
τισεν. ⁸ Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου
tained. It happened and the father of the Popilius
πρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακείσ-
with fever and dysentery being seized was lying
θαι πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευ-
down: to whom the Paul going in, and having

CHAPTER XXVIII

1 And having safely of-
escaped, * of them un-
tained: † That the island
was called † Melita.

2 And the † BARBA-
RIANS trusted us with no
ORDINARY Philanthropy;
for having kindled a Fire,
they brought us all to it,
on account of the FALLING
RAIN, and the COLD.

3 And as PAUL was col-
lecting a Bundle of Sticks,
and placing them on the
FIRE, a Viper having come
out from the HEAT, fast-
ened on his HAND.

4 And when the BAR-
BARIANS saw the SAC-
RILENT hanging from his
HAND, they said, to each
other, "THIS MAN is cer-
tainly a Murderer, who, al-
though saved from the SEA,
† JUSTICE has not per-
mitted to live."

5 Then, indeed, he cast
off the SKELETON into the
FIRE, and † suffered no in-
jury.

6 But THEY were expect-
ing him about to swell, or
to fall down suddenly
dead; and waiting a long
time, and seeing nothing
extraordinary happen to
him, changing their minds
† they said, "He is a
God."

7 And in the VICINITY
of that PLACE were the
LANDS of the CHIEF of the
ISLAND, whose Name was
† Popilius; who having re-
ceived us, for * three days
benevolently entertained
us.

8 Now it happened, that
the FATHER of POPILIUS,
being seized with Fever
and Dysentery, was lying
in bed; to whom PAUL
having entered † and

* Vatican Manuscript.—1. we then.

† 7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Malta, was the scene of the shipwreck. See *Bible & Navy*.

† 2. A name applied to the Greeks and Romans indiscriminately to all foreigners.

† 3. The father was the proper name of the heathen goddess of Justice. She was the daughter of Jupiter, and was called also Nemesis.

† 4. Pontius is thought to have been the deputy of the governor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian praetor.

† 1. Acts xvii. 26. † 2. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11. † 5. Mark x. 13; Luke x. 12. † 6. Acts xiv. 11. † 8. James v. 14, 15.

ἐκεῖνος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰασάτο αὐτόν.
 cured, having placed the hand to him, healed him.
 * Τούτων οὖν γενομένων, καὶ οἱ λοιποὶ οἱ ἐχόν-
 These therefore being done, and the others those hav-
 τες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο, καί
 ing sicknesses in the island, came, and
 ἐθεραπεύοντο. ¹⁰ οἱ καὶ πολλαῖς τιμαῖς ἐτιμήθησαν
 were healed; who also with many rewards rewarded
 ἡμᾶς, καὶ ἀπαγγέλλοις ἐπέθεντο τὰ πρὸς τὴν
 us, and bearing out they placed on the things for the
 χρεῖαν.
 need.

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνηχόμεν ἐν πλοίῳ
 After and three months we sailed in a ship
 παρακεχειμακότες ἐν τῇ νήσῳ, Ἀλεξανδρινῇ,
 having been wintered in the island, Alexandrian,
 παρασημειωσάντοισι. ¹² Καὶ καταχθέντες εἰς
 as an ensign. Diocuri. And having been led down to
 Συρακοῦσας, ἐπεμείνανμεν ἡμέρας τρεῖς. ¹³ ὅθεν
 Syracuse, we remained days three; whence
 περιελθόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ
 having gone round we came to Rhegium; and
 μετὰ μίαν ἡμέραν ἐπιγενόμενον Νότον, βουτε-
 after one day having sprung up a south wind, stood
 ραισε πλοῦμεν εἰς Ποτιόλους. ¹⁴ ὃ δὲ ἐβρόντες
 day we came to Potuli; where having found
 ἀδελφούς παρακληθόμεν ἐπ' αὐτοῖς ἐπιμείνειν
 brethren we were invited by them to remain
 ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθο-
 days seven; and thus towards the home we
 μεν. ¹⁵ Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ
 went. And thence the brethren having heard the things
 πρὸς ἡμᾶς, ἐξήλθον εἰς ἀπαντήτην ἡμῶν ἀχρὶς
 concerning us, came out to a meeting with us as far as
 Ἀππίου φόρου, καὶ τριῶν ταβερνῶν οὐκ ἴδον ὁ
 Appii forum, and three taverns; whom seeing the
 Παῦλος, εὐχαριστήσας τῷ θεῷ, ἐλάβε θάρσυν.
 Paul, having given thanks to the God, he took courage.
 * Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, * [ὁ ἐκατοντα-
 When and we came to Rome, [the centurion
 ρχος παραδίδωκε τοὺς δεσμίους τῷ στρατοπεδῷ·
 delivered the prisoners to the prefect of the Pre-
 τῶν] τῷ * [δε] Παυλῷ ἐπετρέπη μένειν καθ'
 [the] [but] Paul was permitted to abide by
 ἑαυτὸν, σὺν τῇ φυλασσόντι αὐτὸν στρατιῳ-
 himself, with the waiting him soldier.

prayed, & put his hands on him, and cured him.

⁹ This, therefore, having been done, the OTHERS also in the ISLAND, HAVING Diseases, came, and were cured;

¹⁰ AND THEY presented us with Many & Presents; and when we left, put on board THINGS for our WANTS.

¹¹ And after Three Months we set sail in an Alexandrian Ship, which had wintered in the ISLAND, with the Sign of the † Dioscuri.

¹² And having landed at † Syracuse, we remained three Days;

¹³ whence, coasting round, we came to † Rhegium; and after One Day, a South wind having sprung up, we came in Two days to † Potuli;

¹⁴ where we found Brethren, and were invited by them to remain seven days; and thus we went towards Rome.

¹⁵ And thence, the BRETHREN having heard about our AFFAIRS, came out to meet us as far as † Appii Forum, and the † Three Taverns; whom, when PAUL saw, he thanked GOD, and took Courage.

¹⁶ And when we * came to Rome, the CENTURION delivered the PRISONERS to the † PREFECT OF THE PRETORIUM CAMP; but † PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

* Vatican Manuscript.—16. were entered Rome. the prisoners to the PREFECT OF THE PRETORIUM CAMP—omit.

16. the centurion delivered 16. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was direct S in the course from Malta to Italy.

† 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 14. Potuli is now a small Puzosoli, and lies six miles south-west from Naples.

† 15. About 25 miles from Rome, a town on the Appian way, a road paved from Rome to Capua.

† 16. Another place on the same road, some 25 miles from Rome. † 16. The word life's given to the chief of the Pretoria. He commanded the garrison of Rome, a body of twelve men, who were lodged in the Pretorium camp, an enclosed fortress of about 60 acres, outside of the city, and about a mile and a half from the emperor's palace.

† 1. Mark vi. 8: vii. 32; xvi. 18; Luke iv. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 22. † 16. Matt. xv. 6, 1 John. v. 17. † 16. Acts xiv. 13; xxvii. 2.

τρ. ¹⁷ Εγενετο δε μετα ημερας τρεις συγκαλε-
It happened and after days three to have called
σασθαι αυτον τους οντας των Ιουδαιων πρωτους.
together to him those being of the Jews chiefs.
Συνελθοντων δε αυτων, ελεγε προς αυτους·
Having come together and of them, he said to them;
Ανδρες αδελφοι, εγω ουδεν εναντιον ποιησας
Men brethren, nothing against having done
τη λαφ η τοις εθεσι τοις πατροις, δεσμιος
to the people or to the customs those paternal, a prisoner
εξ Ιερουσαλυμων παρεδοθην εις τας χειρας των
from Jerusalem I was delivered into the hands of the
Ρωμαιων· ¹⁸ οτινες ανακριναντες με εβουλοτο
Romans; who having examined me wished
απολυσαι, δια το μηδεμιαν αιτιαν θανατου
to release, because that no one cause of death
υπαρχειν εν εμοι. ¹⁹ Αντιλεγοντων δε των
to be in me. Speaking against and the
Ιουδαιων, ηντακασθην επικαλεσασθαι Καισαρα·
Jews, I was forced to call upon Caesar;
ουχ ως του εθνους μου εχων τι κατηγορησαι.
not as of the nation of me having anything to accuse.
²⁰ Δια ταυτην ουν την αιτιαν παρακαλεσα
Because of this therefore the cause I called
υμας ιδειν και προσλαλησαι· ενεκεν γαρ της
you to see and to speak with, on account for of the
ελπιδος του Ισραηλ την αλυσιν ταυτην περι-
hope of the Israel the chain this I wear
κειμαι. ²¹ Οι δε προς αυτον ειπων· 'Ημεις ουτε
around. They and to him said, We neither
γραμματα περι σου εδεξαμεθα απο της Ιου-
letters concerning thee received from the Ju-
δαιας, ουτε παραγενομενος τις των αδελφων
dea, neither having come any one of the brethren
απηγγειλεν η ελαλησε τι περι σου πονηρον.
related or spoken anything concerning thee evil.
²² Αξιουμεν δε παρα σου ακουσαι, α φρονεις·
We deem proper but from thee to hear, what thou thinkest.
περι· μεν γαρ της αιρεσεως ταυτης γνωστον
concerning indeed for of the sect this known
εστιν ημιν, οτι πανταχου αντιλεγεται. ²³ Τα-
is to us, that everywhere it is spoken against. Now-
ξαμενοι δε αυτη ημεραν, ηκουσεν προς αυτον εις
ing appointed and to him a day, came to him to
την ξενιαν πλειονες· οis εξετιθετο διαμαρτυρο-
the lodging many; to whom he set forth testifying earnestly
μενος την βασιλειαν του θεου, πειθων τε
the kingdom of the God, persuading and
αυτους· * [τα] περι του Ιησου, απο του του
them [the things] concerning the Jesus, from both the
νομου Μωυσεως και των προφητων, απο πρωι
law of Moses and of the prophets, from morning
εως εσπερας. ²⁴ Και οι μεν επεισθεντο τοις
till evening. And these indeed were persuaded by the
λεγομενοις, οι δε ηπιστουσιν. ²⁵ Ασυμφωνοι δε
words being spoken, those but believed not. Not agreed and

17 And it occurred after
three days, he called to-
gether the CHIEF men of the
Jews. And they having
convened, he said to them,
"Brethren, I though I
have done nothing con-
trary to the PEOPLE, or to
the PATERNAL CUSTOMS,
yet I was delivered a
Prisoner from Jerusalem
into the HANDS of the RO-
MANS;

18 who, I having ex-
amined me, wished to re-
lease me, because there
was No Cause of Death in
me.

19 But the Jews speak-
ing against it, I was com-
pelled to appeal to Caesar;
not as having anything of
which to accuse my Na-
TION.

20 For This REASON,
therefore, I called you to
see and speak with me,
I for on account of the
HOPE of ISRAEL I wear
this CHAIN."

21 And THEY said to
him, "We neither re-
ceived Letters from JE-
RUSA about thee, nor did
any one of the BROTHERS
who came relate or speak
Any Evil concerning thee."

22 But we deem it pro-
per to hear from thee what
thou thinkest; for where
it is known to us concern-
ing this sect, I that it
is every where spoken
against."

23 And having appointed
him a Day, many came to
him into his LODGING;
I to whom he set forth,
earnestly testifying the
KINGDOM of GOD, and per-
suading them concerning
JESUS, both from the LAW
of MOSES and the PROPH-
ETS, from Morning till
Evening.

24 And some were
persuaded by the words
BEING SPOKEN; but some
believed not.

17. Acts xiv. 12, 14; xxv. 8. 17. Acts xxi. 31. 18. Acts xxi. 34; xxv. 10; xxv. 8; xxvi. 31. 19. Acts xxv. 11. 20. Acts xxvi. 6, 7. 20. Acts xxi. 29; Eph. iii. 1; iv. 1; vi. 20; 2 Tim. i. 10; ii. 9; Philimon 10, 13. 21. Acts x. v. 8, 14; 1 Pet. ii. 12; iv. 14. 22. Luke xiv. 27; Acts xv. 3; xix. 8. 23. Acts xxi. 27; Acts xv. 3; xix. 8. 24. Acts

οὐκ ἐς ἀλλήλους, ἀπελθόντες, εἰπόντες τὸν
 saying with each other, they were dismissed, saying of the
 Περὶ αὐτοῦ ἕνα ἔν· Ὅτι καλῶς τὸ πνεῦμα το
 Paul word one; That will the spirit the
 ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς
 holy spoke through Isaias the prophet to
 τοὺς πατέρας ἡμῶν, ²⁵ λέγον· Πορεύθητι πρὸς
 the fathers of us, saying; Go thou to
 τὸν λαὸν τούτον, καὶ εἰπὼν· Ἀκοῇ ἀκούσετε,
 the people this, and say thou; With ears you will hear,
 καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε,
 and not not you may understand; and seeing you will see,
 καὶ οὐ μὴ ἰδῆτε. ²⁷ Ἐταχυνθὴ γὰρ ἡ καρδία
 and not not you may perceive. Unforcing for the heart
 τῶν λαῶν τούτων, καὶ τοῖς ὤσιν βαρύνει ἡκούσαν,
 of the people this, and with the ears heavily they hear,
 καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκαμύσαν· μήποτε
 and the eyes of them they closed; lest at any time
 ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκού-
 they should see with the eyes, and with the ears they
 σωσι, καὶ τῇ καρδίᾳ συνώσι, καὶ ἐπισ-
 should hear, and with the heart they should understand, and should
 τρέψωσι, καὶ ἰασώμαι αὐτοὺς. ²⁸ Γινώσκον οὖν
 remove, and I should heal them. Knows therefore
 ἵνα ὅτι τοῖς ἐθνέσιν ἀπεστάλη τὸ σωτή-
 lest be to you, that to the Gentiles is sent the salva-
 ριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται. ²⁹ [Καὶ
 of the God; they and will hear. [And
 ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι,
 as things of him saying, went the Jews,
 πολλὰν ἔχοντες ἐν ἑαυτοῖς συζητήσιν.] ³⁰ Ἐμεί-
 much having among themselves discussion.] He abode
 ἐν δεῦτε διέτριψεν ὅλην ἐν ἰδίῳ μισθωματί· καὶ πε-
 and two years whole in own hired dwelling; and received
 δεῖχεντο πάντας τοὺς εἰσπορευομένους πρὸς
 all those coming in to him;
 αὐτῶν, ³¹ κηρύσσων τὴν βασιλείαν τοῦ θεοῦ,
 him, publishing the kingdom of the God,
 καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ
 and teaching the things concerning the Lord Jesus
 Χριστοῦ μετὰ πάσης παρρησίας, ἀκωλύτως.
 Accompanied with all freedom of speech, unrestrained.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through Isaias the PROPHET to our FATHERS,

26 saying. † 'Go to this PEOPLE, and say, Hear- ing you will hear, though 'you may not understand; 'and seeing, you will see, 'though you may not per- ceive.

27 'For the HEART of 'this PEOPLE is stupefied; 'they hear heavily with 'their EARS, and their 'EYES they have closed; 'lest at any time they 'should see with their 'EYES, and hear with their 'EARS, and understand 'with their HEART, and 'should perceive their steps, 'and I should heal them.'

28 Be it known to you, therefore, That * This SALVATION of God is sent † to the GENTILES, and they will hear it."

29 * [And when he said these things, the Jews departed, having Much Discussion among them- selves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;

31 † proclaiming the KINGDOM of GOD, and teaching the THINGS concern- ing the LORD Jesus Christ, with Entire Free- dom of speech, and without restraint.

* ACTS OF APOSTLES.

* VATICAN MANUSCRIPT.—23. This SALVATION. of APOSTLES.

29. omit.

Subscription.—Acts

† 26. Isa. vi. 9; Jer. vi. 21; Ezek. xli. 2; Matt. xlii. 14, 15; Mark iv. 12; Luke viii. 10; John i. 9; ii. 22, 23, 24; 3. 1; 4. 21, 22, 23, 24; 5. 38; 6. 45; 7. 39; 8. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

*[ΠΑΤΑΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΩΜΑΙΟΥΣ
OF PAUL AN EPISTLE TO ROMANS

*TO THE ROMANS.

ΚΕΦ. α'. 1.

1 Παυλος, δουλός Ιησού Χριστού, κλητός
Paul, a servant of Jesus Anointed, called
αποστόλος, αφωρισμένος εις ευαγγέλιον θεού,
an apostle, having been set apart for glad tidings of God,
(ὁ προεγγεγλατο δια των προφητων αὐτοῦ
(which he promised before through the prophets of himself
εν γραφαις ἁγiais,) 3 περι τοῦ υἱοῦ αὐτοῦ,
in writings holy, concerning the son of himself
(τοῦ γενομένου εκ σπέρματος Δαυὶδ κατὰ
(that having been born from a seed of David according to
σάρκα· 4 τοῦ ὀρισθέντος υἱοῦ Θεοῦ εν
flesh; that having been distinctly set forth a son of God in
δυνάμει, κατὰ πνεῦμα ἁγίων, ἐξ ἀνασ-
power, according to spirit of holiness, from a resur-
τάσεως νεκρῶν,) Ἰησού Χριστοῦ τοῦ κυρίου
rection of dead ones,) Jesus Anointed of the Lord
ἡμῶν, 5 (ὃς οὐ ἐλάβομεν χάριν καὶ ἀποστο-
of us, through whom we received favor and apostle-
λήν εις ὑπακοήν πιστεως εν πᾶσι τοῖς ἐθνεσιν,
ship for obedience of faith in all the nations,
ὑπὲρ τοῦ ὀνοματός αὐτοῦ· 6 εν οἷς εἰστε καὶ
in behalf of the name of him; among whom are also
ὑμεῖς, κλητοὶ Ἰησού Χριστοῦ·) 7 πᾶσι τοῖς
you, called ones of Jesus Anointed;) to all those
οὖσιν εν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις·
who are in Rome beloved ones of God, called saints;
χάρις ὑμῖν καὶ εἰρήνη ἀπο Θεοῦ πατρός ἡμῶν,
favor to you and peace from God Father of us,
καὶ κυρίου Ἰησού Χριστοῦ. 8 Πρῶτον μὲν
and Lord Jesus Anointed. First indeed
ευχαριστῶ τῷ θεῷ μου δια Ἰησού Χριστοῦ
I give thanks to the God of me through Jesus Anointed
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-
on account of all of you, because the faith of you is cele-
γέλλεται εν ὅλῃ τῇ κόσμῳ. 9 Μαρτυρῶ γὰρ μου
brated in whole the world. Witness for of me
εἶστιν ὁ θεός, ᾧ λατρεῖν εν τῷ πνεύματι
is the God, to whom I am a servant in the spirit
μου εν τῷ ευαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς ἀδια-
of me in the glad tidings of the son of him, how unceas-
λείπτως μνησθῆναι ὑμῶν ποιοῦμαι, 10 πάντοτε ἐν
ingly remembrance of you I make, always in
τῶν προσευχῶν μου δεόμενος, εἰπὼς ἥδη ποτε
the prayers of me asking, if possibly now at length
ἐνοδοθήσασμαι εν τῷ θελήματι τοῦ Θεοῦ
I shall have a prosperous journey by the will of the God

CHAPTER 1.

1 Paul, a Servant of
* Christ Jesus, a Con-
stituted Apostle, set apart
for the Glad Tidings of
God,—

2 (which was pre-
viously announced through
his PROPHETS in the holy
Scriptures).—

3 concerning THAT SON
of him, who was born of
the Posterity of David as
to the Flesh;

4 who was designated
the Son of God in Power
as to the Spirit of Holiness,
by his Resurrection
from the Dead,—Jesus
Christ our LORD;

5 through whom we re-
ceived Favor and Apostolic
office, in order to the Ob-
dience of Faith among ALL
the NATIONS, on account
of his NAME;

6 among whom yet are
also the Invited ones of Je-
sus Christ;—

7 to ALL who ARE in
Rome, the BELOVED of
God, Constituted Holy
ones; Favor and Peace to
you from God our Father,
and the Lord Jesus Christ.

8 And first, I give
thanks to my God (THAT)
Jesus Christ concerning
you all, because your
FAITH is celebrated in the
Whole world.

9 For God is my Wit-
ness, whom I continually
serve with my SPIRIT in
the GLAD TIDINGS of his
SON, how incessantly I
make mention of you;

10 I always asking in
my PRAYERS, that if by
any means, now at length
I may have a prosperous
journey, to the WILL of
God, to come to you.

* VATICAN MANUSCRIPT.—Title—TO THE ROMANS.

1. Christ Jesus.

1. con-
cerning you all.

1. Acts xlii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11.

1. Acts

ix. 15; xlii. 2; Gal. i. 15.

2. Gen. xxii. 18; Deut. xv. 15; 2 Sam. vii. 12; 1sa. ix. 6, 7;

Jer. xxiii. 5, 6; xxiii. 14—18; Ezek. xxxiv. 23; Dan. ix. 24.

1. 2. Acts iii. 21.

Matth. i. 6, 10; Luke i. 33; Acts ii. 30; 2 Tim. ii. 8.

4. Acts xlii. 21.

2. Rom.

xi. 1; 2 Cor. i. 23; Phil. i. 8; 1 Thess. ii. 5.

10. Rom. xv. 23, 28; 1 Thess. iii. 10.

10. James iv. 16.

ἰδοὺν πρὸς ὑμᾶς. ¹¹ Ἐπιταθὼ γὰρ ἰδεῖν ὑμᾶς, ἵνα τί μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στήριχθαι ὑμᾶς. ¹² Τούτο δὲ ἐστὶ, συμ-
 νασθῆναι, ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις
 πιστεύουσας, ὑμῶν τε καὶ ἐμοῦ. ¹³ Οὐ θέλω δὲ
 ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προέβην
 εἰς τὸ ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθη ἄχρι τοῦ νῦν,
 ὅτι ἐν τῇ καρτῇ ἔχω καὶ ἐν ὑμῖν, καθὼς
 καὶ ἐν τοῖς λοιποῖς ἐθνέσιν. ¹⁴ Ἑλλήσι τε καὶ
 βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφείλεται
 εἶναι. ¹⁵ Ὅθεν, τὸ κατ' ἐμὲ, προθυμῶς καὶ ὑμῖν
 γὰρ ἐν Ῥώμῃ εὐαγγελισθῆναι. ¹⁶ Οὐ γὰρ
 ἐλατύνωμαι τὸ εὐαγγέλιον· δύναμις γὰρ θεοῦ
 ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, ἰου-
 δαῖς τε ¹⁷ [ῥωμῶν] καὶ Ἑλλήσι. ¹⁸ Δικαιοσύνη
 γὰρ θεοῦ ἐν αὐτῇ ἀποκαλύπτεται ἐκ πίστεως
 εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δικαίος ἐκ
 πίστεως, ζήσεται.

¹⁹ Ἀποκαλύπτεται γὰρ ὁργὴ θεοῦ ἀπ' οὐρανοῦ
 ἐπὶ πάντων ἀσεβείων καὶ ἀδικιῶν ἀνθρώπων,
 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.
²⁰ Διὸς τε γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν
 αὐταῖς· ὁ θεὸς γὰρ αὐτοὺς ἐφάνερωσε· ²¹ (τὰ
 γὰρ ἀρρήτα αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς
 νοήματι νοούμενα καθοράται, ἃ τε αἰδίοις
 αὐτοῦ δύναμις καὶ θεότης) εἰς τὸ εἰπεῖν αὐτοὺς
 ὅτι ἀνεξιχνίαστοι.

11 For I greatly desire to see you, that I may impart to you some spiritual Gift, for your firm ESTABLISHMENT;

12 And this is, that I may be comforted among you, through the MUTUAL Faith both of you and me.

13 But I wish you not to be ignorant, Brethren, that I often purposed to come to you, (though hindered till now) that I may have some Fruit among you also, even as among the OTHER Nations.

14 I Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

15 so that ACCORDING to my ability, I am eager to announce glad tidings among you also in Rome.

16 I For I am not ashamed of the GLAD TIDINGS; because they are the Power of God for Salvation to Every ONE BELIEVING; both to Jew and to Greek;

17 For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, "But the RIGHTEOUS by Faith, shall live."

18 Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, SUPPRESS the TRUTH.

19 Because the KNOWLEDGE of God is apparent among them; for God disclosed it to Them;

20 For I his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

* VATICAN MANUSCRIPT.—16. first—omit.

§ 11. Rom. iv. 20. § 12. Rom. xv. 22. § 13. Phil. iv. 17. § 14. 1 Cor. ix. 12. § 15. 16. 1 Cor. i. 18; xv. 2. § 17. Rom. iii. 21. § 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ἀνακολογητέους. ²¹ Διότι γινώσκοντες τὸν θεόν, ^{incomparable. Because having known the God,}
οὐχ ὡς θεὸν ἐδοξάσαν ἢ ὑψοῦσαν· ἀλλ' ^{not so God they glorified or they gave thanks; but}
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ^{were vain in the reasonings of them, and}
ἐσκοτίσθη ἡ ἀσυνετός αὐτῶν καρδία· ^{was darkened the perverse of them heart;} ²² φαν- ^{manifest-}
κόντες εἶναι σοφοί, ἐμωρανθήσαν, ^{to be wise ones, they were foolish, and changed} ²³ καὶ ἡλλα- ^{ing}
ξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωματί ^{the glory of the incorruptible God in likenesses}
εἰκόνος φθάρτου ἀνθρώπου, καὶ πετεινῶν καὶ ^{of an image of corruptible man, and birds, and}
τετραπόδων καὶ ἐρπετῶν. ^{of four-footed beasts and creeping things.} ²⁴ Διὸ ^{Therefore} ^[καὶ]
παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν ^{delivered them the God in the lusts of the}
καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμαζέσθαι ^{hearts of them to impurity, of the to be dishonored}
τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· ^{the bodies of them in themselves;} ²⁵ οἵτινες μετέ- ^{who exchanged}
λαξαν τὴν ἀληθείαν τοῦ θεοῦ ἐν τῇ ψυδαί, καὶ ^{the truth of the God in the falsehood, and}
ἐσεβασθήσαν καὶ ἐλάτρευσαν τὴν κτίσει παρὰ ^{reverenced and served the created thing more than}
τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς ^{him having created, who is worthy of praise, into the}
αἰῶνας· ἀμήν. ^{ages; so be it. On account of this delivered them} ²⁶ Διὰ τοῦτο παρέδωκεν αὐτοὺς ^{the God to passions of iniquity. The even for females}
ὁ θεὸς εἰς πάθος ἀτιμίας. Αἱ τε γὰρ θήλειαι ^{of them changed the natural use into that}
αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν ^{para φύσιν·} ²⁷ ὁμοίως τε καὶ οἱ ἄρσενες ^{in violation of nature; in like manner and also the males}
ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξελ- ^{having left the natural use of the female, were}
καυθήσαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ^{inflamed with the lust of them for each other,}
ἄρσενες ἐν ἀρσείοις τὴν ἀσχημοσύνην ἀντεργα- ^{males with males the indecency working}
ζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν ἔδει, τῆς ^{out, and the recompense, which it was proper, of the}
πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. ^{error of them in themselves rendering back.}
²⁸ Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν εἶναι ἐν ^{And as not they did try the God to have in}
ἐπίγνωσιν, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδοκί- ^{knowledge, delivered them the God to a worth-}
μον νοῦν, ποιεῖν τὰ μὴ καθήκοντα· ^{less mind, to do the things not fitting; having been} ²⁹ πεπλη- ^{filled}
ρμημένους πάσῃ ἀδικίᾳ, πορνείᾳ, πλεονεξίᾳ, κα- ^{with all iniquity, in wickedness, in covetousness, in}

²¹ Because, though they knew God, they did not glorify or thank him as God, but became vain in their reasonings, and their FERVOR was darkened;
²² assuming to be Wise men, they became foolish; and they changed the GLORY of the INCORRUPTIBLE; God into an image-likeness of CORRUPTIBLE Man, and of BIRDS and of Quadrupeds, and of Reptiles.
²⁴ Therefore God delivered them over to the LUSTS of their BODIES for Impurity; to dishonour their BODIES among themselves;
²⁵ who exchanged the TRUTH concerning God for a FALSE religion, and revered and served the CREATURE rather than the CREATOR, who is worthy of praise to the æons. AMEN!
²⁶ On this account God delivered them over to a famous PASSION; for their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;
²⁷ and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their FURVOR for each other;—Males with Males committing INDECENCY, and receiving back among themselves that RECOMPENSE of their ERROR which was proper.
²⁸ And as they did not choose to possess the Knowledge of God, God delivered them over to a Worthless Mind, to do IMPROPER THINGS;—
²⁹ abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malice,

* VATICAN MANUSCRIPT.—24. also—omit.

† 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18.
Ira. xl. 15, 26; Jer. ii. 11; Ezek. vii. 10; Acts xvii. 22.
43; Eph. iv. 17, 19; 2 Thes. ii. 11, 12.
x. 16; Jonah ii. 8; Hab. ii. 18.

† 22. Deut. iv. 16; Rom. vii. 23.
† 24. Rom. ixviii. 12; Acts vi.
† 25. Lev. xviii. 22; 1 Pet. iv. 3.
† 26. Jer.

καὶ μεστόν φθόνου, φόνου, ἐριδος, ὕβους, κακοῦθειας, ψιθυρίστας· ²⁰ καταλαλους, θεοσυχοῖς, ὑβριστας, ὑπερηφάνους, ἀλαζόνες, ἐφ' ουράτας κακῶν, γονεύσιν ἀπειθεῖς, ³¹ ἀσυνητοῦς, ἀσυνθιτοῦς, ἀστοργούς, ³² [ἀπρονόους,] ἀνελήμονας· ³³ οἵτινες τὸ δίκαιωμα τοῦ θεοῦ ἐπιγινώσκτες, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἀξιοὶ θανάτου εἰσιν,) οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι. ΚΕΦ.

Ἡ. ²⁰ ¹ Διὸ ἀναπολόγητος εἰ, ὦ ἄνθρωπε, τὰς ὁ κρίνεις. Ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνεις. ²¹ Οἶδαμεν δὲ, ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶ κατὰ ἀληθειαν ἐπὶ τοὺς τὰ τοιοῦτα πράσσοντας. ²² Λογίζου δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνεις τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποῖων αὐτὰ, ὅτι σὺ ἐκφεύγεις τὸ κρίμα τοῦ θεοῦ. ²³ Ἡ τοῦ πλοῦτου τῆς χρηστοτήτος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν, ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετανοίαν σε ἄγει· ²⁴ Κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανοήτον καρδίαν, ὀψαυρίζεις σεαυτὸν ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως ἡ δικαιοσύνης τοῦ θεοῦ, ὅς ἀποδώσει ἑκάστῳ.

nity; full of Envy, Murder, Strife, Deceit, Bad Habits; Secret Slanderrers, 30 Revilers, God-haters, Insolent, Proud, Boasters, Devisers of Evil things, Disobedient to Parents, 31 Obstinate, Covenant-breakers, destitute of Natural Affection, without Pity; 32 who, though they know the ORDINANCE of GOD, (That THOSE who PRACTISE SUCH things are deserving of Death,) not only * are doing Them, but even are approving those who practise them.

CHAPTER II.

1 Therefore thou art inexcusable. O Man! thou who JUDGEST all; for in what thou judgest ANOTHER, thou condemnest Thyself; since thou, the JUDGE, dost practise the SAME things. 2 But we know That the SENTENCE of GOD is according to TRUTH upon those who PRACTISE SUCH things. 3 And dost thou think this, O Man! thou who JUDGEST THOSE PRACTISING SUCH things, and yet art doing the same, That thou shalt escape the SENTENCE of GOD? 4 Or dost thou despise the ABUNDANCE of his GOODNESS and FORBEARANCE and PATIENCE, being ignorant That this GOODNESS of GOD enticeth thee to a Reformation? 5 According to thy HARDNESS and unchanged Heart, thou art treasuring up Wrath for thyself in a Day of Wrath and Revelation of GOD's Righteous judgment; 6 who will award to

* VATICAN MANUSCRIPT.—31. 1. 'placable'—omit. 22. are doing them, but even are reproving those who. 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews were guilty of most of the crimes enumerated in the first chapter. 1 32. Rom. vi. 11. 2 1. 3 Sam. xii. 5—7; Matt. vii. 1; 2 John 8. 6. 2 4. Rom. 12. 22. Eph. 1. 7; 11. 4, 7. 3 4. Isa. xxx. 18; 2 Pet. iii. 9, 15. 4 James v. 4. 5 6 Job xxiv. 11; Psal. lxxi. 12; Prov. xiv. 12; Jer. xvii. 10; xxiii. 10; Matt. xvi. 27; Rom. xiv. 12. 1 Cor. xii. 3; 2 Cor. v. 10; Rev. ii. 23; x. 12; xiii. 12.

κατα τα εργα αυτου ⁷ τοις μεν καθ' ὁπομο-
according to the works of him; to those indeed by per-
νην εργου αγαθου, δοξαν και τιμην και αβδα-
verance of a work good, glory and honor and incorrup-
σιαν (ζητουςι, ζωην αιωνιον ⁸ τοις δε εξ εριθει-
utility are seeking, life age-lasting; to those but from a party
ας, και απειθουσι μεν τη αληθειᾳ, πειθομενοις
spirit, and disobeying indeed the truth, obeying
δε τη αδικιᾳ, οργη και θυμους. ⁹ Θλιψις και
but the unrighteousness, wrath and indignation. Affliction and
στενοχωρια επι πασας ψυχην ανθρωπου του
distress on every soul of man of the
κατεργαζομενου το κακον, Ιουδαιου τε πρωτον
working the evil, of Jew both first
και 'Ελληνος; ¹⁰ δοξα δε και τιμη και ειρηνη
and of Greek; glory but and honor and peace
παντι τη εργαζομενω το αγαθον, Ιουδαιω τε
to every one the working the good, to Jew both
πρωτον και 'Ελληνι. ¹¹ Ου γαρ εστι προσωπο-
first and to Greek. Not for is respect of
ληψια παρα τη θεω.

¹² Οσοι γαρ ανομωτ ἡμαρτον, ανομωτ και
As many as for without law sinned, without law also
απολυνται; και όσοι εν νομῳ ἡμαρτον, δια
shall perish; and as many as under law sinned, by
νομου κριθησονται, ¹³ (ου γαρ οί ακροαται του
law shall be judged, (not for the hearing of the
νομου δικαιοι παρα τη θεω, αλλ' οί ποιηται
law just ones with the God, but the doers
του νομου δικαιωθησονται. ¹⁴ Όταν γαρ εδῃ
of the law shall be justified. When for Gentiles
τα μη νομον εχοντα, φυσει τα του νομου
those not a law having, by nature the things of the law
ποιη, οὗτοι νομον μη εχοντες, ἑαυτοις εισι
may do, those a law not having, to themselves are
νομος; ¹⁵ οἵτινες ενδεικνυνται το εργον του
a law; who show plainly the work of the
νομου γραπτον εν ταις καρδιαις αὐτων, συμμαρ-
law written in the hearts of them, testify-
τυρουσης αὐτων της συνειδησεως, και μεταξυ
ing with them the conscience, and between
αλληλων των λογισμων κατηγορουντων, η και
each other of the reasonings accusing, or even
απολογουμενων.) ¹⁶ Εν ἡμερᾳ οτε κρινει δ
defending.) In a day when shall judge the
θεος τα κρυπτα των ανθρωπων, κατα το
God the things secret of the men, according to the

each according to his works;

⁷ MORAL LIFE, indeed, to THOSE who, by PER-
verance in GOOD WORKS, are SEEKING for Glory and Honor and INCORRUPTI-
BILITY;

⁸ but Indignation and Wrath to THOSE who are FACTIOUS, and who NOT the TRUTH but GLORY UNRIGHTEOUSNESS;—

⁹ Affliction and Distress ON EVERY Soul of Man WORKING EVIL; first of the Jew, and then of the Greek;

¹⁰ but Glory and Honor and Peace to EVERYONE WORKING GOOD; first to the Jew, and then to the Greek;

¹¹ for there is no Partiality with God.

¹² Therefore, as many as sinned without law, will perish also without law; and as many as sinned under Law, will be judged by Law;—

¹³ (for not [the HEARERS of * Law are just before GOD, but the DOERS of * Law will be justified

¹⁴ When, therefore, THOSE Gentiles not HAVING a Law, naturally perform the THINGS of the LAW, these, though they do not possess a Law, are a Law to themselves;—

¹⁵ who demonstrate the WORK of * Law written on their HEARTS. Their CONSCIENCE accuses; and the REASONINGS between each of them, accusing or defending;—

¹⁶ in a Day when, according to my GLAD TI-

* VATICAN MANUSCRIPT.—12. Law.

12. Law.

† 14. *Phaet*, by nature, means also "an infused disposition, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. II. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. See verse 26; and Jer. xxxi. 31—34 with Mrb. viii. 6—11; s. 16; 9 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, § 1: "Having heard of your name much beloved of God, which you have attained by your righteous disposition, (*Phaet*), according to the faith and love which is in Jesus Christ our Savior." See *Further* on the word. † 15. Matter or substance of the Law, or by a *pleasure*, the law itself.

† R. 1 Tim. vi. 3. 4. † S. 3 Thess. I. 2. † 16. 1 Pet. I. 7. † 11. Rom. x. 2.
9 Chron. xix. 7; Gal. II. 6; 1 Pet. I. 17. † 15. James I. 22, 23.

εὐαγγελιστὸν μου, διὰ Ἰησοῦ Χριστοῦ. Ὡς δὲ
 εὐαγγελιστὴν of me, through Jesus Anointed. If but
 εὐ Ἰουδαίος ἐπωνομάζω, καὶ ἐπανάπαυρ τῷ
 I am a Jew art named, and dost rest in the
 νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, ¹⁸ καὶ γινώσκεις τὸ
 Law, and dost boast in God, and knowest the
 ὁκλήριμα, καὶ δοκιμαζοῖς τὰ διαφέροντα,
 will, and dost discern the things differing,
 κατὰ τοὺς νόμους ἐκ τοῦ νόμου. ¹⁹ πεποιθὼς τε
 being instructed out of the law; hast believed and
 εἰς αὐτὸν ὁδηγὸν εἶναι τυφλόν, ὥς τῶν ἐν
 thyself a guide to be of blind ones, a light of those in
 σκοτεινίᾳ, ²⁰ παιδευτὴν ἀπλοῶν, διδασκαλὸν
 darkness, an instructor of simple ones, a teacher
 ὡς βλαβῆναι, ἐχόντα τὴν μορφὴν τῆς γνώσεως
 as being, having the form of the knowledge
 καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. ²¹ ὁ οὖν διδάσ-
 and of the truth in the law; who then art teach-
 κων ἄλλον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων
 ing another, thyself dost thou teach? who art preaching
 μὴ κλέπτειν, κλέπτεις; ²² ὁ λέγων μὴ μοιχεύ-
 not to steal, dost thou steal? who art saying not to commit
 εἶναι, μοιχεύεις; ὁ βδελυσσομένορ τὰ
 adulteries, dost thou commit adultery? who art detesting the
 εἰδωλά, ἱεροσυλεῖς; ²³ ὁς ἐν νόμῳ καυχᾶσαι,
 idols, dost thou rob temples? who in Law boastest,
 δια τῆς παραβάσεως τοῦ νόμου τὸν θεὸν
 through the violation of the law the God
 ἀτιμάζεις; ²⁴ Το γὰρ ὄνομα τοῦ θεοῦ δι' ὅμας
 dost thou dishonour? The for name of the God through you
 βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γεγραπται.
 is blasphemed among the nations, even so it has been written.
 Ὡς περὶ τοῦ μὲν γὰρ ὠφέλει, ἐὰν νόμον πρᾶσ-
 As concerning the Law indeed for profit, if Law thou
 σῇς· ἐὰν δὲ παραβῇς νόμον, ἢ περὶ
 practise; if but a violator of Law thou impact be, the cir-
 ταντὴ σου ἀκρεβυστία γέγονεν. ²⁵ Ἐὰν οὖν ἡ
 circumstance of thee uncircumcision has become. If therefore the
 ἀκρεβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃς,
 uncircumcision the ordinances of the Law may keep,
 οὐκ ἡ ἀκρεβυστία αὐτοῦ εἰς περιτομὴν λογισ-
 not the uncircumcision of him for circumcision will be
 θήσεται; ²⁶ καὶ κρίνει ἡ ἐκ φύσεως ἀκρεβυσ-
 o-circumised? and will judge the from nature uncircum-

ism, God will judge the
 & HIDDEN THINGS OF HEART,
 through * Christ Jesus.
 17 But if thou & art
 named a Jew, and dost
 rest in Law, and boast in
 God,
 18 and knowest & his
 WILL, and dost & discern
 SUPERIOR THINGS, being
 instructed out of the LAW;
 19 and hast believed
 thyself to be a Guide of
 those in Darkness,
 20 an Instructor of the
 Simple, a Teacher of Bab-
 bes; having the FORM
 of KNOWLEDGE and of
 TRUTH in the LAW;—
 21 & dost & THOU, then,
 who art TEACHING ano-
 ther, not instruct Thyself?
 THOU who art PREACH-
 ING, “Do not steal,” dost
 thou steal?
 22 THOU who art say-
 ing, “Do not commit adul-
 tery!” dost thou commit
 adultery? THOU who AB-
 HORREST IDOLS, dost thou
 rob temples?
 23 Thou who dost boast
 in a Law, through the
 VIOLATION of the LAW
 dost thou dishonour God?
 24 For, even as it has
 been written, “The NAME
 of God is blasphemed on
 your account among the
 NATIONS.”
 25 Now Circumcision
 indeed profits, if thou dost
 practise Law; but if thou
 art a Violator of Law, thy
 CIRCUMCISION has become
 Uncircumcision.
 26 If therefore the & UN-
 CIRCUMCISION observe
 the ORDINANCES of the
 LAW, will not his UN-
 CIRCUMCISION be accounted
 for Circumcision?
 27 And the UNCIRCUM-

* VATICAN MANUSCRIPTS.—18 Christ Jesus. 17. Law.
 * 21 The Jewish priesthood was very corrupt in the apostolic age. This is very evident
 to each by the Scriptures, and the testimony of Josephus. He charges them with “theft,
 & robbery, adultery, sacrilege, rapine, and murder.” and he adds, that “new ways of wicked-
 ness were invented by them; and that of all the & abominations, the temple was the recepta-
 cle.”
 : 16. Luke viii. 17. : 17. ver. 78. : 18. Pass. cxi. 19, 20. : 19. Phil. i. 10.
 : 20. 1 Tim. i. 13; iii. 2. : 21. Matt. xxiii. 2. : 22. Isa. lii. 5; Ezek. xxxi. 20, 22.
 : 23. Gal. v. 2. : 24. Acts x. 24, 25.

τια, τον νομον τελουσα, σε τον δια γραμμα-
alism, the law perfecting, thee who through letter
 τος και περιτομης παραβατην νομου; ²³ Ου γαρ
and circumcision a violator of law? Not for
 δ εν τῷ φανερῷ, Ιουδαίος ἐστιν, οὐδε ἡ εν τῷ
he in the outward appearance, a Jew is, nor that in the
 φανερῷ, εν σαρκι, περιτομῇ ²⁴ ἀλλ' ὁ εν τῷ
outward appearance, in flesh, circumcision; but he in the
 κρυπτῷ Ιουδαίος, και περιτομῇ καρδιας, εν
hidden a Jew, even circumcision of heart, in
 πνευματι, ου γραμματι· οὐ δ ἐπαινος ουκ ἐξ
spirit, not letter; of whom the praise not from
 ἀνθρώπων, ἀλλ' ἐκ του θεου.
men, but from the God.

ΚΕΦ. γ. 3.

¹ Τι ουν το περισσόν του Ιουδαιου; η τις ἡ
What then the pre-eminence of the Jew? or what the
 ὠφελεια της περιτομης; ² Πολυ, κατα παν-
profit of the circumcision? Much, according to every
 τα τροπον. Πρωτον μεν γαρ, ὅτι ἐπιστευθη-
mode. First indeed for, because they were es-
 σαν τα λογια του θεου. ³ Τι γαρ; εἰ πισ-
treated with the oracles of the God.- What for? if believ-
 τησαν τινες, μη ἡ ἀπιστία αὐτῶν την πίστιν
not some, not the unbelief of them the faith
 του θεου καταργησῇ; ⁴ Μὴ γενοίτο· γινεσθῶ
of the God will make void? Not let it be; let be
 δε ὁ θεος ἀληθης, πας δε ἄνθρωπος ψευστής,
but the God true, every but man a liar,
 καθὼς γεγρανται· Ὅπως ἀν δίκαιωθῃς ἐν τοῖς
even as it has been written; That thou mayest be justified in
 λόγοις σου, και νικῆσῃς ἐν τῷ κρινεσθαι σι.
words of thee, and mayest conquer in the to be judged thee.
⁵ Εἰ δε ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συν-
It but the unrighteousness of us of God righteousness es-
 νιστῇσι, τι ερουμεν; μὴ ἀδικος ὁ θεος δ ἐπι-
establishes, what shall we say? not unrighteous the God that in-
 φερων την ὀργην; (κατα ἄνθρωπον λεγω.)
dicting the wrath? (according to man I speak.)
⁶ Μὴ γενοίτο· ἐπει πῶς κρινεῖ ὁ θεος τον κοσμον;
Not let it be; otherwise how will judge the God the world?
⁷ Εἰ γαρ ἡ ἀληθεια του θεου ἐν τῷ ἐμῷ ψευσμα-
It for the truth of the God by the my falsehood
 τι ἐπερίσσειεν εἰς την δόξαν αὐτου, τι ἐτι
abounded to the glory of him, why yet
 κτῶν ὡς ἀμαρτωλος κρινομαι; ⁸ Καὶ μὴ (καθὼς
also I as a sinner am judged? And not (as
 βλασφημουμεθα, * [καὶ] καθὼς φασι τινες ἡμᾶς
we are falsely accused, [and] as affirm some of us

cision, from a state of nature, perfecting the law, will condemn thee, who with the Written law and Circumcision art a Violator of Law.

²³ For not that which is external makes the Jew, nor that which is external in the Jewish Circumcision:

²⁴ But the Jew is hidden within, even the Circumcision of the Heart—Spiritual, not Letter: Whose Praise comes not from Men, but from God.

CHAPTER III

¹ What then is the superiority of the Jew, or What the profit of the Circumcision?

² Much in every Respect; but first, indeed, because they were entrusted with the oracles of God.

³ For what? if some did not believe? will their unbelief annul the FIDELITY of God?

⁴ By no means! but let God be true, though every Man be False; even as it has been written, "Thou mayest be justified in thy words, and mayest overcome in thy JUDGMENT."

⁵ But if our UNRIGHTEOUSNESS establishes God's Righteousness, what shall we say? Is THAT God righteous who inflicts WRATH? (I speak according to Men.)

⁶ By no means! otherwise, how will God judge the world?

⁷ For if the TRUTH of God abounded by my Falsehood to his glory, why am I also yet judged as a Sinner?

⁸ And not, (as we are falsely accused, and as

* VATICAN MANUSCRIPT.—8. and—omit.

¹ 27. Matt. xii. 41. 42. ² 28. Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; Gal. v. 6.
³ 29. Col. iii. 11; 1 Phil. iii. 8. ⁴ 30. 1 Pa. cxlvii. 19, 20; Rom. ix. 4. ⁵ 31. Eccl. i.
⁶ 32. Heb. iv. 2. ⁷ 33. 1 Pa. ii. 4. ⁸ 34. Gen. xviii. 25; Job vii. 3; xxxiv. 17. ⁹ 35

λεγειν,) ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ
to say,) that we may do the evil things, so that may come the

ἐνθάδε; ἢν τὸ κρίμα ἐνδικόν ἐστι. ⁹ Τι οὖν;
good things? of whom the judgment just is. What then?

προεχομεθα; Οὐ πάντως· προητιασαμεθα γὰρ,
do we excel? Not at all; we before convicted for,

Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρ-
Jews both and Greeks all under sin;

νίας εἶναι. ¹⁰ καθὼς γεγραπται· Ὅτι οὐκ ἐστι
to be; even as it has been written; That not is

δικαίως οὐδε εἷς· ¹¹ οὐκ ἐστὶν ὁ συνίων, οὐκ ἐσ-
just neither one; not is understanding, not is

τῶν ὁ ἐκζητῶν τὸν θεόν· ¹² πάντες ἐξέκλιναν,
the seeking out the God; all turned aside;

ἔνεα πηρωθήσαν· οὐκ ἐστὶ ποίων χρηστοτή-
there they were unprofitable; not is doing goodness,

τα, * [οὐκ ἐστὶν] ἑνὶ ἑνός. ¹³ Ταφος ἀνεφύμη-
[not is] even one. A sepulchre having been

της ὁ λαρυγὶς αὐτῶν· ταῖς γλῶσσαις αὐτῶν
opened the throat of them; with the tongues of them

ἐβόλυσσαν. Ἰὸς ἀσπιδῶν ὕπο τὰ χεῖλη αὐτῶν,
they deceived. Venom of asps under the lips of them,

ὡς τὸ στομα ἀρας καὶ πικρίας γεμει.
as the mouth of cursing and of bitterness is full.

¹⁴ Ὅστις οἱ ποδες αὐτῶν ἐκχεαί αἷμα· ¹⁵ συντριμ-
such the feet of them to pour out blood; ruin

καὶ τολαιτωρία ἐν ταῖς ὁδοῖς αὐτῶν· ¹⁷ καὶ
and misery in the ways of them; and

ὅσον εἰρήνης οὐκ ἐγνώσαν. ¹⁶ Οὐκ ἐστὶ φόβος
so very of peace not they knew. Not is fear

οὐκ ἀπειρῶντι τῶν οφθαλμῶν αὐτῶν. ¹⁸ Οἶδα-
not are before the eyes of them. We know

μεν δὲ, ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ
and, that what things the law says, to those under the

νόμῳ λαλεῖ· ἵνα τὰς στομα φραγῇ, καὶ ὁποδι-
law it speaks; that every mouth may be stopped, and shall be

εὐε γινῆται πᾶς ὁ κόσμος τῷ θεῷ. ²⁰ Διότι ἐξ
goodly may become all the world to the God. Therefore from

ἐργῶν νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώ-
works of law not shall be justified all flesh before

πρὸς αὐτὸν· διὰ γὰρ νόμου ἐπιγνώσις ἁμαρτίας.
him, through law an acknowledgement of sin.

some affirm that we say.)
‡ That we may do evil, so
that good may come;
Whose CONDEMNATION is
just.

9 What then? Do we
excel? Not at all; for we
before convicted both
Jews and Greeks to be all
under Sin;

10 even as it has been
written, † "There is none
"righteous, not even one;

11 There is none that
"understands, there is
"none that seeks God.

12 "They all have
"turned aside; they are
"altogether worthless;
"there is none that does
"Good, there is not even
"one.

13 † † "An opened
"Tomb is their THROAT;
"with their TONGUES they
"deceive; † the Poison of
"Asps is under their LIPS.

14 † "Their MOUTH is
"full of Cursing and Bit-
"terness."

15 † "Their FEET are
"swift to shed Blood;

16 "Ruin and Misery
"are in their PATHS,

17 "and a Peaceful
"Road they have not
"known.

18 † "There is no Fear
"of God before their EYES."

19 But we know That
whatever things † the LAW
says, it speaks to THOSE
under the Law; so that
Every Mouth may be
stopped, and that All the
WORLD may become anie-
nable to God.

20 Therefore by Works
of Law No Human being
shall be justified in his
presence; † for through
Law there is an Acknow-
ledgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.
12. not is—conf.

† 12. This, with all the following verses to the end of the 18th, are found in the *Septuagint*, but not in the *Hebrew* text; and it is most evident that it was from this Version that the *Latin* quoted, as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words.—*Clarke*. Some contend, however, that the Apostle quoted from different parts of Scripture.

‡ 14. *Ps.* xiv. 1—2. ‡ 13. *Ps.* v. 5; *Jer.* v. 16. ‡ 14. *Ps.* cxl. 2. ‡ 14. *Ps.* x. 7. ‡ 15. *Prov.* i. 16; *Isa.* lxx. 7, 8. ‡ 18. *Ps.* cxlvi. 1. ‡ 19. *John* 1: 8; *27.* 25. ‡ 20. *Rom.* vii. 7; *Gal.* ii. 16.

21 **Νῦν** δὲ **χωρὶς νόμου δικαιοσύνη** θεοῦ **πεφα-**
Now but without law a righteousness of God has been
νερῶται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
made manifest, being attested by the law and the
προφητῶν. 22 **δικαιοσύνη** δὲ **θεοῦ** **διὰ** **πίστεως**
prophets; a righteousness even of God through faith
*** [Ἰησοῦ] Χριστοῦ, εἰς πάντας *** **[καὶ ἐπὶ παν-**
[of Jesus] Anointed, to all [and upon all]
τας] **τοὺς πιστευόντας· οὐ γὰρ ἐστὶ διαστολή.**
the believing; not for is a distinction.
 23 **Πάντες γὰρ ἡμαρτον, καὶ ὑπερβύονται τῆς**
All for sinned, and come short of the
δοξῆς τοῦ θεοῦ, 24 δικαιούμενοι δωρεὰν, τῇ
glory of the God, being justified freely, by the
αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν
of him favor, through the redemption that in
Χριστῷ Ἰησοῦ. 25 **ὃν προέθετο ὁ θεὸς ἱλαστήριον**
Anointed Jesus; whom set forth the God a mercy-seat
διὰ τῆς πίστεως ἐν τῇ αὐτοῦ αἱματί, εἰς ἐνδει-
through the faith by the of him blood, for a point-
ξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν παρῆσιν
ing out of the righteousness of himself, through the passing by
τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνεχῶ
of the formerly committed sins in the forbearance
τοῦ θεοῦ. 26 **πρὸς ἐνδειξιν τῆς δικαιοσύνης**
of the God; to a pointing out of the righteousness
αὐτοῦ ἐν τῇ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
of himself in the present time, in order that to be him
δικαίον, καὶ δικαιούντα τὸν ἐκ πίστεως Ἰησοῦ.
righteous, and justifying him of faith of Jesus.
 27 **Ποῦ οὖν ἡ καυχῆσις; ἐξεκλείσθη. Διὰ ποίου**
Where then the boasting? It is shut out. Through what kind
νόμου; τῶν ἐργῶν; οὐχί, ἀλλὰ διὰ νόμου
of law? of the works? no, but through a law
πίστεως. 28 **λογίζομεθα γὰρ, δικαιоυσθαι πιστεῖ**
of faith; we reckon for, to be justified by faith
ἀνθρώπου, χωρὶς ἐργῶν νόμου. 29 **Ἡ Ἰουδαίων ὁ**
a man, without works of law. Or of Jews the
θεὸς μόνον; οὐχί καὶ ἐθνῶν; ναι καὶ ἐθνῶν.
God alone? not and of gentiles? yes also of gentiles.
 30 **Ἐπεὶ περ εἰς ὁ θεὸς, ὃς δικαιώσει περιτομὴν ἐκ**
Since one the God, who will justify circumcision from
πίστεως, καὶ ἀκροβυστίας διὰ τῆς πίστεως.
faith, and uncircumcision through the faith.
 31 **Νόμον οὖν καταργούμεν διὰ τῆς πίστεως; Μὴ**
Law then do we nullify through the faith? Not
γενοίτα· ἀλλὰ νόμον ἱστάμεν.
let it be; but law we establish.

21 ; But now, apart from Law, God's Righteousness has been made manifest, being attested by the Law and the prophets; 22 even God's Righteousness, through the Faith of Christ, to ALL WHO BELIEVE;—for there is no Distinction, 23 for ; all have sinned, and come short of the GLORY of God;— 24 being justified freely by HIS FAVOR, through WHAT REDEMPTION which is by Christ Jesus; 25 whom God has set forth to be ; a Mercy-seat, by HIS OWN BLOOD, through the PASSING BY an Exhibition of his RIGHTEOUSNESS ; in PASSING BY the SINS FORMERLY committed, during the FORBEARANCE of God; 26 and for an Evidence of his RIGHTEOUSNESS at the PRESENT TIME, in order that he may be Righteous while JUSTIFYING HIM who is of the Seed of Jesus. 27 Where then boasting? It is shut out. Through What Law? Of works? No, but by the Law of Faith; 28 for we reckon that Man is justified by Faith apart from Works of Law 29 Or is he the God of the Jews alone? and not of the Gentiles? Yes, of the Gentiles also; 30 since it is ; the One God who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH. 31 Do we then nullify Law through the FAITH? By no means; but we establish Law.

† VATICAN MANUSCRIPT.—25. *Jesus—tense.*

22. and on all—*omit.*

† 23. The word *hilasterion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and in New, to express the mercy-seat; which was the golden lid of the ark, upon which the cherubim or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22. Num. vii. 8, 9; Lev. xlvii. 2; Heb. ix. 8.—*Im. For. Note.*

† 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. † 21. John v. 46; Acts xvi. 21. † 22. Rom. iv. † 22. ver. 8; Rom. xi. 23; Gal. iii. 22. † 24. Matt. xx. 23; Eph. i. 7. Col. i. 14; 1 Tim. ii. 6; Heb. ix. 13; 1 Pet. i. 18, 19. † 25. Heb. ix. 8. † 26. Acts 21. 20, 25; 1 Tim. i. 18. † 30. Rom. x. 13, 15; Gal. iii. 8, 20, 28.

των δι' ακροβυστίας, (εις το λογισθῆναι * [και]
through uncircumcision, (in order that to be counted [also]
αυτοις την δικαιοσυνην,) ¹² και πατερα περιτο-
the righteousness,) and a father of circum-
μης, τοις ουκ εκ περιτομης μονον, αλλα και
cision, to those not from circumcision alone, but also
τοις στοιχουσιν τοις ιχνεσι της εν ακροβυστια
to those treading in the footsteps of the in uncircumcision
πιστεως του πατρος ημων Αβρααμ. ¹³ Ου γαρ
faith of the father of us Abraham. Not for
δια νομου η επαγγελια τη Αβρααμ, η τη σπερ-
through law the promise to the Abraham, or to the seed
ματι αυτου, το κληρονομον αυτον ειναι κοσμου,
of him, that a possessor him to be of a world,
αλλα δια δικαιοσυνης πιστεως. ¹⁴ Ει γαρ οι εκ
but through righteousness of faith. If for those of
νομου, κληρονομοι, κενυνται η πιστις, και
law, possessors, has been made void the faith, and
κατηργηται η επαγγελια. ¹⁵ δ γαρ νομος
has been multiplied the promise, the for law
οργην καταργειται ου γαρ ουκ εστι νομος,
wrath works out, where for not in law,
ουδε παραβασις. ¹⁶ Δια τουτο εκ πιστεως,
neither transgression. On account of this from faith,
ενα κατα χαριν εις το ειναι βεβαιαν την
so that according to favor, in order that to be sure the
επαγγελιαν παντι τη σπερματι, ου τη εκ του
promise to all the seed, not to that from the
νομου μονον, αλλα και τη εκ πιστεως Αβρααμ
law alone, but also to that from faith Abraham
ος εστι πατηρ παντων ημων. ¹⁷ (καθως γεγρα-
who is a father of all of us; (even as it has been
ται. 'Οτι πατερα πολλων εθνων τεθεικα σε')
written; That a father of many nations I have placed thee,)
κατεναντι ουκ επιστευσε θεου, του ζωοποιουντος
in presence of whom he believed of God, of that making alive
τους νεκρους, και καλουντος τα μη οντα ως
the dead ones, and calling the things not being as
οντα. ¹⁸ 'Ος παρ' ελπιδα εκ' ελπιδι επιστευ-
being. Who contrary to hope in hope believed,
σεν, εις το γενεσθαι αυτον πατερα πολλων
in order that to have become him a father of many
εθνων, (κατα το ειρημενον. Ουτως εσται το
nations, according to that having been spoken, Thus shall be the
σπερμα σου) ¹⁹ και μη ασθενησας τη πιστει,
seed of thee,) and not having grown weak in the faith,

cised BELIEVING; that the
RIGHTEOUSNESS may be
ACCOUNTED to them;

¹² and a Father of Cir-
cumcision, not only to
THOSE who are of Circum-
cision, but to THOSE also
who TREAD in the foot-
STEPS of the FAITH of our
FATHER Abraham, which
he had in Uncircum-
cision.

¹³ For the PROMISE to
ABRAHAM and to his
SEED, that he should be
an Inheritor of a World,
was not through Law, but
through a Righteousness
of Faith.

¹⁴ For if THOSE of the
Law are HEIRS, the FAITH
becomes useless, and the
PROMISE abrogated.

¹⁵ Besides, the LAW
works out Wrath; "For
where Law is not, there is
no Transgression."

¹⁶ On account of this it
is from Faith, that it
may be according to Fa-
vor, in order that the
PROMISE might be sure to
ALL the SEED; not to THAT
of the LAW only, but to
THAT of the Faith of Ab-
raham; who is a Father of
us all,—

¹⁷ as it has been writ-
ten, "A Father of Many
Nations I have con-
stituted thee,"—in the
presence of THAT God
whom he believed; who
MAKES ALIVE the DEAD,
and calls; THINGS not be-
ING, as though EXIST-
ING;

¹⁸ Who, contrary to
Hope, believed with Hope,
that he should become a
Father of Many Nations,
according to THAT which
had been SPOKEN;—"Thus
shall thy SEED be."

¹⁹ And not having
grown weak in the FAITH

* VATICAN MANUSCRIPT.—11. also—omit.

15. but where.

† 13. Gen. xlvii. 4. &c.; Gal. iii. 20. † 14. Gal. iii. 16. † 15. Rom. ix. 24; v. 13.
20; vii. 8, 14, 11; 1 Cor. xv. 50; 2 Cor. iii. 7, 9; Gal. iii. 10, 12; 1 John iii. 4. † 16. E. &
not 24. † 17. Rom. viii. 22. † 18. Gal. iii. 22. † 19. Rom. ix. 24; 1 Cor. i. 18; 1 Pet. ii. 10. † 20. Gen. xv. 4.
† 21. Rom. viii. 13; Eph. ii. 1, & † 22. Rom. ix. 20; 1 Cor. i. 18; 1 Pet. ii. 10. † 23. Gen. xv. 4.

*[¹ου] ¹κατενόησε το ²ἑαυτου ³σωμα *⁴[ἤδη] ⁵νεκ-
⁶ρομένην, ⁷ἐκκοτταταῖς σου ὑπαρχων, ⁸καὶ τὴν
⁹νεκρωσιν τῆς μητρας Σαρρας· ¹⁰Ἔεις δὲ τὴν
¹¹ἀταγγελίαν τοῦ θεοῦ οὐ διακριθὲν τῇ ἀπιστίᾳ,
¹²ἀλλ' ¹³ἐνεδυναμωθὲν τῇ πίστει, ¹⁴δοῦς δόξαν τῷ
¹⁵θεῷ, ¹⁶καὶ πληροφωρηθεὶς, ¹⁷ὅτι ὁ ἐπηγγέλται,
¹⁸δυνατὸς ἐστὶ καὶ ποιῆσαι. ¹⁹Διὸ *²⁰[καὶ] ²¹ἐλο-
²²γισθὲν αὐτῷ εἰς δικαιοσύνην. ²³Οὐκ ἐγγραφὴ δὲ
²⁴ἐστὶ αὐτῷ ²⁵μονον, ²⁶ὅτι ἐλογισθὲν αὐτῷ· ²⁷ἀλλὰ
²⁸καὶ δι' ἡμᾶς, ²⁹οἷς μελλεῖ λογιζέσθαι, ³⁰τοῖς
³¹πιστευουσὶν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν
³²κ· ριστὸν ἡμῶν ἐκ νεκρῶν· ³³ὅς παρεδόθη ³⁴διὰ
³⁵τὰ παραπτώματα ἡμῶν, ³⁶καὶ ἐγέρθη ³⁷διὰ τὴν
³⁸δικαιοσύνην ἡμῶν.

ΚΕΦ. 4. 5.

¹Δικαιοῦντες οὖν ἐκ πίστεως, εἰρηρην
²ἔχομεν πρὸς τὸν θεόν διὰ τὸν κυρίου ἡμῶν
³Ἰησοῦ Χριστοῦ· ⁴δι' οὗ καὶ τὴν προσαγωγήν
⁵ἐσχκαμεν *⁶[τῇ πίστει] ⁷εἰς τὴν χάριν ταυ-
⁸τῇ, ⁹ἐν ᾗ ἐστηκαμεν· ¹⁰καὶ ¹¹παυχωμεθα ἐν
¹²ἐλπίδι τῆς δόξης τοῦ θεοῦ. ¹³Οὐ ¹⁴μονον ¹⁵δε,
¹⁶ἀλλὰ ¹⁷καὶ ¹⁸παυχωμεθα ἐν ταῖς θλίψεσιν, ¹⁹εἰδοτες
²⁰ὅτι ἡ ²¹θλίψις ὑπομονὴν ²²κατεργάζεται, ²³ἡ δὲ
²⁴ὑπομονὴ ²⁵δοκιμὴν, ²⁶ἡ δὲ ²⁷δοκιμὴ ²⁸ἐλπίδα, ²⁹ἡ δὲ
³⁰ἐλπίς ³¹οὐ ³²καταίσχυει, ³³ὅτι ἡ ἀγάπη τοῦ θεοῦ

though he regarded his
own Body as damned,
being somewhere about a
Hundred years old, and
the DEADNESS of Sarah's
WOMB;

20 he did not dispute
against the PROMISE of
GOD, by UNBELIEF, but
was made strong in the
FAITH, giving Glory to
GOD;

21 having been fully as-
sured, That what has been
promised, he is able also
to perform.

22 Therefore, it was ac-
counted to him for Righte-
ousness.

23 But it was not writ-
ten for him alone, That it
was accounted to him,

24 but also for us, to
whom it is about to be ac-
counted, even to THOSE
who BELIEVE in HIM
who RAISED UP Jesus our
LORD from the Dead;

25 who was delivered
up on account of our UN-
RIGHTEOUSNESS, and raised for
our JUSTIFICATION.

CHAPTER V.

1 Having been justified,
therefore, by Faith, we
have Peace with GOD,
through our LORD Jesus
Christ;

2 through whom, also
we have been INTRO-
DUCED into this FAVOR in
which we stand; and we
boast in HOPE of the
GLORY of GOD.

3 And not only so, but;
we triumph also in AF-
FLICTIONS, knowing That
AFFLICTION works out
Endurance;

4 and ENDURANCE,
Approval; and APPROVAL,
HOPE;

5 and this HOPE is
not put to shame, because

* VATICAN MANUSCRIPT.—18. not—omit. 19. already—omit. 22. also—omit.
1. in the FAITH—omit. 21. Rom. xv. 4; 1 Cor. 2. 11.
2. Act. 11. 24; 111. 24. 22. 1. Cor. 11. 2; 111. 2; 114. 2; 115. 2; 116. 2; 117. 2; 118. 2; 119. 2; 120. 2; 121. 2; 122. 2; 123. 2; 124. 2; 125. 2; 126. 2; 127. 2; 128. 2; 129. 2; 130. 2; 131. 2; 132. 2; 133. 2; 134. 2; 135. 2; 136. 2; 137. 2; 138. 2; 139. 2; 140. 2; 141. 2; 142. 2; 143. 2; 144. 2; 145. 2; 146. 2; 147. 2; 148. 2; 149. 2; 150. 2; 151. 2; 152. 2; 153. 2; 154. 2; 155. 2; 156. 2; 157. 2; 158. 2; 159. 2; 160. 2; 161. 2; 162. 2; 163. 2; 164. 2; 165. 2; 166. 2; 167. 2; 168. 2; 169. 2; 170. 2; 171. 2; 172. 2; 173. 2; 174. 2; 175. 2; 176. 2; 177. 2; 178. 2; 179. 2; 180. 2; 181. 2; 182. 2; 183. 2; 184. 2; 185. 2; 186. 2; 187. 2; 188. 2; 189. 2; 190. 2; 191. 2; 192. 2; 193. 2; 194. 2; 195. 2; 196. 2; 197. 2; 198. 2; 199. 2; 200. 2; 201. 2; 202. 2; 203. 2; 204. 2; 205. 2; 206. 2; 207. 2; 208. 2; 209. 2; 210. 2; 211. 2; 212. 2; 213. 2; 214. 2; 215. 2; 216. 2; 217. 2; 218. 2; 219. 2; 220. 2; 221. 2; 222. 2; 223. 2; 224. 2; 225. 2; 226. 2; 227. 2; 228. 2; 229. 2; 230. 2; 231. 2; 232. 2; 233. 2; 234. 2; 235. 2; 236. 2; 237. 2; 238. 2; 239. 2; 240. 2; 241. 2; 242. 2; 243. 2; 244. 2; 245. 2; 246. 2; 247. 2; 248. 2; 249. 2; 250. 2; 251. 2; 252. 2; 253. 2; 254. 2; 255. 2; 256. 2; 257. 2; 258. 2; 259. 2; 260. 2; 261. 2; 262. 2; 263. 2; 264. 2; 265. 2; 266. 2; 267. 2; 268. 2; 269. 2; 270. 2; 271. 2; 272. 2; 273. 2; 274. 2; 275. 2; 276. 2; 277. 2; 278. 2; 279. 2; 280. 2; 281. 2; 282. 2; 283. 2; 284. 2; 285. 2; 286. 2; 287. 2; 288. 2; 289. 2; 290. 2; 291. 2; 292. 2; 293. 2; 294. 2; 295. 2; 296. 2; 297. 2; 298. 2; 299. 2; 300. 2; 301. 2; 302. 2; 303. 2; 304. 2; 305. 2; 306. 2; 307. 2; 308. 2; 309. 2; 310. 2; 311. 2; 312. 2; 313. 2; 314. 2; 315. 2; 316. 2; 317. 2; 318. 2; 319. 2; 320. 2; 321. 2; 322. 2; 323. 2; 324. 2; 325. 2; 326. 2; 327. 2; 328. 2; 329. 2; 330. 2; 331. 2; 332. 2; 333. 2; 334. 2; 335. 2; 336. 2; 337. 2; 338. 2; 339. 2; 340. 2; 341. 2; 342. 2; 343. 2; 344. 2; 345. 2; 346. 2; 347. 2; 348. 2; 349. 2; 350. 2; 351. 2; 352. 2; 353. 2; 354. 2; 355. 2; 356. 2; 357. 2; 358. 2; 359. 2; 360. 2; 361. 2; 362. 2; 363. 2; 364. 2; 365. 2; 366. 2; 367. 2; 368. 2; 369. 2; 370. 2; 371. 2; 372. 2; 373. 2; 374. 2; 375. 2; 376. 2; 377. 2; 378. 2; 379. 2; 380. 2; 381. 2; 382. 2; 383. 2; 384. 2; 385. 2; 386. 2; 387. 2; 388. 2; 389. 2; 390. 2; 391. 2; 392. 2; 393. 2; 394. 2; 395. 2; 396. 2; 397. 2; 398. 2; 399. 2; 400. 2; 401. 2; 402. 2; 403. 2; 404. 2; 405. 2; 406. 2; 407. 2; 408. 2; 409. 2; 410. 2; 411. 2; 412. 2; 413. 2; 414. 2; 415. 2; 416. 2; 417. 2; 418. 2; 419. 2; 420. 2; 421. 2; 422. 2; 423. 2; 424. 2; 425. 2; 426. 2; 427. 2; 428. 2; 429. 2; 430. 2; 431. 2; 432. 2; 433. 2; 434. 2; 435. 2; 436. 2; 437. 2; 438. 2; 439. 2; 440. 2; 441. 2; 442. 2; 443. 2; 444. 2; 445. 2; 446. 2; 447. 2; 448. 2; 449. 2; 450. 2; 451. 2; 452. 2; 453. 2; 454. 2; 455. 2; 456. 2; 457. 2; 458. 2; 459. 2; 460. 2; 461. 2; 462. 2; 463. 2; 464. 2; 465. 2; 466. 2; 467. 2; 468. 2; 469. 2; 470. 2; 471. 2; 472. 2; 473. 2; 474. 2; 475. 2; 476. 2; 477. 2; 478. 2; 479. 2; 480. 2; 481. 2; 482. 2; 483. 2; 484. 2; 485. 2; 486. 2; 487. 2; 488. 2; 489. 2; 490. 2; 491. 2; 492. 2; 493. 2; 494. 2; 495. 2; 496. 2; 497. 2; 498. 2; 499. 2; 500. 2; 501. 2; 502. 2; 503. 2; 504. 2; 505. 2; 506. 2; 507. 2; 508. 2; 509. 2; 510. 2; 511. 2; 512. 2; 513. 2; 514. 2; 515. 2; 516. 2; 517. 2; 518. 2; 519. 2; 520. 2; 521. 2; 522. 2; 523. 2; 524. 2; 525. 2; 526. 2; 527. 2; 528. 2; 529. 2; 530. 2; 531. 2; 532. 2; 533. 2; 534. 2; 535. 2; 536. 2; 537. 2; 538. 2; 539. 2; 540. 2; 541. 2; 542. 2; 543. 2; 544. 2; 545. 2; 546. 2; 547. 2; 548. 2; 549. 2; 550. 2; 551. 2; 552. 2; 553. 2; 554. 2; 555. 2; 556. 2; 557. 2; 558. 2; 559. 2; 560. 2; 561. 2; 562. 2; 563. 2; 564. 2; 565. 2; 566. 2; 567. 2; 568. 2; 569. 2; 570. 2; 571. 2; 572. 2; 573. 2; 574. 2; 575. 2; 576. 2; 577. 2; 578. 2; 579. 2; 580. 2; 581. 2; 582. 2; 583. 2; 584. 2; 585. 2; 586. 2; 587. 2; 588. 2; 589. 2; 590. 2; 591. 2; 592. 2; 593. 2; 594. 2; 595. 2; 596. 2; 597. 2; 598. 2; 599. 2; 600. 2; 601. 2; 602. 2; 603. 2; 604. 2; 605. 2; 606. 2; 607. 2; 608. 2; 609. 2; 610. 2; 611. 2; 612. 2; 613. 2; 614. 2; 615. 2; 616. 2; 617. 2; 618. 2; 619. 2; 620. 2; 621. 2; 622. 2; 623. 2; 624. 2; 625. 2; 626. 2; 627. 2; 628. 2; 629. 2; 630. 2; 631. 2; 632. 2; 633. 2; 634. 2; 635. 2; 636. 2; 637. 2; 638. 2; 639. 2; 640. 2; 641. 2; 642. 2; 643. 2; 644. 2; 645. 2; 646. 2; 647. 2; 648. 2; 649. 2; 650. 2; 651. 2; 652. 2; 653. 2; 654. 2; 655. 2; 656. 2; 657. 2; 658. 2; 659. 2; 660. 2; 661. 2; 662. 2; 663. 2; 664. 2; 665. 2; 666. 2; 667. 2; 668. 2; 669. 2; 670. 2; 671. 2; 672. 2; 673. 2; 674. 2; 675. 2; 676. 2; 677. 2; 678. 2; 679. 2; 680. 2; 681. 2; 682. 2; 683. 2; 684. 2; 685. 2; 686. 2; 687. 2; 688. 2; 689. 2; 690. 2; 691. 2; 692. 2; 693. 2; 694. 2; 695. 2; 696. 2; 697. 2; 698. 2; 699. 2; 700. 2; 701. 2; 702. 2; 703. 2; 704. 2; 705. 2; 706. 2; 707. 2; 708. 2; 709. 2; 710. 2; 711. 2; 712. 2; 713. 2; 714. 2; 715. 2; 716. 2; 717. 2; 718. 2; 719. 2; 720. 2; 721. 2; 722. 2; 723. 2; 724. 2; 725. 2; 726. 2; 727. 2; 728. 2; 729. 2; 730. 2; 731. 2; 732. 2; 733. 2; 734. 2; 735. 2; 736. 2; 737. 2; 738. 2; 739. 2; 740. 2; 741. 2; 742. 2; 743. 2; 744. 2; 745. 2; 746. 2; 747. 2; 748. 2; 749. 2; 750. 2; 751. 2; 752. 2; 753. 2; 754. 2; 755. 2; 756. 2; 757. 2; 758. 2; 759. 2; 760. 2; 761. 2; 762. 2; 763. 2; 764. 2; 765. 2; 766. 2; 767. 2; 768. 2; 769. 2; 770. 2; 771. 2; 772. 2; 773. 2; 774. 2; 775. 2; 776. 2; 777. 2; 778. 2; 779. 2; 780. 2; 781. 2; 782. 2; 783. 2; 784. 2; 785. 2; 786. 2; 787. 2; 788. 2; 789. 2; 790. 2; 791. 2; 792. 2; 793. 2; 794. 2; 795. 2; 796. 2; 797. 2; 798. 2; 799. 2; 800. 2; 801. 2; 802. 2; 803. 2; 804. 2; 805. 2; 806. 2; 807. 2; 808. 2; 809. 2; 810. 2; 811. 2; 812. 2; 813. 2; 814. 2; 815. 2; 816. 2; 817. 2; 818. 2; 819. 2; 820. 2; 821. 2; 822. 2; 823. 2; 824. 2; 825. 2; 826. 2; 827. 2; 828. 2; 829. 2; 830. 2; 831. 2; 832. 2; 833. 2; 834. 2; 835. 2; 836. 2; 837. 2; 838. 2; 839. 2; 840. 2; 841. 2; 842. 2; 843. 2; 844. 2; 845. 2; 846. 2; 847. 2; 848. 2; 849. 2; 850. 2; 851. 2; 852. 2; 853. 2; 854. 2; 855. 2; 856. 2; 857. 2; 858. 2; 859. 2; 860. 2; 861. 2; 862. 2; 863. 2; 864. 2; 865. 2; 866. 2; 867. 2; 868. 2; 869. 2; 870. 2; 871. 2; 872. 2; 873. 2; 874. 2; 875. 2; 876. 2; 877. 2; 878. 2; 879. 2; 880. 2; 881. 2; 882. 2; 883. 2; 884. 2; 885. 2; 886. 2; 887. 2; 888. 2; 889. 2; 890. 2; 891. 2; 892. 2; 893. 2; 894. 2; 895. 2; 896. 2; 897. 2; 898. 2; 899. 2; 900. 2; 901. 2; 902. 2; 903. 2; 904. 2; 905. 2; 906. 2; 907. 2; 908. 2; 909. 2; 910. 2; 911. 2; 912. 2; 913. 2; 914. 2; 915. 2; 916. 2; 917. 2; 918. 2; 919. 2; 920. 2; 921. 2; 922. 2; 923. 2; 924. 2; 925. 2; 926. 2; 927. 2; 928. 2; 929. 2; 930. 2; 931. 2; 932. 2; 933. 2; 934. 2; 935. 2; 936. 2; 937. 2; 938. 2; 939. 2; 940. 2; 941. 2; 942. 2; 943. 2; 944. 2; 945. 2; 946. 2; 947. 2; 948. 2; 949. 2; 950. 2; 951. 2; 952. 2; 953. 2; 954. 2; 955. 2; 956. 2; 957. 2; 958. 2; 959. 2; 960. 2; 961. 2; 962. 2; 963. 2; 964. 2; 965. 2; 966. 2; 967. 2; 968. 2; 969. 2; 970. 2; 971. 2; 972. 2; 973. 2; 974. 2; 975. 2; 976. 2; 977. 2; 978. 2; 979. 2; 980. 2; 981. 2; 982. 2; 983. 2; 984. 2; 985. 2; 986. 2; 987. 2; 988. 2; 989. 2; 990. 2; 991. 2; 992. 2; 993. 2; 994. 2; 995. 2; 996. 2; 997. 2; 998. 2; 999. 2; 1000. 2.

ΕΚΚΕΧΥΤΑΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ἡμῶν ΔΙΑ ΠΝΕΥΜΑ-
has been poured out in the hearts of us through spirit
ΤΟΣ ἁγίου τοῦ δοθέντος ἡμῖν. * [Ετι] γὰρ
holy of that having been given to us. [Yet] for

Χριστός, ὅντων ἡμῶν ἀσθενῶν ἐτι, κατὰ και-
an Anointed one, being of us without strength still, according to a
ρον ὑπὲρ ἀσεβῶν ἀπέθανε. 7 Μολὺς γὰρ
season in behalf of impious ones he died. Nearly for
ὑπὲρ δικαίου τις ἀποθάνεται; ὅπερ γὰρ
in behalf of a just person any one will die; in behalf of though
τοῦ αγαθοῦ τάχα τις καὶ τόλμῃ ἀποθάνειν
the good possibly some one even might dare to die;
8 συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ
recommends but the of himself love to us the
θεός, ὅτι, ἐτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστός
God, because, still sinners being of us, an Anointed one
ὑπὲρ ἡμῶν ἀπέθανε. 9 Πολλῶν οὖν μαλλον,
in behalf of us died. By much then more,

δικαιωθέντες νυν ἐν τῷ αἵματι αὐτοῦ, σωθή-
having been justified now in the blood of him, we shall be
σομεθα δι' αὐτοῦ ἀπο τῆς ὀργῆς. 10 Εἰ γὰρ
saved through him from the wrath. If for

ἐχθροὶ ὄντες κατηλλαγμένῳ τῷ θεῷ διὰ τοῦ
enemies being we were reconciled to the God through the
θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶν μαλλον καταλ-
death of the son of him, by much more having been
λαγνύμεθα σωθήσομεθα ἐν τῇ ζωῇ αὐτοῦ. 11 Οὐ
reconciled we shall be saved in the life of him. Not

μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ
only and, but also boasting in the God through
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νυν
the Lord of us Jesus Anointed, through whom now
τὴν καταλλαγὴν ἐλάβομεν. 12 Διὰ τοῦτο

ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τοὺς
so through one man the sin into the
κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνα-
world entered, and through the sin the death;
τός· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος
and thus to all men the death

διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. 13 Ἀχρὶ γὰρ
passed through, in which all sinned. Till for
νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ
law sin was in world; sin but not
ἐλλογείται μὴ ὄντος νόμου. 14 Ἄλλ' ἐβασίλευ-
is counted not being law. But reigned

σεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ
the death from Adam till Moses and
ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωματι
over those not having sinned in the likeness
τῆς παραβάσεως Ἀδὰμ· ὃς ἐστὶ τυπὸς τοῦ μελ-
of the transgression of Adam; who is a type of the one

the LOVE of God has been
diffused in our HEARTS,
through THAT holy Sp.:
which has been GIVEN to
us.

6 * Besides we being yet
helpless, Christ at the pre-
per Time, died in behalf
of the Ungodly.

7 Now scarcely on 1-
half of a Just person v.
any one die, though, pos-
sibly, on behalf of the
GOOD, some one might
even venture to die

8 ; But * God recom-
mends HIS OWN Love to
us, Because we being yet
Sinners, Christ died on our
behalf.

9 By much more, then,
having been now justified
; by his BLOOD, we shall
through him, be saved
from WRATH.

10 For if, being Era-
mics, ; we were reconciled
to God through the DEATH
of his son, by how much
more, having become re-
conciled, shall we be saved
; by his LIFE ?

11 And not only so, but
we even boast in God
through our LORD Jesus
Christ, through whom we
have now received the RE-
CONCILIATION ;

12 for this reason — as
; through ONE MAN sin
entered into the world
(in whom all sinned, and
through SIN, ; DEATH, so
also, DEATH passed on to
All Men.

13 For (Till) the Law, ;
was in the World, ;
; Sin is not reckoned
where there is no Law.

14 DEATH, however
reigned from ADAM to
MOSES, even over THOSE
who had not SINDED in the
SIMILITUDE of the TRANSGRESSION
of ADAM, ; who
is a Type of that coming
ABOUT TO COME.

* VATICAN MANUSCRIPT.—O. If, then, we being yet helpless. & yet—enim. &
he recommends.
; & 2 Cor. i. 23; Gal. iv. 6; Eph. i. 13, 14. ; & John xv. 17; 1 Pet. iii. 18; 1 John
iii. 16; iv. 9, 10. ; & Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. ; & 2 Cor.
v. 18, 19; Eph. ii. 16; Col. i. 20, 21. ; 12. John v. 28; xiv. 19; 2 Cor. i. 14, 15.
; 12. Gen. iii. 6; 1 Cor. xv. 21. ; 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21. ; &
Rom. iv. 18; 1 John iii. 4. ; 14. 1 Cor. xv. 21, 22, 43.

λαττε. ¹⁵ ΑΛΛ' ΟΥΧ ὡς τὸ παραπτώμα οὕτως
 being about to come. But not as the fall, so
 * [καί] τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἑνὸς
 [also] the gracious gift. If for by the of one one
 παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλὰ μάλ-
 fall the many died, by much more
 λον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ
 the favor of the God and the gift by favor by that
 τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολ-
 of the one one man Jesus Anointed to the many
 λους ἐπερίσσευσε. ¹⁵ Καὶ οὐχ ὡς δι' ἑνὸς
 abounded. And not as through one
 ἁμαρτησάντος, τὸ δώρημα. Το μὲν γὰρ κρίμα,
 having sinned, the free gift. The indeed for sentence,
 ἐξ ἑνὸς εἰς κατακρίμα· τὸ δὲ χάρισμα, ἐκ
 from one to condemnation; the but gracious gift, from
 πολλῶν παραπτωμάτων εἰς δικαιοσύνην. ¹⁷ Εἰ γὰρ
 many offences to righteousness. If for
 τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασί-
 by the of the one fall the death reigned
 λευσε διὰ τοῦ ἑνὸς, πολλὰ μάλλον οἱ τῇ
 through the one, by much more those the
 περισσειᾷ τῆς χάριτος καὶ * [τῆς δωρεᾶς] τῆς
 abundance of the favor and (of the gift) of the
 δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσου-
 righteousness having received, in life shall reign
 σι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. ¹⁸ Ἀρα οὖν
 through the one Jesus Anointed. Indeed then
 ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώ-
 as through one offence, on all men
 πους εἰς κατακρίμα· οὕτως καὶ δι' ἑνὸς δικαιο-
 to condemnation; so also through one righteous-
 μματος, εἰς πάντας ἀνθρώπους εἰς δικαιοσύνην
 ness, on all men to justification
 ζωῆς. ¹⁹ Ὡστε γὰρ διὰ τῆς παρακοῆς τοῦ
 of life. As for through the disobedience of the
 ἑνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ
 one man sinners were constituted the
 πολλοί· οὕτως καὶ διὰ τῆς ὁπακοῆς τοῦ ἑνὸς
 many; so also through the obedience of the one
 δικαίου κατασταθήσονται οἱ πολλοί.
 righteous persons shall be constituted the many.
 * Νόμος δὲ παρεισηλθεν, ἵνα πλεονασῇ τὸ
 Law but supervened, so that might abound the
 παραπτώμα· ὃ δὲ ἐπλεονάσεν ἡ ἁμαρτία,
 offence; where but abounded the sin,
 ὑπερεπερίσσευσεν ἡ χάρις. ²¹ ἵνα ὥστε ἐβασί-
 superabounded the favor; that as reigned
 λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ
 the sin in the death, so also the
 χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰ-
 favor might reign through righteousness into life age-
 νων, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
 living, through Jesus Anointed the Lord of us.
 ΚΕΦ. 6. Ο. ¹ Τί οὖν ἐροῦμεν; ἐπιμένωμεν
 What then shall we say? ought we to continue
 ἐν ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονασῇ; ² Μὴ
 in the sin, so that the favor may abound? Not

¹⁵ But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT GRACIOUS GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

¹⁶ And not as through ONE having sinned, is the FREE GIFT. For indeed the SENTENCE was from ONE to Condemnation; but the GRACIOUS GIFT is from MANY Offences to Righteousness.

¹⁷ Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in Life through the ONE—the * Anointed Jesus.

¹⁸ Therefore, indeed, as through ONE Offence, sentence came on ALL Men to Condemnation; so also, through ONE Righteous act, sentence came on ALL Men to Justification of Life.

¹⁹ For as through the DISOBEDIENCE of ONE Man, the MANY were constituted Sinners, so even through the OBEDIENCE of the ONE, the MANY will be constituted Righteous.

²⁰ And Law supervened, so that the OFFENCE might abound; but where SIN abounded, FAVOR superabounded;

²¹ that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for eternal Life, through the * Anointed Jesus, our LORD.

CHAPTER VI.

¹ What then shall we say? Ought we to continue in SIN that FAVOR may abound?

* VATICAN MANUSCRIPT.—15. also—omf. Jesus.

21. Christ Jesus our Lord.

: 15. Rom. iii. 11; Matt. xx. 28; xxvi. 24.

John xv. 25; Rom. iii. 20; iv. 15; vii. 5; Gal. iii. 10, 22.

17. of the gift—omf.

17. Christ

: 18. John xii. 31; Heb. ii. 9.

: 20. Luke vii. 47; 1 Tim. i. 16.

γενοίτο. Οἵτινες ἀπεθανομεν τῇ ἁμαρτίᾳ, πῶς
let it be. Who we died by the sin, how
εἰς ζῆσμεν ἐν αὐτῇ; ² ἢ ἀγνοεῖτε, ὅτι ὅσοι
still shall we live in it? Or are you ignorant, that as many as
ἐβαπτίσθημεν εἰς Χριστὸν * [Ἰησοῦν,] εἰς τὸν
were dipped into Anointed [Jesus,] into the
θάνατον αὐτοῦ ἐβαπτίσθημεν; ⁴ Χυνεταγήμιν
death of him were dipped? We were buried together
οὐκ αὐτῷ δια τοῦ βαπτίσματος εἰς τὸν θάνατον
therefore with him through the dipping into the death,
τον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν
that as was raised up Anointed out of dead ones
δια τῆς δοξῆς τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν
through the glory of the father, so also we in
καινοῦ ἡμεῖς ζωῆς περιπατήσωμεν. ⁵ Εἰ γὰρ σιμ-
newness of life should walk. If for planted
φυτοὶ γεγόναμεν τῷ ὁμοιωματί τοῦ θανάτου
together we have become in the likeness of the death
αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.
of him, certainly also of the resurrection we shall be.
⁶ Τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρω-
this knowing, that the old of us man
πὸς συνεσταύρωθῃ, ἵνα καταργηθῇ τὸ
was crucified with, that might be rendered powerless the
σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς
body of the sin, of the no longer to be enslaved us
τῇ ἁμαρτίᾳ. ⁷ ὁ γὰρ ἀποθάνων δεικνύεται ἀπὸ
in the sin; he for having died has been justified from
τῆς ἁμαρτίας. ⁸ Εἰ δὲ ἀπεθανομεν σὺν Χριστῷ,
the sin. If but we died with Anointed,
πιστευόμεν, ὅτι καὶ σὺζήσωμεν αὐτῷ, ⁹ εἰδότες,
we believe, that also we shall live with him, knowing,
ἔτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθ-
that Anointed having been raised out of dead ones, no longer dies;
ἵσκει θάνατος αὐτοῦ οὐκέτι κυριεύει. ¹⁰ Ὁ
death of him no longer looks over. Which
γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ὅσον
for he died, by the sin he died once for all,
ὁ δὲ ζῇ, ζῇ τῷ θεῷ. ¹¹ Οὕτως καὶ ὑμεῖς
which but he lives, lives by the God. So also you
λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ,
count yourselves dead ones indeed by the sin,
ζῶντας δὲ τῷ θεῷ, ἐν Χριστῷ Ἰησοῦ.
living ones but by the God, in Anointed Jesus.
¹² Μὴ οὖν βασιλεύει τῇ ἁμαρτίᾳ ἐν τῷ
Not therefore let reign the sin, in the
θνητῷ ὑμῶν σωματί, εἰς τὸ ὑπακούειν ¹³ μὴδε
mortal of you body, in order that to obey; nor

² By no means. How shall we, who have died by sin, live any longer in it?
³ Or are you ignorant, that as many as have been immersed into Christ have been immersed into his DEATH?
⁴ We have therefore been & entombed with him by the IMMERSION in & that DEATH; that as Christ was raised from the Dead by the GLORY of the FATHER, so also we should walk in a New Life.
⁵ & For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;
⁶ & knowing this, That & our OLD MAN was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be ENSLAVED to SIN;
⁷ for & HE who DIED has been justified from SIN.
⁸ & And if we live with Christ, we believe That we shall also live with him;
⁹ & knowing that & Christ having been raised from the Dead, dies no more. Death no longer looks it over him.
¹⁰ For [the death] which he died, & he died by & ONCE; but [the life] which he lives, he lives by GOD.
¹¹ Thus also do you count yourselves dead & indeed by SIN; & but & living by GOD in the * ANOINTED JESUS.
¹² & Let not sin, therefore, reign in your MORTAL Body, in order that it OBSERVE ITS PRECEPTS;
¹³ For

* VATICAN MANUSCRIPT.—S. Jesus—omit.

11. Christ Jesus.

12. to obey in

Col. ii. 12. & 4. John ii. 11; xi. 26.
24: vi. 14; Eph. iv. 22; Col. iii. 5, 9.
19. Rev. i. 14. & 10. Heb. ix. 22 &c.

& 2. Col. iii. 2; 1 Pet. ii. 24. & 4.
& 5. Phil. iii. 10, 12. & 6. Gal. ii. 20.
& 7. 1 Pet. iv. 1. & 8. 1 Tim. ii. 12.
& 11. Gal. ii. 12. & 12. Rom. vi. 12;

παριστάνετε τα μέλη ὑμῶν ὅπλα ἀδικίας
present you the members of you weapons of unrighteousness
τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ
to the sin; but present you yourselves to the
θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν
God, as out of dead ones living, and the members of you
ὅπλα δικαιοσύνης τῷ θεῷ. ¹⁴ Ἄμαρτια γὰρ
weapons of righteousness to the God. Sin for
ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπο νόμον,
of you not shall lord over; not for you are under law,
ἀλλ' ὑπο χάριν. ¹⁵ Τί οὖν; ἁμαρτήσομεν, ὅτι
but under grace. What then? shall we sin, because
οὐκ ἐσμεν ὑπο νόμον, ἀλλ' ὑπο χάριν; Μὴ γε-
not we are under law, but under favor? Not let
νοίτο. ¹⁶ Οὐκ οἰδατε, ὅτι ὅς παριστάνετε
it be. Not you know, that to whom you present
ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ὅς
yourself slaves for obedience, slaves you are to whom
ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ
you are obedient, whether of sin to death, or
ὑπακοῆς εἰς δικαιοσύνην; ¹⁷ Χάρις δε τῷ θεῷ,
of obedience to righteousness? Thanks but to the God,
ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπακούσατε δε
that you were slaves of the sin, you obeyed yet
ἐκ καρδίας εἰς ἃν παρεδόθητε τυτὸν διδασχῆς.
from heart into which you were delivered a form of teaching.
¹⁸ Ἐλευθερωθέντες δε ἀπο τῆς ἁμαρτίας, ἐδου-
Having been freed and from the sin, you were
λώθητε τῇ δικαιοσύνῃ. ¹⁹ (Ἀνθρωπίνον λεγῶ,
delivered to the righteousness. (According to man I speak,
ὅτι τὴν ἀσθενειαν τῆς σαρκὸς ὑμῶν.) Ὅσ-
on account of the weakness of the flesh of you.) As
τερ γὰρ παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ
for you presented the members of you slaves to the
ἐκασταὶ καὶ τῇ ἀνομίᾳ * [εἰς τὴν ἀνομίαν]
each and to the iniquity [for the iniquity.]
οἷτω οὖν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ
so now present you the members of you slaves to the
δικαιοσύνῃ εἰς ἁγιασμόν. ²⁰ Ὅτε γὰρ δούλοι
righteousness for sanctification. When for slaves
ἦτε τῆς ἁμαρτίας, ἐλευθεροὶ ἦτε τῇ δικαιοσύνῃ.
you were of the sin, free you were to the righteous-
ness. ²¹ Τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς
now. What therefore fruit had you then? in the things
οὐ καυχώσεσθε· τὸ γὰρ τέλος ἐκείνων, θάνα-
you are ashamed; the for end of those things, death.
τοι. ²² Νυνὶ δε ἐλευθερωθέντες ἀπο τῆς ἁμαρ-
Now but having been freed from the sin,
τίας, δουλῶντες δε τῷ θεῷ, εἴχετε τὸν καρ-
having been delivered and to the God, you have the fruit

† MEMBERS to SIN, as IN-
struments of Iniquity;
but † present yourselves to
God, as if alive from the
Dead, and your * Members
to God, as Instruments of
Righteousness.

14 For † Sin shall not
lord it over You; for y^e u
are not under Law, but
under Favor.

15 What then? * Should
we sin, † Because we are
not under Law, but under
Favor? By no means.

16 Do you not know,
That † to whom you present
yourself Slaves for
Obedience, his Slaves you
are to whom you are obe-
dient, whether of Sin to
Death, or of Obedience to
Righteousness?

17 But thanks to God,
That though you were
Slaves of SIN, yet you
obeyed from the Heart
† that Mould of Instruction
into which you were
delivered;

18 and, † having been
emancipated from SIN, you
became subservient to
RIGHTEOUSNESS.

19 (I speak humanly,
because of the WEAKNESS
of your FLESH;) for as
you presented your MEM-
BERS enslaved to IMPU-
RITY and INIQUITY, so
now present your MEM-
BERS bound to RIGHTE-
OUSNESS for Sanctification.
20 For when you were
Slaves of SIN, you were
free as to RIGHTEOUNE-
SS.

21 What Fruit, there-
fore, had you at that time
in things of which you are
now ashamed? † for the
END of those things is
Death.

22 But now, having
been emancipated from
SIN, and having become
bound to GOD, you have

* VATICAN MANUSCRIPT.—13. as if alive.
13. for the iniquities—omit.

13. Members.

13. Should we sin.

† 12. Rom. vii. 5; Col. iii. 5; James iv. 1.
† 13. Rom. vii. 4, 5; viii. 3; Gal. v. 18.
† 14. Rom. vii. 24; 2 Pet. ii. 19.
† 15. 2 Tim. i. 12.
† 16. Gal. v. 1; 1 Pet. ii. 16.

† 15. 1 Cor. ix. 21.

† 16. Matt. vi. 24;
† 17. 1 Cor. vii. 22.

† 21. Rom. i. 23.

Μη γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ
N-2 let it be; but the sin not I know, if
μὴ διὰ νόμου τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν,
not through law, the even for strong desire not I know,
εἰ μὴ ὁ νόμος εἶπεν· Οὐκ ἐπιθυμήσεις.
if not the law said; Not thou shalt lust.

Ἡ ἀφορμὴ δὲ λαβούσα ἡ ἁμαρτία, διὰ τῆς ἐν-
Opportunity and having taken the sin, through the com-
τολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·
commandment worked out in me all strong desire;
χωρὶς γὰρ νόμου ἁμαρτία νεκρά. Ἐγὼ δὲ
apart from for law sin dead. I and
ἔζων χωρὶς νόμου ποτὲ· ἐλθούσης δὲ τῆς
was alive apart from law then; having come but the
ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον·
commandment, the sin lived again, I and died;
καὶ ἐβρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν,
and was found by me the commandment that for life,

αὕτη εἰς θάνατον. Ἡ γὰρ ἁμαρτία ἀφορμὴ
came for death. The for sin opportunity
λαβούσα, διὰ τῆς ἐντολῆς ἐξηπάτησε με,
having taken, through the commandment deceived me,
καὶ δι' αὐτῆς ἀπέκτεινεν. Ὡστε ὁ μὲν
and through it killed. So that the indeed
νόμος ἅγιος, καὶ ἡ ἐντολὴ ἅγια καὶ δίκαια καὶ
law holy, and the commandment holy and just and
ἀγαθὴ. Τὸ οὐκ ἀγαθόν, ἐμοὶ γέγονε θάνατος·
good. That then good thing, to me has become death?

Μη γένοιτο· ἀλλὰ ἡ ἁμαρτία· ἵνα φανῇ
Not let it be; but the sin, so that it might appear
ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
sin, through the good to me working out

θάνατον, ἵνα γίνηται καθ' ὑπερβολὴν ἁμαρτω-
death, so that might become in excess a sinner

λος ἡ ἁμαρτία διὰ τῆς ἐντολῆς. Ὁ γὰρ
the sin through the commandment. We know

γὰρ, ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ
for, that the law spiritual is; I but

σαρκινὸς εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
fleshly am, having been sold under the sin.

Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ
what for I work out, not I know; not for what

θέλω, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο
I wish, this I practise; but what I hate, this I

ποίω. Ἐἰ δὲ ὁ οὐ θέλω, τοῦτο ποίω, συμ-
I do. If but what not I wish, this I do, I as-

φῆμι τῷ νόμῳ, ὅτι καλός. Ἡ νῦν δὲ οὐκέτι
sent to the law, that excellent. Now but no longer

ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκουσα ἐν
I work out it, but the dwelling in me.

no means. Indeed, † I did not know sin except through Law; for even strong desire I had not known, if the LAW had not said, † "Thou shalt not covet."

8 But sin having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. † Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, sin lived again, and I died;

10 and that COMMANDMENT intended † for Life, he same was found by me for Death.

11 For sin having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the † LAW indeed is holy, the COMMANDMENT holy, and just, and good.

13 That good thing, then, has become Death to me? By no means, but sin has; that sin might be manifest, through that good thing producing Death to me; so that sin, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, † having been sold under sin.

15 For what I work out, I do not approve; since I do not practise † what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the sin * DWELLING in me.

* VATICAN MANUSCRIPT.—17. INDWELLED IN ME.

17. Rom. iii. 20. 17. Exod. xi. 17, Deut. v. 21; Acts ix. 33; Rom. xiii. 8. 1 Cor. xv. 56. 14. Lev. xviii. 5; Ezek. xi. 13, 21; 2 Cor. iii. 7. 12. Pan. xii. 8; Gal. iii. 23; 1 Tim. i. 8. 14. 1 Kings xxi. 30, 36; 2 Kings xvii. 17. 13. Gal. v. 17.

ἐμοὶ ἁμαρτία. ¹⁸ Οἶδα γὰρ, ὅτι οὐκ οἰκεῖ ἐν
me sin. I know for, that not dwells in
ἐμοὶ, τούτ' ἐστὶν ἐν τῇ σαρκὶ μου, ἀγαθόν· τὸ
me, this is in the flesh of me, a good thing; the
γὰρ θελεῖν παραπεταῖ μοι, τὸ δὲ κατεργάζεσθαι
for to will is present with me, the but to work out
τὸ καλόν, οὐχ εὗρισκω. ¹⁹ Οὐ γὰρ ὁ θελῶ,
the excellent, not I know. Not for what I wish,
ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θελῶ κακόν, τούτου
I do a good thing; but what not I wish an evil thing, this
πράσσω. ²⁰ Εἰ δὲ ὁ οὐ θελῶ * [ἐγώ,] τούτου
I practise. If but what not wish [I,] this
ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ
I do, no longer I work out it, but the
οἰκονοῦσα ἐν ἐμοὶ ἁμαρτία. ²¹ Εὗρισκω ἀπὸ τοῦ
dwelling in me sin. I find therefore the
νόμον τῷ θελοντὶ ἐμοὶ ποιεῖν τὸ καλόν, ὅτι
law is the wishing to me to do the excellent, because
ἐμοὶ τὸ κακόν παραπεταῖ. ²² Χυνομένη γὰρ
with me the evil thing lies near. I am pleased for
τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐνὶ ἡμῶν ἄνθρωπον
with the law of the God according to the inside man;
²³ Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσι μου
I see but another law in the members of me
ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου, καὶ
warring against the law of the mind of me, and
αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ
making a captive me to the law of the sin to that
ὅντι ἐν τοῖς μέλεσι μου. ²⁴ Ταλαίπωρος ἐγώ
existing in the members of me. Wretched I
ἄνθρωπος· τίς με ῥυσταί ἐκ τοῦ σώματος τοῦ
man; who me will rescue from the body of the
θανάτου τούτου; ²⁵ Εὐχαριστῶ τῷ θεῷ διὰ
death this? I thank the God by means of
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀπὸ οὖν
Jesus Anointed of the Lord of us. In them
αὐτοὶ ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ
myself with the indeed mind am in servitude to a law of God;
τῷ δὲ σαρκὶ, νόμῳ ἁμαρτίας. ΚΕΦ. γ'. 8.
with the but flesh, to a law of sin.

¹ Οὐδὲν ἀπὸ νυν κατακριμα τοῖς ἐν Χριστῷ
No therefore now condemnation to those in an Anointed
Ἰησοῦ. ² Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς
Jesus. The for law of the spirit of the life
ἐν Χριστῷ Ἰησοῦ, ἡλευθέρωσε με ἀπὸ τοῦ
by an Anointed Jesus, freed me from the
νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ Το γὰρ
law of the sin and of the death. The for

¹⁸ For I know that in me, that is, in my flesh, there dwells no good thing; for to dwell is present with me, but to work out what is excellent I find not.

¹⁹ For I do not the good which I desire, but the evil which I desire not, this I practise.

²⁰ But if what I desire not, this I do, I do hereby work it out, but the sin dwelling in me.

²¹ I find therefore the law, when I am willing to do right, that the wrong lies near me.

²² For I am pleased with the law of God according to the inward man;

²³ But I perceive another law in my members, warring against the law of my mind, and making me a captive to that law of sin which is in my members.

²⁴ Wretched man that I am! who will rescue me from this body of death?

²⁵ Thanks to God by means of Jesus Christ our Lord. Consequently, then, indeed, I myself by the mind, am in subjection to the law of God, but by the flesh to the law of sin.

CHAPTER VIII

¹ There is then No Condemnation now to those in the Anointed Jesus;

² for the law of the spirit of life by the Anointed Jesus, liberated me from the law of sin and of death.

* VATICAN MANUSCRIPT.—20. I—omit.
2. then.

22. the mind.

25. Thanks to God.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

† 18. Gen. vi. 5; viii. 21.

† 22. 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9, 10.

† 23.

Gal. v. 17. † 24. Rom. vi. 12, 10.

† 25. 1 Cor. xv. 57.

† 2. John viii. 26.

ἀσθενέστερον τοῦ νόμου, ἐν ᾧ ἡσθενεῖ δια τῆς
 weakness of the law, in that it was weak through the
 σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοι-
 flesh, the God the of himself son having sent in a form
 ὑπατί σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας,
 of flesh, of sin, and on account of sin,
 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί· ἵνα τὸ
 condemned the sin in the flesh; so that the
 ἔκκαγμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ
 excommunication of the law might be fulfilled by us, by those not
 κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ
 walking, but according to
 πνεύμα. ² Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ
^{spirit} Those for according to flesh being, the things
 τῆ σαρκὸς φρονοῦν· οἱ δὲ κατὰ πνεῦμα,
 of the flesh are minding; those but according to spirit,
 τὰ τοῦ πνεύματος. ³ Το γὰρ φρονῆμα τῆς
 the things of the spirit. The for mind of the
 σαρκός, θάνατος· τὸ δὲ φρονῆμα τοῦ πνεύμα-
 flesh, death; the but mind of the spirit,
 τὸς, ζωὴ καὶ εἰρήνη. ⁴ Διότι τὸ φρονῆμα τῆς
 life and peace. Because the mind of the
 σαρκός, ἐχθρὰ εἰς θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ
 flesh, enemy to God; to the for law of the God
 οὐκ ὑποτάσσεται, οὐδὲ γὰρ δύναται. ⁵ οἱ δὲ ἐν
 not it is subject, neither for it is able; those and in
 σαρκὶ ὄντες, θεῷ ἀρεστὰ οὐ δύναται. ⁶ Ὑμεῖς
 flesh being, to God to be pleasing not they are able. You
 ὁ οὐκ ἐστέ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴτερ
 but not are in flesh, but in spirit, if indeed
 πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ⁷ Εἰ δὲ τις πνεῦμα
 spirit of God dwells in you. Is any one spirit
 Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ.
 of Anointed cannot have, he not is of him.
⁸ Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
 if but as Anointed in you. the indeed body dead
 δι' ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ διὰ
 with respect to sin; the but spirit life with respect to
 δικαιοσύνην. ⁹ Εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραν-
 righteousness. If but the spirit of him having raised
 τος Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγεί-
 of Jesus out of dead ones dwells in you, he having
 ραὶ τοῦ Χριστοῦ ἐκ νεκρῶν, ζωοποιήσεται καὶ
 raised the Anointed out of dead ones, will make alive also
 τὰ θνητὰ σῶματά ὑμῶν, διὰ τὸ ἐνοικεῖν αὐτοῦ
 the mortal bodies of you, through the indwelling of him
 πνεύμα ἐν ὑμῖν.
 spirit in you.
¹² Ἀρα οὖν, ἀδελφοί, ὀφείλεται εἶμεν οὐ τῇ
 so then, Brethren, we are not to the
 σαρκί, τοῦ κατὰ σάρκα ζῆν. ¹³ Εἰ γὰρ
 flesh, of the according to flesh to live. If for

3 For [what was IM-
 POSSIBLE for the LAW, in
 that it was weak through the
 FLESH,] God, having
 sent his own Son in a
 Form of the Flesh of Sin,
 even [by an offering] for
 Sin, condemned SIN in the
 FLESH;

4 so that the RIGHT-
 EOUSNESS of the LAW may
 be fulfilled by us, who are
 WALKING, not according
 to Flesh, but according to
 Spirit.

5 For [THOSE who
 LIVE according to Flesh,
 are minding the THINGS
 of the FLESH; but THOSE
 who live according to
 Spirit, [the THINGS of the
 SPIRIT.

6 ; For the MIND of the
 FLESH is Death; but the
 MIND of the SPIRIT is Life
 and Peace.

7 Because the MIND of
 the FLESH is [Enmity to
 God; for to the LAW of
 God it is not subject;
 nor, indeed, can it be.

8 THOSE, then, who
 ARE in a sensual state, are
 unable to please God.

9 But you are not Sen-
 sual, but Spiritual, because
 [the Spirit of God dwells
 in you. But if any one
 possesses not [the Spirit of
 Christ, he is not of him.

10 And if Christ be in
 you, the BODY indeed is
 dead as to Sin; but the
 SPIRIT is Life as to Right-
 eousness.

11 And if the SPIRIT OF
 [HIM who RAISED Jesus
 from the Dead dwell in
 you, [HE who RAISED
 Christ from the Dead],
 will also make alive your
 MORTAL Bodies, through
 the INDWELLING of his
 Spirit within you.

12 [So then, Brethren,
 we are not debtors to the
 FLESH, to live according
 to the Flesh.

* Vatican Manuscript. — 11. Christ.

1. Act. xlii. 20. Rom. vi. 90. Heb. vii. 13. 10. x. 1. 2. 10. 14.
 1. v. 21. 1. John iii. 6. 1 Cor. ii. 14. 1. Gal. v. 22. 23.
 11. 12. Gal. vi. 8. 1. James iv. 4. 1. 7. 1 Cor. ii. 14.
 12. vi. 14. 1. Gal. iv. 6. Phil. i. 19. 11. Act. ii. 24.
 1. 1 Cor. vi. 14. 2 Cor. iv. 14. Eph. ii. 8. 13. Rom. vi. 7. 14.

1. Gal. iii. 13; 3
 1. Rom. vi.
 1. 1 Cor. iii.
 1. 11. Rom. vi. 4.

κατα σαρκα ζητε, μελλετε αποθνησκειν· εἰ
according to flesh you live, you are about to die; if
δε πνευματι τας πραξεις του σωματος θανα-
but by spirit the practices of the body you put
τουτε, ζησεσθε. 14 Ὅσοι γαρ πνευματι θεου
to death, you shall live. As many as for by spirit of God
αγονται, οὗτοι εἰσιν υἱοὶ θεου. 15 Οὐ γαρ ελα-
are led, these are sons of God. Not for you
βετε πνευμα δουλειας πάλιν εἰς φόβον, ἀλλ'
received a spirit of bondage back to fear, but
ελαβετε πνευμα υἰοθεσίας, ἐν ᾧ κρᾶζομεν
you received a spirit of sonship, by which we cry,
Ἀββα, ὁ πατήρ. 16 Αὐτο το πνευμα συμμαρτυ-
Abba, the father. Itself the spirit testifies togo-
ρει τῷ πνευματι ἡμῶν, ὅτι ἐσμεν τέκνα του
ther with the spirit of us, that we are children of God.
17 Εἰ δε τέκνα, καὶ κληρονόμοι· κληρονόμοι μεν
If and children, also heirs; heirs; indeed
θεου, συγκληρονόμοι δε Χριστον· εἴπερ συμ-
of God, joint-heirs and of an Anointed; if indeed we suf-
πασχομεν, ἵνα καὶ συνδοξασθωμεν. 18 Λογίζο-
fer with, so that also we may be glorified with. I reckon
μαι γαρ, ὅτι οὐκ ἀξία τα παθήματα του νυν
for, that not comparable the sufferings of the now
καιρου προς την μελλουσαν δόξαν αποκαλυφθη-
season with the being about glory to be revealed
ναι εἰς ἡμᾶς. 19 Ἡ γαρ ἀποκαταδοκία της κτι-
in us. The for earnest desire of the crea-
σεως την αποκαλυψιν των υἱων του θεου ἀπεκ-
tion the revelation of the sons of the God looks
δεχεται. 20 Τῇ γαρ ματαιότητι ἡ κτίσις
for. To the for vanity the creation
ὑπεταγῃ, (οὐχ ἑκούσῃ, ἀλλὰ διὰ του ὑποτα-
was placed under, (not voluntarily, but through him having
ζῆντα,) ἐν ἰσπερ, 21 ὅτι καὶ αὐτὴ ἡ κτίσις
pinned under,) in hope, that even itself the creation
ελευθερωθησεται ἀπο της δουλειας της φθορας
will be freed from the bondage of the corruption
εἰς την ελευθερίαν της δόξης των τέκνων του
into the freedom of the glory of the children of the
θεου. 22 Οἶδαμεν γαρ, ὅτι πᾶσα ἡ κτίσις συν-
God. We know for, that all the creation groans
τενάζει καὶ συνωδινεῖ ἀχρι του νυν 23 οὐ μόνον
together and travails together till the now; not only

13 For if you live ac-
cording to the Flesh, you
are about to die; but if
by the Spirit you put to
death the DEEDS of the
BODY, you shall live;

14 because [as many as
are guided by God's Spirit,
these are Sons of God.

15 ; For you did not re-
ceive a Slavish Spirit back
again for fear; but you
received a Spirit of Son-
ship, by which we cry,
"Abba! FATHER!"

16 ; The SPIRIT itself
testifies together with our
SPIRIT, that we are Chil-
dren of God.

17 And if Children, also
Heirs; ; Heirs, indeed, of
God, and Joint-heirs with
Christ; if indeed we suf-
fer together, so that we
may be also glorified to-
gether.

18 For I reckon That
[the SUFFERINGS of the
PRESENT Time, as un-
worthy of Comparison with
the FUTURE GLORY to be
revealed in us.

19 Indeed, [the EAR-
NEST EXPECTATION of the
[CREATION longs for the
REVELATION of the sons
of God.

20 For [the CREATION
was made subject to
FRAILTY, (not voluntarily,
but by HIM who PLACED
it UNDER:)

21 in Hope That even
the CREATION itself will
be emancipated from the
SLAVERY of CORRUPTION,
into the FREEDOM of the
GLORY of the CHILDREN
of GOD.

23 For we know That
the Whole CREATI-
ON groans together and trav-
ails in pain together till the
PRESENT time.

† 10, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15; "Pro-
claim the GOSPEL to the Whole CREATION," that is, all mankind; and also Col. i. 15
where a similar phrase occurs. That the brute and inanimate creation is not here spoken
of, but mankind, is evident from the hope of emancipation from the "SLAVERY of corrup-
tion" held out in the 21st verse, and the contrast introduced in the 23rd verse, between
the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

† 13. Gal. vi. 8. † 15. Eph. iv. 22; Col. iii. 8. † 14. Gal. v. 18. † 15. 1
Cor. ii. 13; Heb. ii. 15. † 16. 2 Tim. i. 7; 1 John iv. 18. † 15. Gal. iv. 1-6
† 18. Mark xiv. 30. † 10. 2 Cor. i. 22; v. 8; Eph. i. 13; v. 30. † 17. Gal. iii. 23;
iv. 7. † 17. Acts xiv. 23; Phil. i. 20; 2 Tim. ii. 11, 12. † 18. 2 Cor. i. 7; 1 Pet.
i. 4, 7; iv. 12. † 19. 1 John iii. 2. † 20. Gen. iii. 18.

δε, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος
and, but also ourselves the first-fruit of the spirit
ἐχόντες, καὶ * [ἡμεῖς] αὐτοὶ ἐν ἑαυτοῖς στενα-
having, and [we] ourselves in ourselves groan,
ζόμεν, νιώθουσιν ἀπεκδεχόμενοι, τὴν ἀπολύτρω-
a sensibility looking for, the redemption
σιν τοῦ σώματος ἡμῶν. 24 Τῇ γὰρ ἐλπίδι ἐσω-
of the body of us. By the for hope we

θήμεν. Ἐλπίς δὲ βλέπομένη, οὐκ ἐστὶν ἐλπίς·
were saved. A hope but being seen, not in a hope;
ὁ γὰρ βλέπει τις, τί * [καὶ] ἐλπίζει; 25 Εἰ δὲ
what but sees one, why [also] hopes? If but
ὁ σὺ βλέπῃς, ἐλπίζομεν, δι' ὑπομονῆς
what not we see, we hope, with patience
ἀπεκδεχόμεθα. 26 Ὅσαυτῶς δὲ καὶ τὸ πνεῦμα
we wait. In like manner and also the spirit

συνεπιλαβανέται ταῖς ἀσθενείαις ἡμῶν τὸ
helps the weakness of us; the

γὰρ τί προσευξάμεθα καθὼς δεῖ, οὐκ οἶδμεν,
for what we should pray as it behooves, not we know,

ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει * [ὑπὲρ
but itself the spirit intercedes [on behalf
ἡμῶν] στεναγμοῖς ἀλαλήτοις. 27 Ὁ δὲ ἐρευν-
of us] with groans unspoken. He but search-

εῖν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ
ing the hearts, knows what the mind
πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ
spirit, because according to God it intercedes on behalf
ἡμῶν.
of holy ones.

28 Οἶδμεν δὲ, ὅτι τοῖς ἀγαπῶσι τὸν θεόν
We know and, that to those who love the God

πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ προ-
all things work together for good, to those according to a pur-
θεσιν αἰθετοῖς οὖσιν. 29 Ὅτι οὗς προέγνω, καὶ
posited being. Because whom he foreknew, the

πρωτότισε συμμορφῶν τῆς εἰκόνος τοῦ υἱοῦ
he before marked out copies of the likeness of his son

αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν ὅλ-
of himself for the to be him a first-born among many

λοις ἀδελφοῖς. 30 Οὗς δὲ πρωτότισε, τούτους
brethren. Whom and he before marked out, those

καὶ ἐκάλεσε· καὶ οὗς ἐκάλεσε, τούτους καὶ
also he called; and whom he called, those also

ἐδικαίωσεν· οὗς δὲ ἐδικαίωσεν, τούτους καὶ
he justified, whom and he justified, those also

δόξαζε. 31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ
he glorified. What then shall we say to these things? If

ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 32 Ὅσα γε
the God on behalf of us, who against us? Who indeed

τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν
of the one son not spared, but on behalf of us

23 And not only it, but
ourselves also, possessing
the first-fruit of the
spirit, even we ourselves
groan within ourselves,
waiting for Sonship,—
the redemption of our
body.

24 For we were saved
by the hope; but a
Hope which is seen is not
Hope; for why does any
one hope for what he
sees?

25 But if we hope for
what we do not see, we
wait for it with Patience

26 And in like manner
also the spirit assists our
weakness; for we do
not know what we should
pray for as we ought; but
the spirit itself inter-
cedes with unspoken
groans.

27 and he who search-
es the hearts, knows
what is the mind of the
spirit, Because according
to God it intercedes
on behalf of Saints.

28 And we know That
all things work together
for good to those who
love God,—to those
being invited according
to a Purpose;

29 because those whom
he foreknew, he also pre-
determined to be Copies
of the likeness of his son,
for him to be a First-
born among Many Breth-
ren;

30 and those whom he
predetermined, he also in-
vited; and whom he in-
vited, those he also justi-
fied; and whom he justi-
fied, those he also glorified.

31 What shall we say,
then, to these things?
Since God is for us, who
can be against us?

32 Surely he who spared
not his own Son, but de-

* VATICAN MANUSCRIPT.—24. we—omit. 24. also—omit. 26. WEAKNESS—
on behalf of us—omit. 28. God works all things together for good.
23. 2 Cor. v. 5; Eph. i. 14. 23. 2 Cor. v. 2, 4. 23. Luke xx. 29. 23.
Luke xxi. 29; Eph. iv. 29. 24. 2 Cor. v. 7; Heb. xi. 1. 23. Eph. vi. 18. 23.
John v. 14. 25. Col. i. 15, 18; Heb. i. 6; Rev. j. 4. 23. Rom. iv. 24. 23.

παντων παρεδωκεν αυτον πως ουχι και συν
all delivered up him; how not also with

αυτη τα παντα ημιν χαρισεται ; 23 Τis
him the things all to us will he graciously give? Who

εγκαλεσει κατα εκλεκτων θεου ; Θεος δ
will bring a charge against chosen ones of God? God that

δικαιων ; 24 Τis ο κατακρινων ; Χριστος δ απο-
justifying? Who he condemning? Anointed that having

θανων ; μαλλον δε * [και] εγερωεις ; δς και
died? still more and [also] having been raised? who also

εστιν εν δεξια του θεου ; δς και εντυγχανει
is on right of the God? who and intercedes

υπερ ημων ; 25 Τis ημας χωρισει απο της
on behalf of us? Who we will separate from the

αγαπης του Χριστου ; Θλιψις ; η στενοχωρια ;
love of the Anointed? Affliction? or distress?

η διωγμος ; η λιμος ; η γυμνοτης ; η κινδυνος ;
or persecution? or famine? or nakedness? or peril?

η μαχαيرا ; 25 (καθως γεγραπται) 'Οτι ενεκεν
or sword? (as it has been written; That on account

σου θανατουμεθα ολην την ημεραν ελογισθη-
of thee we are put to death whole the day; we were ac-

μεν ως προβατα σφαγης.) 27 ΑΛΛ' εν τούτοις
counted as sheep of slaughter.) But in these

πατιν υπερνικωμεν δια του αγαπησαντος ημας.
all we more than conquer through the one having loved us.

28 Πτεσισμαι γαρ. οτι ουτε θανατος ουτε ζωη,
I am persuaded for, that neither death nor life,

ουτε αγγελοι ουτε αρχαι, ουτε ανεστωτα
nor messengers nor principalities, nor things being present

ουτε μελλοντα, ουτε δυναμεις, 29 ουτε
nor things being about to come, nor powers, nor

υψωμα ουτε βαθος, ουτε τις κτισις ιτερα δυνη-
height nor depth, nor any creation other will be

σειται ημας χωρισαι απο της αγαπης του θεου,
able us to separate from the love of the God,

της εν Χριστω Ιησου τη κυριω ημων. ΚΕΦ.
of that in Anointed Jesus the Lord of us.

Ο. 9. 1 Αληθειαν λεγω, εν Χριστω ου ψευδο-
Truth I speak, in Anointed; not I utter

μαι, (συμμαρτυρουσης μοι της συνειδησεως
falseness, (bearing testimony together to me the conscience

μου,) εν πνευματι αγιω ; 2 οτι λυπη μοι εστι
of me,) in a spirit holy; that grief to me it is

μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.
great, and unceasing anguish in the heart of me

livered him up on behalf of us all, how will he not with him also graciously give us all things?

23 Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES!

24 Who is HE who CONDEMNS? Will THAT Anointed one who RISES; and, still more, who has been raised; who also is at the Right hand of God, and who intercedes on our behalf?

25 Who shall separate us from THAT LOVE of GOD, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

26 (even as it has been written, "On account of thee we are put to death the whole DAY; we are accounted as Sheep to Slaughter.")

27 But in all these things we do more than overcome, through HIM who LOVES us.

28 For I am persuaded that neither Death nor Life; neither Angels nor Principalities; nor Things present nor Things future; nor Powers,

nor Height, nor Depth, nor any other thing in Creation, will be able to separate us from THAT LOVE of God, which is in the Anointed Jesus, our LORD.

CHAPTER IX.

1 I ; speak the Truth in Christ, I do not speak falsely, my conscience co-attributing with me, is a holy Spirit,

2 that I have great Grief and Unceasing Anguish in my HEART,

* VAR. MANUSCRIPT.—24. also—omit. 25. THAT LOVE of GOD which is in Christ Jesus: 24. Heb. vii. 25; ix. 24; 1 John ii. 1. 25. Ps. xlv. 23; 1 Cor. xv. 24, 25; 1 Cor. iv. 11. 27. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 10; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

13 καθως γεγραπται· Τον Ιακωβ ηγαπησα, τον
as it has been written, The Jacob I loved, the
δε Ησαυ εμισησα. 11 Τι ουν ερωμεν; μη αδι-
but Esau I hated. What then shall we say? not injus-
τια παρα τω θεω; Μη γενοιτο. 13 Τω γαρ
tice with the God? Not let it be. To the for
Μωυση λεγει· Ελεησω ον αν ελεω, και οικ-
Moore he says; I will pity whom I should pity, and I will
τειρησω ον αν οικτειρω. 16 Αρα ουν ου του
compassionate whom I should compassionate. So then not of the
θελοντος, ουδε του τρεχοντες, αλλα του ελε-
one willing, nor of the one running, but of the pity-
ουντος θεου. 17 Λεγει γαρ η γραφη τω Φαραω-
ing God. Says for the writing to the Pharaoh:
'Οτι εις αυτο τούτο εξηγειρα σε, όπως ενδειξω-
That for same this I raised up thee, that I might
μαι εν σοι την δυναμιν μου, και όπως διαγγελω
show in thee the power of me, and that may be declared
το ονομα μου εν παση τη γη. 18 Αρα ουν ον
the name of me in all the earth. So then whom
θελει, ελεει· ον δε θελει, σκληρυνει. 19 Ερεις
he will, he pities, whom and he will, he hardens. Thou wilt say
ουν μοι· Τι ετι μεμφεται; τω * [γάρ] βουλη-
then to me, Why still does he find fault? to the [for] will
ματι αυτου τις ανθεστηκε; 20 Μενουργε, ω αν-
of him who has been opposed? But indeed, O man,
θρωπε, συ τις ει, ο ανταποκρινομενος τω θεω;
thou who art, the one answering again to the God?
Μη ερει το πλάσμα τω πλασαντι· Τι με
Not shall say the thing formed to the one having formed; Why me
εποιήσας ούτως; 21 Η ουκ εχει εξουσιαν ο κερα-
madest thou thus? Or not has authority the potter
μειυς του πηλου, εκ του αυτου φυραματος ποιη-
of the clay, out of the same mixture to make
σαι, ο μιν εις τιμην σκευος, ο δε εις ατιμιας;
this indeed for honor a vessel, that and for dishonor?
22 Ει δε θελων ο θεος ενδειξασθαι την οργην,
If but wishing the God to show the wrath,
και γνωρισαι το δυνατον αυτου, ηνεγκεν εν
and make known the power of himself, bore in
πολλη μακροθυμια σκευη οργης κατηρτισμενα
much long-suffering vessels of wrath having been fitted
εις απωλειαν· 23 και ινα γνωριση τον πλου-
for destruction; and that he might make known the wealth
τος της δοξης αυτου επι σκευη ελεους, ο
of the glory of himself on vessels of mercy, which

13 even as it has been written, "I loved Jacob, but Esau I hated."
14 What shall we say then? Is not injustice with God? By no means.
15 For to Moses he says, "I will pity whom I should pity, and I will compassionate whom I should compassionate."
16 So, then, it is not of the one willing, nor of the one running, but of the one pitying, that God who pities.
17 Besides, the scripture says to Pharaoh: "For this very purpose I raised thee up, that I may exhibit in thee my power, and that my name may be declared in all the earth."
18 So, then, whom he pleases, he pities, and whom he pleases, he hardens.
19 Then wilt thou say to me; "Why does he still find fault? for he has resisted his will?"
20 But indeed, O man, who art thou that art against God? Shall the thing formed say to the maker, "Why didst thou make me thus?"
21 Or has not the potter authority over the clay, out of the same mixture to make a vessel for honor, and another for dishonor?
22 But if God, wishing to exhibit his indignation, and to make known his power, did carry on with much long-suffering the vessels of wrath fitted for destruction.
23 and that he might make known the wealth of his glory on the vessels of mercy, which are

* VATICAN MANUSCRIPT.—19. For—omit.

+ 17. In the Hebrew, the words addressed to Pharaoh literally signify, "I have thee to stand," accordingly, they are translated by the LXX, "For the sake of thee," namely, of showing my power, "thou hast been provoked." The apostle's true sense in this passage, "For this very purpose I raised thee up," does not alter its meaning.—Marguerite

† 13. Mal. i. 2, 3. † 15. Exod. xxxiii. 19. † 17. Exod. ix. 16. † 23. Rom. ix. 17; Gal. ii. 20; xiv. 9; xiv. 8. † 21. Prov. xvi. 4; Jer. xlviii. 6. † 22. 1 Pet. ii. 8; Jude 6. † 23. Rom. ix. 6; Eph. i. 7; Col. i. 26.

προητοίμασεν εἰς δοξάν ²⁴ οὗς καὶ ἐκάλεσεν
one previously prepared for glory; whom even he called

ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν·
us, not only from of Jews, but also from of Gentiles;

²⁵ ὥς καὶ ἐν τῷ Ὁσέῃ λέγει· Καλέσω τὸν οὐ
as also in the Hosea he says; I will call that not

λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην,
people of me, a people of me; and her not beloved,

ἠγαπημένην. ²⁶ Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρ-
beloved. And it shall be, in the place where it

ῥηθῇ * [αὐτοῖς]· Οὐ λαὸς μου ὄψεαι, ἐκεῖ κλη-
you said [to them]; Not a people of me you, there they

θῇσονται υἱοὶ θεοῦ ζῶντος. ²⁷ Ἡσάμεις δὲ κρα-
shall be called sons of God living. Hecias but cries

τεῖ ἵνα ἵπτερ τοῦ Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν
on behalf of the Israel; If should be the number of the

νίων Ἰσραὴλ ὥς ἡ ἄμμος τῆς θαλάσσης, τὸ
sons of Israel as the sand of the sea, the

καταλείμμα σωθήσεται. ²⁸ Λογὸν γὰρ συντε-
remnant shall be saved. An account for he is finish-

λων καὶ συντεμνων ἐν δικαιοσυνῇ· ὅτι λογὸν
ing and cutting short in righteousness; because an account

συντεμνόμενον ποιήσει κύριος ἐπὶ τῆς γῆς.
being thus cut short will make a Lord on the earth.

²⁹ Καὶ καθὼς προείρηκεν Ἡσαίας· Εἰ μὴ κύριος
And as before said Hecias; If not Lord

εἰσὼν ἐγκατελίπειν ἡμῖν σπέρμα, ὥς Σοδόμα
of us left to us a seed, as Sodom

αὐ γυνήθημεν, καὶ ὥς Γομορρὰ αὐ ὁμοιωθῇ
we should have become, and as Gomorrah we should have been

μεν. ³⁰ Τί οὖν εἰρούμεν; Ὅτι ἐθνη τὰ μὴ
us. What then shall we say? That Gentiles those not

δικνοῦντα δικαιοσύνην, κατέλαβε δικαιοσύνην,
pursuing righteousness, laid hold on righteousness,

δικαιοσύνην δὲ τὴν ἐκ πίστεως. ³¹ Ἰσραὴλ δὲ
righteousness even that from faith; Israel but

δικῶν νόμον * [δικαιοσύνης,] εἰς νόμον δι-
pursing a law [of righteousness,] to a law of,

καισύνης οὐκ ἐφθάσε. ³² Διὰ τί; Ὅτι οὐκ ἐκ
righteousness not attained. Why? Because not from

πίστεως, ἀλλ' ὥς ἐξ ἔργων * [νόμου.] Προσ-
faith, but as it were from works [of law.] They

ἐπέσαν γὰρ τῷ λίθῳ τοῦ προσκομματος. ³³ κα-
they struck against the stone of the stumbling; even

† previously prepared for
Glory;

²⁴ even us, whom he
called, not only from the

Jews, but also from the
Gentiles;

²⁵ as also he says by
Hosea. ‡ "I will call

"THAT which was not my
"People, 'my People,' and

"HE who was not be-
"loved, 'beloved;'

²⁶ † and it shall be, in
"the PLACE where it was

said, 'You are not my
"People, there they shall

"be called Sons of the div-
"ing God."

²⁷ But Isaiah cries on
behalf of ISRAEL. ‡ "If the

"NUMBER of the SONS of
"Israel should be as the

"SAND of the SEA, † the
"REMNANT only shall be

"saved.

²⁸ "For † he is finish-
"ing and cutting short his

"Account in Righteous-
"ness; † Because the Lord

"will perform a brief Work
"upon the LAND."

²⁹ And, as Isaiah pre-
viously said, † "If the

"Lord of Hosts had not
"left us a Seed, † we

"should have become as
"Sodom, and should have

"resembled Gomorrah."

³⁰ What then shall we
say? That THOSE Gentiles

not PURSUING Righteous-
ness, laid hold on Righte-

ousness; † even THAT Righte-
ousness from faith;

³¹ but Israel † pursuing
a Law of Righteousness,

attained not a Law of
Righteousness.

³² Why? Because they
pursued it, not from faith,

but as attainable from
Works of Law. For † they

struck against the STONE
of STUMBLING;

³³ as it is written-

* Vatican Manuscript. — 29. to them—omit. 30. finishing and cutting short, the Lord will make a reckoning on the earth. 31. of Righteousness—omit. 32. of Law—omit.

† 22. Rom. vii. 20-23. ‡ 23. Hosea ii. 23; 1 Pet. ii. 10. † 24. Hosea i. 10. 1 27. Isa. x. 22, 23. † 27. Rom. xi. 5. † 28. Isa. xxviii. 22. † 29. Isa. i. 9. 1 30. Rom. iv. 11; x. 20. † 30. Rom. i. 17. † 31. Rom. xi. 7. † 32. Luke ii. 34; 1 Cor. i. 22.

ὅς γε γραπταί· Ἰδοὺ, τὶθῆμι ἐν Σιών λίθον
as it has been written; Lo, I place in Zion a stone
προσκομιματός, καὶ πέτραν σκανδαλίου· καὶ πᾶς
of stumbling, and a rock of offence, and every one
ὁ πιστεύων ἐπ' αὐτῇ, οὐ κατασχηθήσεται.
the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. ¹ Ἀδελφοί, ἡ μὲν εὐδοκία τῆς
Brethren, the indeed good-will of the
ἐμῆς καρδίας, καὶ ἡ δεήσις * [ἡ] πρὸς τὸν θεόν,
my heart, and the prayer [that] to the God,
ὑπὲρ αὐτῶν εἰς σωτηρίαν. ² Μαρτυρῶ γὰρ
on behalf of them for salvation. I testify for
αὐτοῖς, ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'
to them, that a zeal for God they have, but not according to
ἐπιγνώσιν. ³ Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-
knowledge. Being ignorant for the of the God right-
καίονσιν, καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῷ
ousness, and the own seeking to establish, to the
δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.
righteousness of the God not they were brought under.

⁴ Τέλος γὰρ νόμου Χριστός, εἰς δικαιοσύνην
An end for of law Anointed, for righteousness
πᾶσι τῷ πιστεύοντι. ⁵ Μωσὴς γὰρ γράφει
to every one to the believing. Moses for writes

τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· Ὅτι ὁ ποιῶ-
the righteousness that from the law, That the having
σας αὐτὰ ἄνθρωπος, ζῆσται ἐν αὐτοῖς. ⁶ Ἡ
done these things man, shall live in them. The
δε ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ
but from faith righteousness thus speaks, Not
εἰπῆς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται
thou mayest say in the heart of thee; Who shall ascend
εἰς τὸν οὐρανόν; τούτ' ἐστὶ, Χριστὸν καταγαγεῖν.
into the heaven? this is, an Anointed to lead down.

⁷ Ἡ· Τίς καταβήσεται εἰς τὴν ἀβύσσον; τούτ'
Or; Who shall go down into the abyss? thus
ἐστὶ, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ⁸ Ἀλλὰ
is, an Anointed out of dead ones to lead back. But

τί λέγει; Ἐγγὺς σου τὸ ῥῆμα ἐστίν, ἐν τῷ
what sayest? Near thee the word is, in the
στόματι σου, καὶ ἐν τῇ καρδίᾳ σου· τούτ' ἐστὶ,
mouth of thee, and in the heart of thee; this is,

τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· ⁹ ὅτι, ἐὰν
the word of the faith which we publish; that, if
ὁμολογήσῃς ἐν τῷ στόματι σου κυρίον Ἰησοῦν,
thou wilt confess with the mouth of thee Lord Jesus,

καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι· ὁ θεὸς αὐ-
and thou wilt believe in the heart of thee, that the God him
τον ἠγάγειν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ (Καρδίᾳ
raised out of dead ones, thou shalt be saved. [In heart

¹ Behold, I place in Zion,
"a Stone of stumbling,
"and a Rock of Offense;
"and yet no one relying
"on it shall be disappointed."

CHAPTER I

¹ Indeed, Brethren, the
GOOD DESIRE OF MY HEART
AND THAT PRAYER I OFFER
TO GOD ON THEIR BEHALF IS
FOR THEIR SALVATION.

² For I testify to them
That they possess a Zeal
for God, but not according
to Knowledge.

³ For being ignorant of
the RIGHTeousNESS of
God, and seeking to es-
tablish their own, they
were not submitted to the
RIGHTeousNESS of God.

⁴ Since Christ is the
End of the Law for Right-
eousness to every one be-
lieving.

⁵ For Moses writes of
THAT RIGHTeousNESS
which is from the Law,
"That the man who
"performing these things
"shall live by them."

⁶ But the RIGHTEOUS-
NESS from Faith thus
speaks:—"Say, not in
"thine HEART, 'Who
"ascend into heaven?"
that is, to bring Christ
down;

⁷ or, "Who shall
"ascend into the abyss?"
that is, to bring back
Christ from the dead.

⁸ But what dost thou say?
—"The word is near thee,
"in thy MOUTH, and in
"HEART," that is, a
word of FAITH which we
publish;

⁹ that if thou shalt
"openly confess with thy
MOUTH That Jesus is Lord,
and wilt believe with thy
HEART That God raised
Him from the Dead, thou
shalt be saved.

* VATICAN MANUSCRIPT.—1. that—omit. 5. Law. 8. openly confess the name
tion with thy MOUTH That Jesus is the Lord, and wilt believe.

¹ 33. Psal. cxviii. 22; Isa. viii. 14; xlviii. 16; Matt. xxi. 42; 1 Pet. ii. 6-8. 12. Rom.
x. 11. ² 2. Act. xxi. 20; xxii. 3; Gal. i. 14; iv. 17. ³ 2. Rom. i. 17; ii. 13.
4. Phil. iii. 9. ⁴ 4. Matt. v. 17; Gal. iii. 12. ⁵ 5. Lev. xxvii. 8; Neh. ix. 9.
Ezek. xx. 11; xlii. 21; Gal. iii. 12. ⁶ 6. Deut. xxx. 12. ⁷ 7. Deut. xxi. 23.
⁸ 8. Deut. xxx. 14. ⁹ 9. Matt. x. 22; Luke xli. 8.

γὰρ πιστεύεται εἰς δικαιοσύνην στόματι δὲ
for it is believed for righteousness with mouth and
ὁμολογείται εἰς σωτηρίαν.) ¹¹ Λέγει γὰρ ὁ
it is confessed for salvation.) Says for the
πᾶσι Πας ὁ πιστεύων ἐν αὐτῷ, οὐ καταίσ-
willing, every one the believing on him, not shall be
χυνθήσεται. ¹² Οὐ γὰρ ἐστὶ διαστολὴ Ἰουδαί-
shamed. Not for is a distinction of Jew
ου τε καὶ Ἕλληνες· ὁ γὰρ αὐτὸς κύριος παρ-
both and of Greek; the for same Lord of
την, πλῆθυν εἰς πάντας τοὺς ἐπικαλουμένους
all, being rich towards all those calling upon
αὐτόν. ¹³ Πας γὰρ ὃς ἀν ἐπικαλεσθῆται τὸ ὄνο-
him. Every one for who may call on the name
μα κυρίου, σωθήσεται. ¹⁴ Πῶς οὖν ἐπικαλεσθῶ-
of Lord, shall be saved. How then shall they call on,
ται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύ-
into whom not they believed? how and shall they
σουσιν, ὃν οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι
where not they heard? how and shall they hear
γὰρ κηρύσσοντες; ¹⁵ Πῶς δὲ κηρύξουσιν, εἰ
where one proclaiming? How and shall they proclaim, if
μη ἀποσταλῶσι; καθὼς γέγραπται· Ὡς ἄρα οἱ
not they should be sent? as it has been written; How beautiful
εἰ τοῖς τῶν εὐαγγελιζομένων * [εἰρήνης, τῆς
if to those of those announcing glad tidings [of peace, of those
εὐαγγελιζομένων τα] ἀγαθὰ. ¹⁶ Ἀλλ' οὐ
announcing glad tidings the things] good. But not
πάντες ὑπακούσαν τῇ εὐαγγελίᾳ. Ἠσαίας γὰρ
all obeyed the glad tidings. Isaiah for
λέγει Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
says. O Lord, who believed the hearing of us?
¹⁷ (Ἀρα ἡ πίστις ἐξ ἀκοῆς; ἡ δὲ ἀκοὴ διὰ ῥήμα-
Then the faith from hearing; the and hearing through a word
τος θεοῦ.) ¹⁸ Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν;
of God.) But I say, Not not they heard?
Ἐμῶν γὰρ εἰς πᾶσαν τὴν γῆν ἐξελθεν ὁ φθογγος
I emitted into all the earth went out the sound
αὐτῶν, καὶ εἰς τὰ περάτα τῆς οἰκουμένης· τὰ
of them, and into the ends of the inhabited earth the
ῥήματα αὐτῶν. ¹⁹ Ἀλλὰ λέγω· Μὴ Ἰσραὴλ οὐκ
words of them. But I say, Not Israel not
ἔγνω; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώ-
know? First Moses says; I will provoke to jeal-
σω ὑμᾶς ἐν' οὐκ εἶναι, ἐπὶ εἶναι ἀσυνέτην
envy you by not a nation, by a nation unenlightened
παροργίζω ὑμᾶς. ²⁰ Ἠσαίας δὲ· ἀποτόλμα,
I will provoke to envy you. Isaiah but is very bold,

10 For with the Heart it is believed for Righteousness, and with the Mouth it is confessed for Salvation.

11 Hence the SCRIBTURE says, "EVERY ONE BELIEVING on him shall not be ashamed."

12 For there is no Distinction either of Jew or of Greek; since the SAME Lord of all is rich towards ALL THOSE CALLING upon him.

13 For "every one who may invoke the NAME of the Lord shall be saved."

14 How then shall they call on him into whom they did not believe? And how shall they believe, where they did not hear? And how shall they hear without one proclaiming?

15 And how shall they proclaim if they should not be sent? as it has been written, "How beautiful the PEACE of THOSE PROCLAIMING GLAD TIDINGS of Good things!"

16 But all did not obey the GLAD TIDINGS; for Isaiah says, "Lord, who believed our REPORT?"

17 So then FAITH comes from a Report, and the REPORT through the Word of God.

18 But I say, Did they not hear? Yes, indeed; "their SOUND went out into all the LAND, and their WORDS to the EXTREMITIES of the HABITABLE."

19 But I say, Did not Israel know? First Moses says, "I will provoke you to jealousy by that which is no Nation; by an unenlightened Nation. I will provoke you to anger."

* VATICAN MANUSCRIPT.—18. even so. 17. Christ.

18. of Peace, of THOSE ANNOUNCING GLAD

† 11. Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Rom. ix. 23. ‡ 12. Acts xv. 9; Rom. iii. 28. § 13. Joel ii. 27; Acts ii. 31; Acts ix. 14. ¶ 14. Rom. iii. 2; Heb. iv. 2. § 15. Isa. lxi. 1; John xii. 32. || 16. Deut. xxxii. 21; Rom. xi. 11.

† 12. Acts xv. 9; Rom. iii. 28. ‡ 13. Joel ii. 27; Nahum. § 14. Rom. iii. 2; Heb. iv. 2. || 15. Isa. lxi. 1; John xii. 32. ¶ 16. Deut. xxxii. 21; Rom. xi. 11.

και λεγει· Εδρεθην τοις εμα μη ζητουςιν, εκ-
and says, I was found by those me not seeking, immu-
φανης εγενομεν τοις εμα μη επερωτωσι.
just (became to those me not asking.

21 Προς δε τον Ισραηλ λεγει· Ολην την ημε-
in respect to but the Israel he says, Whole the day

ραν εξεπετασα τας χειρας μου προς λαον απει-
I stretched out the hands of me to a people dis-

θουντα και αντιλογοντα. ΚΕΦ. ια'. 11. 1 Λεγω
obeying and contradicting. I say

ουν· Μη απωσατο ο θεος τον λαον αυτου· Μη
then, Not did put away the God the people of himself? Not

γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερ-
let it be; even for I an Israelite I am, of seed

ματος Αβρααμ, φυλης βενιαμεν. 2 Ουκ απω-
of Abraham, of tribe of Benjamin. Not did put

σατο ο θεος τον λαον αυτου, ον προγνω. Η
away the God the people of himself, whom he foreknew. Or

ουκ οιδατε, εν Ηλια τι λεγει η γραφη· ως
not know you, in Elijah what says the writing? so

εντυγχανει τω θεω κατα του Ισραηλ. 3 Κυριε,
he complains to the God against the Israel, O Lord,

τους προφητας σου απεκτησαν, * [και] τα
the prophets of them they killed, [and] the

θυσιαστηρια σου κατεσκαφεν· κγω υπελειφθην
altars of thee they dug down; and I was left

μονος, και ζητουςι την ψυχην μου. 4 Αλλα τι
alone, and they are seeking the life of me. But what

λεγει αυτη ο χρηματισμος· Κατελιπον εμαυτω
says to him the divine oracle? I left to myself

επτακισχιλιους ανδρας, οτινες ουκ εκαμψαν
seven thousand men, who not bent

γονυ τη Βααλ. 5 Ουτως ουν και εν τω νυν και-
a knee to the Baal. Thus then even in the present oc-

ρη λειμμα κατ' εκλογην* χαριτος γεγονεν.
and a remnant according to an election of favor has been made.

6 Ει δε χαριτι, ουκετι εξ εργων· απει η χαρις
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. 7 Τι ουν· Ο επιζητει
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ εφετυχεν, η δε εκλογη εφε-
Israel, this not he obtained, the but chosen ob-

20 Besides, I am
very bold, and say, I
"was found" by those
"who did not seek me. I
"was made manifest to
"those who did not ask
"for me."

21 But in respect to Is-
RAEL he says, "The
"whole DAY I stretched
"out my HANDS to a dis-
"obedient and contradict-
"ing People."

CHAPTER XI

1 I say then, Did God
put away his own PEOP-
PLE? By no means; for
even I I am an Israelite
of the Seed of Abraham
of the Tribe of Benjamin.

2 God has not put away
his PEOPLE whom he for-
merly acknowledged. Do
you not know what the
SCRIPTURE says in [the
history of] Elijah, how he
complains to God against
Israel?—

3 "O Lord, they killed
"thy PROPHETS; they
"dug down thy ALTARS;
"and I was left alone,
"and they are seeking my
"LIFE."

4 But what says the
DIVINE ORACLE to me?
"I reserved for myself
"seven thousand men
"who bent not a Knee to
"BAAL."

5 And in like manner,
therefore, at the PRESENT
time, there is a REMNANT
according to an Election
of Favor.

6 But if by Favor
no longer from Works,
otherwise the FAVOR is
no longer a Favor.

7 What then? The thing
Israel earnestly seeks
this he did not obtain;
but the CHOSEN obtained

* VATICAN MANUSCRIPT.—20. among those who did not SEEK Me; I became manifest among those who. a. and—omit. 6. But if by Favor, no longer from Works, otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise work is no longer Favor.

† 20. Isa. lxx. 1; Rom. ix. 20. † 21. Isa. lxx. 2. † 1. 1 Sam. xii. 22; Jer. xxi. 57. † 1. 2 Cor. xi. 12; Phil. iii. 6. † 2. 1 Kings xix. 10, 14. † 4. 1 Kings xix. 10. † 5. Rom. ix. 27. † 6. Rom. iv. 4, 5; Gal. v. 4. † 7. Rom. ix. 21; x. 2.

ΤΥΧΗΝ ΟΙ ΔΕ ΛΟΙΠΟΙ ΕΠΩΡΩΘΗΣΑΝ, ⁸ (ΚΑΘΩΣ

ΥΠΕΡΑΓΓΕΛΙΑΙ· ΕΔΩΚΕΝ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΠΝΕΥΜΑ ΚΑΤΑ-

ΝΟΥΣ, ΟΦΘΑΛΜΟΥΣ ΤΟΥ ΜΗ ΒΛΕΠΕΙΝ, ΚΑΙ ΟΤΑ

ΤΟΥ ΜΗ ΑΚΟΥΕΙΝ,) ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ.

⁹ ΚΑΙ ΔΑΥΙΔ ΛΕΓΕΙ· ΓΕΝΗΘΗΤΩ Η ΤΡΑΠΕΖΑ ΑΥΤΩΝ

ΕΙΣ ΠΕΡΙΣΤΑΣΙΝ, ΚΑΙ ΕΙΣ ΘΗΡΑΝ ΚΑΙ ΕΙΣ ΣΚΑΝΔΑΛΟΝ, ΚΑΙ

ΕΙΣ ΕΥΤΕΛΕΣΤΗΡΙΑ ΑΥΤΟΙΣ· ¹⁰ ΣΚΟΤΙΣΘΗΤΩΣΑΝ ΟΙ

ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ, ΤΟΥ ΜΗ ΒΛΕΠΕΙΝ· ΚΑΙ ΤΟΝ ΠΥ-

ΓΩΝ ΑΥΤΩΝ ΔΙΑΚΕΝΤΩΣ ΣΥΓΚΑΜΨΟΝ. ¹¹ ΛΕΓΩ ΟΥΝ·

ΜΗ ΕΣΤΑΙΣΑΝ, ΙΝΑ ΠΕΠΩΣΙ· ΜΗ ΓΕΝΟΙΤΟ· ΑΛΛΑ

ΤΩ ΑΥΤΩΝ ΠΑΡΑΤΥΜΑΤΙ Η ΣΩΤΗΡΙΑ ΤΟΙΣ ΕΘΝΕΣΙΝ,

ΕΙΣ ΤΟ ΠΑΡΑΨΑΛΛΕΙΝ ΑΥΤΟΥΣ. ¹² ΕΙ ΔΕ ΤΟ

ΠΑΡΑΤΥΜΑ ΑΥΤΩΝ ΠΛΟΥΤΟΣ ΚΟΣΜΟΥ, ΚΑΙ ΤΟ

ΕΓΓΡΗΜΑ ΑΥΤΩΝ ΠΛΟΥΤΟΣ ΕΘΝΩΝ· ΠΟΣΩ ΜΑΛΛΟΝ

ΤΟ ΠΛΗΡΗΜΑ ΑΥΤΩΝ·

¹³ ΤΙΜΩ ΓΑΡ ΛΕΓΩ ΤΟΙΣ ΕΘΝΕΣΙΝ· ΕΦ' ὅσον ΜΕΝ

ΕΜΙ ΕΓΩ ΕΘΝΩΝ ΑΠΟΣΤΟΛΟΣ, ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΜΟΥ

ΔΕΙΞΑΣΘΕ· ¹⁴ ΕΙΤΙΜΩ ΠΑΡΑΨΑΛΛΩ ΜΟΥ ΤΗΝ ΣΑΡΚΑ,

ΚΑΙ ΣΑΤΩ ΤΙΝΑΣ ΕΞ ΑΥΤΩΝ. ¹⁵ ΕΙ ΓΑΡ ἡ ΑΠΟ-

ΒΟΛΗ ΑΥΤΩΝ ΚΑΤΑΛΛΑΓΗ ΚΟΣΜΟΥ· ΤΙΣ ἢ ΠΡΟΣ-

ΕΛΠΙΣ, ΕΙ ΜΗ ΖΩΗ ΕΚ ΝΕΚΡΩΝ· ¹⁶ ΕΙ ΔΕ ἡ ΑΠΑΡΧΗ

ΑΓΙΑ, ΚΑΙ ΤΟ ΦΥΡΑΜΑ· ΚΑΙ ΕΙ ἡ ΡΙΖΑ ΑΓΙΑ, ΚΑΙ ΟΙ

ΚΛΑΔΟΙ. ¹⁷ ΕΙ ΔΕ ΤΙΝΕΣ ΤΩΝ ΚΛΑΔΩΝ ΕΞΕΚΛΑΣΘΗ-

ΝΤΕ, ΟΥ ΔΕ ΑΓΡΙΕΛΑΙΟΙ ΟΥ ΑΝΕΚΕΝΤΡΙΣΘΗΣ· ΕΝ

ΑΥΤΟΙΣ, ΚΑΙ ΣΥΓΚΟΙΝΩΝΟΣ ΤΗΣ ΡΙΖΗΣ ΚΑΙ ΤΗΣ ΠΙΟ-

ΤΗΤΟΣ, ΚΑΙ ΑΠΑΡΧΗ ΤΗΣ ΡΙΖΗΣ ΚΑΙ ΤΗΣ ΠΙΟ-

it, and the REST were blinded;—

8 as it has been written, † "God gave to them

"a Spirit of Stupor, Eyes

"that they should not SEE,

"and Ears that they

"should not HEAR,"—

till THIS very Day.

9 and David says, † "Let

"their TABLE become a

"Snare, and a Trap, and

"a Stumbling-block, and

"a Recompense to them;

10 "let their EYES be

"darkened so as not to

"SEE, and bow down their

"BACK continually"

11 I say then, Did they

stumble that they might

fall? By no means; but

† BY THEIR FALL the NA-

TIONS have SALVATION

in order to excite them to

EMULATION.

12 But if their FALL is

the Wealth of the World,

and their FAILURE the

Wealth of the Gentiles,

how much more will their

full acceptance be?

13 *And I speak to

You, GENTILES; (there-

fore, indeed, inasmuch as

* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-

† 8. Isa. lxix. 20. † 9. Ps. lxx. 2^a 21. † 11. Acts xiii. 46; xviii. 6; xlii. 18.

† 12. Acts ix. 13; xlii. 2; xxv. 21; Rom. xv. 10; Gal. i. 16; ii. 2, 7—9;

Ex. ii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 14. 1 Cor. xii. 10; iv. 22; 1 Tim. iv. 10; James

i. 22. † 16. Lev. xxiii. 10; Num. xv. 18—21. † 17. Jer. vi. 16. † 17. Acts ii.

τις τῆς ελαιας ἐγενου, ¹⁸ μὴ κατακαύσω
 ones of the olive thou dost become, not do thou boast
 των κλαδων· εἰ δὲ κατακαύσῃ, οὐ σὺ τῶν
 of the branches; if but thou dost boast, not thou art
 ῥίζαν βαστάσεις ἀλλ' ἡ ῥίζα σὲ. ¹⁹ Ἐρεῖς οὖν
 root sustained but the root thee. Thou wilt say then:
 Ἐξεκλασθήσαν κλαδοὶ, ἵνα ἐγὼ ἐγκεντρίσθω.
 Were broken off branches, so that I might be grafted in.

²⁰ Καλῶς· τῇ ἀπιστίᾳ ἐξεκλασθήσαν, σὺ δὲ
 True; by the unbelief they were broken off, thou and
 τῇ πίστει ἑστῆκας· μὴ ὑψηλοφροσῇ, ἀλλὰ
 by the faith hast been standing; not be high-minded, but
 φοβου. ²¹ Εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν
 fear. If for the God those according to nature

κλαδων οὐκ ἐφείκαστο, μήπως οὐδὲ σὺ φείσῃ·
 branches not spared, perhaps not even thou wilt be
 ταί. ²² Ἰδε οὖν χρηστοτητα καὶ ἀποτομίαν
 spare. See thou kindness and severity

θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν ἐπὶ
 of God; towards indeed those having fallen, severity; towards
 δὲ σὲ, χρηστοτητα, εἰς ἐπιμεινῆς τῇ χρησ-
 but thee, kindness, if thou shouldst remain in the kind-
 τοτητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. ²³ Κακεῖνοι
 ness; otherwise even thou shalt be cut off. Also they

δὲ, εἰ μὴ ἐπιμεινωσὶ τῇ ἀπιστίᾳ, ἐγκεντρίσ-
 but, if not they should remain in the unbelief, shall be
 θησονται· δύνατες γὰρ ἐστὶν ὁ θεὸς πάλιν
 ingrafted; able for is the God again

ἐγκεντρίσαι αὐτοὺς. ²⁴ Εἰ γὰρ σὺ ἐκ τῆς
 to graft them. If for thou out of the

κατὰ φύσιν ἐξεκοπής ἐγγελαίου, καὶ
 according to nature wast cut off wild olive, and

παρα φύσιν ἐγκεντρίσθης εἰς καλλιελαίον,
 in violation of nature thou wast ingrafted into a good olive,

ποσῶ μαλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεν-
 by how much more these who according to nature, shall be

τρίσθονται τῇ ἰδίᾳ ελαιᾳ. ²⁵ Οὐ γὰρ θελω
 ingrafted in the own olive. Not for I wish

ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο,
 you to be ignorant, brethren, the secret this,

(ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρονιμοί,) ὅτι πικρα-
 (that not you may be with yourselves wise,) that hard-

σις ἀπο μερὸς τοῦ Ἰσραὴλ γέγονεν, ἀχρὶς οὐ το-
 ness from a part to the Israel has happened, till the

πληρωμα τῶν ἐθνῶν εἰσελθῇ. ²⁶ καὶ οὕτως πᾶς
 fulness of the Gentiles may come in; and then all

Ἰσραὴλ σωθήσεται, καθὼς γεγραπται· Ἡρεῖ
 Israel shall be saved, as it has been written; Shall come,

ROOT AND PATHEMS of the
 OLIVE;

¹⁸ I do not boast against
 the BRANCHES; but if
 thou dost exult over them,
 thou dost not sustain the
 ROOT, but the ROOT love

¹⁹ Thou wilt say then
 "The Branches were broken
 off, so that I might be
 grafted in."

²⁰ True; they were
 broken off by UNBELIEF,
 and thou hast been estab-
 lished by FAITH; ; be
 not haughty, but fear.
²¹ For if God spared the
 NATURAL BRANCHES
 he may not spare thee
 These.

²² Behold, then the
 Kindness and the Severity
 of God; Severity, towards
 those who have
 FALLEN, but the Kind-
 ness of God towards thee
 If thou continue in that
 KINDNESS; for otherwise
 thou even shalt be cut
 off.

²³ But they also, if
 they continue not a true
 BELIEF, shall be grafted
 in; for God is able to
 graft them in again.

²⁴ For if thou wast
 cut off from an Olive, wild
 by Nature, and, in violation
 of Nature, wast grafted
 into a Good olive, how
 much more shall these the
 Natural branches, be grafted
 into their own Olive?

²⁵ For, Brethren, that
 you may not be conceited
 with yourselves, I wish
 you not to be ignorant
 of this secret, that
 hardness in some Meas-
 ure has happened to
 ISRAEL; till the FULLNESS
 of the GENTILES may
 come in.

²⁶ And then all Israel
 will be saved, as it has been
 written.

²⁷ But the Kindness
 and the Severity of God;
 Severity, towards those
 who have fallen; but the
 Kindness of God towards
 thee, if thou continue in
 that Kindness; for other-
 wise thou even shalt be
 cut off.

²⁸ Behold, then the
 Kindness and the Severity
 of God; Severity, towards
 those who have fallen; but
 the Kindness of God towards
 thee, if thou continue in
 that Kindness; for other-
 wise thou even shalt be
 cut off.

²⁹ Thou wilt say then
 "The Branches were broken
 off, so that I might be
 grafted in."

³⁰ True; they were
 broken off by UNBELIEF,
 and thou hast been estab-
 lished by FAITH; ; be
 not haughty, but fear.
 For if God spared the
 NATURAL BRANCHES
 he may not spare thee
 These.

* VATICAN MANUSCRIPT.—21. he may not even spare These.
 of God towards thee, if thou continue in that KINDNESS.

† 20. Rom. xii. 18.
 xv. 3; Heb. iii. 6, 14.

† 25. ver. 7; 2 Cor. iii. 14.

† 20. Prov. xxvii. 14; Isa. lvi. 9; Phil. ii. 12.
 † 21. John xv. 7.

† 24. 2 Cor. i. 14.

† 25. Luke xxi. 24; Rev. vii. 8.

22. but the Kindness

and the Severity of God;

Severity, towards those

who have fallen; but the

Kindness of God towards

thee, if thou continue in

that Kindness; for other-

wise thou even shalt be

cut off.

ἐκ **Σιων** ὁ **βομηνος**, καὶ ἀποστρέψει ἀσεβείας
out of **Sion** the deliverer, and shall turn away ungodliness
ἀπὸ **Ιακωβ**. **¶** Καὶ ἐπὶ αὐτοῖς ἡ **παρ'** ἐμοῦ
from **Jacob**. And this with them the from me

διώκτης, ὅταν ἀφελῶμαι τὰς ἁμαρτίας αὐτῶν.
persecutor, when I may take away the sins of them.

¶ Κατὰ μὲν τὸ **εὐαγγέλιον**, ἐχθροὶ δι' ὑμᾶς.
According to indeed the glad tidings, enemies on account of you;

κατὰ δὲ τὴν ἐκλογὴν, ἀγαπῆτοι διὰ τοὺς
according to but the election, beloved on account of the

πατέρας. **¶** Ἀμεταμελήτῃ γὰρ τὰ χαρίσματα
fathers. Things not to be repented of for the gratuitous gifts

καὶ ἡ **ἐλπίς** τοῦ **θεοῦ**. **¶** Ὅτι γὰρ ὑμεῖς
and the calling of the God. As for you

ποτε ἠπειθήσατε τῷ **θεῷ**, νυν δὲ ἠλεήθητε τῇ
were disobeyed the God, now but obtained mercy by the

τῶν ἀπειθειᾶ. **¶** Ὅτι καὶ ὅσοι νυν ἠπειθή-
of them disobedience; then also those now disobeyed,

σαν, τῇ **ὁμμερτίᾳ** ἐλεεῖ ἵνα καὶ αὐτοὶ ἐλεηθῶσι.
is the your mercy that also they may obtain mercy.

¶ Συνεκέλευσε γὰρ ὁ **θεός** τοὺς πάντας εἰς
thus up for the God the all for

ἀπειθεῖν, ἵνα τοὺς πάντας ἐλεήσῃ. **¶** Ὡς
disobeyance, so that the all he might compassionate. O depth

βοῆς πλουτοῦ καὶ σοφίας καὶ γνώσεως **θεοῦ**. Ὡς
of wealth and of wisdom and of knowledge of God, How

αὐτὴν ἔκρινεν τὰ **κρίματα** αὐτοῦ, καὶ ἀνεύχ-
unsearchable the judgments of him, and untraceable

ῥεστοὶ αἱ **ὁδοὶ** αὐτοῦ. **¶** Τίς γὰρ ἐγνώ νουν
was the ways of him. Who for knew nought

κυρίου; ἢ τίς **συμβουλος** αὐτοῦ ἐγένετο; **¶** ἢ
of local? or who a counsellor of him became? or

τίς **προέδωκεν** αὐτῷ, καὶ ἀνταποδοθήσεται
also that gave to him, and it shall be given in return

αὐτῷ; **¶** Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς
to him? Because out of him, and through him, and for

αὐτοῦ τὰ πάντα· αὐτῷ ἡ **δοξα** εἰς τοὺς αἰῶνας.
him the things all; to him the glory for the ages.

Ἀμήν.
so be it.

ΚΕΦ. ΙΒ'. 12.

¶ Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν
I entreat therefore you, brethren, through the

κνυκτῶν τοῦ **θεοῦ**, παραστήσατε τὰ ὀνύματα
tender compassions of the God, to present the bodies

ὑμῶν ὁσίων (ἁγίων, εὐαρεστον τῷ **θεῷ**,
of you a sacrifice living, holy, well-pleasing to the God,

written, **¶** "The **DEKIV**.
"ERRE shall come out of
"Zion, and shall turn
"away Ungodliness from
"Jacob;"

¶ And **¶** "this is the
"Covenant with them
"FROM ME, when I shall
"take away their SINS."

¶ In relation to the
GLAD TIDINGS, indeed,
they are Enemies on your
account; but in regard to
the ELECTION, they are
Beloved on account of
the FATHERS;

¶ Because the GRACI-
OUS GIFT and CALLING
of God are **¶** not things
to be repented of.

¶ Besides, as you
once disobeyed God, but
now obtained mercy by
their Disobedience;

¶ so also, now, these
disobeyed, so that they
may obtain mercy by
THEIR MERCY.

¶ For **¶** GOD shut up
together ALL for Disobe-
dience, that he might have
mercy on ALL.

¶ O the Depth of the
Riches and Wisdom and
Knowledge of God! How
unsearchable his JUDG-
MENTS, and **¶** untraceable
his WAYS!

¶ For who knew the
Mind of the Lord? or
who was his Counsellor?

¶ or **¶** who first gave to
him, and it shall be given
to him again?

¶ Because out of him,
and through him, and for
him, are ALL things. To
him be the GLORY for the
AGES. Amen.

CHAPTER XII.

¶ I entreat you, there-
fore, Brethren, by the
TENDER COMPASSIONS of
GOD, to present your **¶** BO-
DIES a living Sacrifice,
holy, well-pleasing to God

* Vatican Manuscript.—31. may now obtain mercy.

1. 28. Isa. lii. 28. See Rom. xiv. 7. 1. 27. Isa. xxvii. 9; Jer. xxxi. 21—24; Heb. viii.
1. 28. Deut. vii. 8; 12. 5; x. 15. 1. 29. Num. xxiii. 19. 1. 30. Eph.
1. Col. iii. 7. 1. 32. Rom. iii. 8; Gal. iii. 22. 1. 33. Rom. xxvi. 6. 1. 34. Job
1. 7. Rom. xxi. 8. 1. 34. Job xv. 8; Isa. xl. 18; Jer. xxxiii. 18; 1 Cor. ii. 18. 1. 35
Job xxv. 7; Job. 11. 1. 36. 1 Cor. vii. 6; Col. i. 16. 1. 1. Rom. vi. 12, 13, 19.

αὶ δε οὐσαι, ὑπο θεου τεταγμεναι εἰσιν. ² Ὁσ-
these and being, under God having been arranged are.

τε δ' ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ του
the one setting himself in opposition to the authority, to the of the

θεου διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκό-
God institution has been opposed; they but having been set in

τες, ἑαυτοῖς κριμα ληφονταί. ³ Οἱ γὰρ ἀρ-
opposition, to themselves judgment will receive. The for sub-

χαρτες οὐκ εἰσι φοβας των αγαθων εργων, ἀλλὰ
are not are a terror of the good works, but

των κακων. Θελεις δε μη φοβεισθαι την εξου-
of the evil ones. Wilt thou then not to fear the authori-

σιν; το αγαθον ποιει· και ἔξεις ἐπαινον ἐξ
ity? the good do thou; and thou wilt have praise from

αυτης· ⁴ θεου γὰρ διακονος εστι, σοι εἰς το
her; of God for a servant he is, to thee for the

αγαθον. Εαν δε το κακον ποιης, φοβου· ου
good. If but the evil thou shouldst do, fear thou, not

γὰρ εἰκὴ την μαχαιραν φορει· θεου γὰρ διακο-
for in vain the sword he bears; of God for a servant

νος εστιν, ἐκθικος εἰς οργην τῷ το κακον πρασ-
he is, an avenger for wrath to him the evil practis-

σonti. ⁵ Διὸ ἀναγκη ὑποτασσέσθαι, ὅ-
ing. Wherefore necessity to be submissive, not

μονον δια την οργην, ἀλλὰ και δια την συν-
only on account of the wrath, but also on account of the con-
νειδησιν. ⁶ Δια τουτο γὰρ και φορους τελει-
science. On account of this for also taxes pay

τε· λειτουργοι γὰρ θεου εἰσιν, εἰς αὐτο τουτο
you; public ministers for of God they are, to same this

προσκαρτερουντες. ⁷ Ἀποδοτε * [οὖν] παν-
constantly attending. Render [therefore] to all

τας οφειλας· τῷ τον φορον, τον φορον· τῷ
the dues; to him the tax, the tax; to him

το τελος, το τελος· τῷ τον φοβον, τον φοβον·
the custom; to him the fear, the fear;

τῷ την τιμην, την τιμην. ⁸ Μηδενι μηδεν
to him the honor, the honor. To no one nothing

οφειλετε, εἰ μη το ἀλλήλους αγαπῆν· ὁ γὰρ
owes you, if not that each other you should love; the for

αγαπων τον ἕτερον, νομον πεπληρωκε. ⁹ Το
loving the other, also has fulfilled. That

γὰρ· Οὐ μοιχευσεις· Οὐ φονευσεις·
for; Not thou shalt commit adultery; Not thou shalt commit murder.

Οὐ κλεψεις· Οὐκ ἐπιθυμησεις· και εἰ τις
Not thou shalt steal; Not thou shalt covet; and if any

ἑτερα ἐντολη, ἐν τουτῷ τῷ λογῷ ἀνακεφαλαι-
other commandment, in this the word it is brought under

EXISTING have been ar-
ranged under God;

2 so that he who sets
himself in opposition to
the AUTHORITY, opposes
the INSTITUTION of God;
and the OPPONENTS will
procure Punishment for
themselves.

3 For FEAR is not
a terror to a GOOD Work,
but to an EVIL. And dost
thou wish not to be afraid
of the AUTHORITY? Be
GOOD, and thou shalt have
Praise, from it;

4 for he is God's Ser-
vant for thy Good. But
if thou do EVIL, be afraid;
for he bears the sword
not in vain; since he is
God's avenging Servant
for Wrath on him doing
EVIL.

5 Wherefore it is neces-
sary to be subordinate,
not only on account of the
WRATH; but also on ac-
count of CONSCIENCE.

6 For on this account
also you pay TAXES; be-
cause they are God's pub-
lic Ministers, constant
attending to this very
thing.

7 Render, therefore,
to all their DUES; to
WHOM TAX is due, TAX,
to WHOM CUSTOM, CUS-
TOM; to WHOM FEAR,
FEAR; to WHOM HONOR,
HONOR.

8 Owe Nothing to any
one—unless LOVE to men
other; for HE who
LOVES ANOTHER has ful-
filled the Law.

9 For this, &c.—Thou
"shalt not commit adul-
tery, Thou shalt not
commit murder, Thou
"shalt not steal, Thou
"shalt not covet," and if
Any Other Commandment
it is briefly summed up in
THIS PRECEPT, namely,

* VAT. MANUSCRIPT.—3. a good Work, but to an EVIL. 4. God. 7. therefore—so as
: 2. 1 Pet. ii. 14; iii. 12. : 5. 1 Pet. ii. 19. : 7. Matt. xxii. 21; Mark xii. 17
Luke xi. 22. : 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. : 9. And
xx. 13; Deut. v. 17; Matt. xix. 18.

νται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
 our best, in this; Thou shalt love the neighbor of thee as
 ἑαυτὸν. ¹⁰ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
 thyself. The love to the neighbor evil not
 ἔργεται· πληρῶμα οὖν νόμου ἡ ἀγάπη. ¹¹ Καί
 works, a fulfilling them of law the love. And
 τὸντο, εὐδοτεῖς τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἦδη
 this, blessing the season, that an hour us already
 ἐξ ὕπνου ἐγερθῆναι· (νυν γὰρ ἐγγυτέρω ἡμῶν
 out-of-sleep to be aroused; (now for nearer of us
 ἡ σωτηρία, ἣ ὅτε ἐπιστευσαμεν· ¹² ἡ νυξ προε-
 the salvation, than when we believed, the night is far
 κότεν, ἡ δὲ ἡμέρα ἤγγικεν·) ἀποθώμεθα οὖν
 advanced, the and day has approached,) we should put off-therefore
 τὰ ἔργα τοῦ σκοτοῦς, καὶ ἐνδυσώμεθα τὰ ὄπλα
 the works of the darkness, and should put on the weapons
 τοῦ φωτός. ¹³ Ὡς ἐν ἡμέρᾳ, εὐσχημονῶμεν περι-
 of the light. As in day, decently we
 τησώμεν, μὴ κῶμοις καὶ μεθαις, μὴ κοιταῖς
 should walk, not in revellings and in drinkings, not in whoresoms
 καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ. ¹⁴ ἀλλ'
 and in debaucheries, not in strife and in rage; but
 ἐνδυσάσθε τὸν κυρίον Ἰησοῦν Χριστόν, καὶ τῆς
 put-on the Lord Jesus Anointed, and of the
 περὶ αὐτοῦ μὴ ποιήσθε εἰς ἐπιθυμίαν.

ΚΕΦ. ΙΔ'. 14.

¹ Τὸν δὲ ἀσθενούντα τῇ πίστει, προσλαμβάν-
 The but weak in the faith, take to your-
 σιν, μὴ εἰς διακρίσεις διαλογισμῶν. ² Ὅς
 selves, not for differences of reasonings. Who
 αὐτὸν πιστεύοντα φάγῃεν πάντα· ὁ δὲ ἀσθενὴς
 him believing to eat all things; the but one being weak
 λαγὰρ ἐσθίει. ³ Ὁ ἐσθίων, τὸν μὴ ἐσθιοντα
 he eats. The one eating, the not one eating
 οὐ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθιοντα
 do despise, and the not eating, the one eating
 μὴ ἐριτεύτω· ὁ θεὸς γὰρ αὐτὸν προσελα-
 do rage, the God for him received
 βίτη. ⁴ Ὡς τις εἰς ὁ κρινῶν ἀλλοτρίων οἰκε-
 house. Thus who not the judging belonging to another household
 τῶν· τῷ ἰδίῳ κυρίου στήκει ἢ πίπτει· σταθ-
 of the own Lord he stands or he falls; he shall be
 σται· ὁ δὲ δυνατός γὰρ ἐστὶν ὁ θεὸς στήσαι
 able to stand and for is the God to make stand

† "Thou shalt love thy-
 "NEIGHBOR as thyself."

¹⁰ LOVE to the NEIGH-
 BOR works no Evil;
 † LOVE, then, is the Ful-
 filling of the Law.

¹¹ And do this, know-
 ing the SEASON, That it is
 already the Hour for us; to
 wake up from Sleep; for
 now is OUR SALVATION
 nearer than when we be-
 lieved.

¹² The NIGHT is far ad-
 vanced, and the DAY has
 approached; † we should,
 therefore, lay aside the
 WORKS of DARKNESS, and
 † should put on the ARMOR
 of LIGHT.

¹³ As in the DAY, † we
 should walk becomingly;—
 † not in Revelries and
 Carousings; not in Whore-
 doms and Debaucheries;
 not in * Strifes and Envy-
 ing;

¹⁴ but † put you on the
 * ANOINTED Jesus, and
 † make no Provision for
 the LUSTS of the FLESH.

CHAPTER XIV.

¹ Now † receive to your-
 selves the WEAK in the
 FAITH; not, however, for
 Doubtful Reasonings.

² One, indeed, believe &
 he may eat all things; but
 the WEAK eats Vegetables
 only.

³ Let not HIM who
 EATS despise HIM who
 EATS not; and let not
 HIM who EATS not con-
 demn HIM who EATS; for
 GOD received him.

⁴ Who art THOU CON-
 DEMNING the Domestic of
 Another? To his OWN
 Master he stands or falls;
 and he shall be made to
 stand, for * GOD is able to
 make him stand.

* VITAEAE MANUCRIPT.—12. Strifes and Envyings.

14. ANOINTED Jesus.

4-

2. & Lev. xix. 18; Matt. xii. 50; Mark xii. 51; Gal. v. 14; James ii. 8. 10. Matt.
 xi. 19. 11. 1 Cor. xv. 34; Eph. v. 14; 1 Thes. v. 5, 6. 12. Eph. v. 11; Col.
 i. 10. 13. Eph. vi. 13; 1 Thes. v. 8. 14. Phil. iv. 8; 1 Thes. iv. 13; 1 Pet. ii. 12.
 13. 1 Pet. iv. 8. 14. Eph. iv. 24; Col. iii. 10. 16. Gal. v. 16; 1 Pet. ii. 12.
 11. Rom. xv. 1, 2; 1 Cor. xiii. 9, 11; 12. 32.

αυτον. ⁵ Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν,
him. One indeed esteems a day from a day.

ὁς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῇ
another but esteems every day; each in the
ἰδίῳ νοί πληροφροεῖσθω. ⁶ Ὁ φρονῶν τὴν
own mind let be fully assured. He minding the

ἡμέραν, κυριῷ φρονεῖ. * [καὶ ὁ μὴ φρονῶν τὴν
day, to Lord minds; [and he not minding the

ἡμέραν, κυριῷ οὐ φρονεῖ.] Καὶ ὁ ἐσθίων, κυριῷ
day, to Lord not minds.] And he eating, to Lord

ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ καὶ ὁ μὴ ἐσ-
eats, he gives thanks for to the God; and he not eat-

θίων, κυριῷ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.
ing, to Lord not eats, and he given thanks to the God.

⁷ Οὐδεὶς γὰρ ἑαυτοῦ ἐαυτοῦ (ἢ. καὶ οὐδεὶς ἐαυτοῦ
No one for of you to himself lives, and no one to himself

ἀποθνήσκει. ⁸ Ἐὰν τε γὰρ ζώμεν, τῷ κυρίῳ
dies. If both for we live, to the Lord

ζώμεν· εἰ τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθ-
we live; If and we die, to the Lord we

νήσκωμεν. Ἐὰν τε οὖν ζώμεν, εἰ τε ἀποθνήσ-
die. If both therefore we live, if and we die,

κώμεν, τοῦ κυρίου ἐσμεν. ⁹ Εἰς τούτου γὰρ
of the Lord we are. To this for

Χριστός * [καὶ] ἀπέθανε καὶ ἐζησεν, ἵνα καὶ
Anointed [both] died and lived, so that both

νεκρῶν καὶ ζώντων κυριεύσῃ. ¹⁰ Χὺ δὲ, τί κρι-
of dead ones and living he might be lord. Then but, why judgest

νεις τὸν ἀδελφόν σου· ἢ καὶ σὺ, τί ἐξουθενεῖς
the brother of thee? or also thou, why entestest thou

τὸν ἀδελφόν σου; πάντες γὰρ παραστήσομεθα
the brother of thee? all for shall stand before

τῷ Βηματι τοῦ Χριστοῦ. ¹¹ Γεγραπται γὰρ
the judgment-seat of the Anointed. It has been written for;

Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ καμψέει πᾶν
Live I, says Lord, because to me shall bend every

γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue shall confess to the

Θεῷ. ¹² Ἀρα * [οὖν] ἕκαστος ἡμῶν περὶ ἑαυ-
God. So [then] each one of us concerning him-

τοῦ λόγον δώσει σὺ θεῷ. ¹³ Μῆκετι οὖν
an account shall give to the God. No longer therefore

ἀλλήλους κρίνωμεν· ἀλλὰ τούτου κρίνατε μάλ-
each other we should judge; but this judge you rather,

λον, το μὴ τιθεναὶ προσκόμμα τῷ ἀδελφῷ * [ἢ
that not to place a stumbling-block to the brother [for

σκανδαλον.] ¹⁴ Οἶδα, καὶ πεπεισμαι ἐν κυρίῳ
a cause of fall.] I know, and have been persuaded in Lord

⁵ One indeed esteems one Day better than another Day; but another esteems Every Day. Let each one be fully assured in his own Mind.

⁶ He who minds the Day, minds it for the Lord; and he who eats in regard to the Lord, eats in regard to the Lord, for he gives thanks to God; and he who eats not, eats in regard to the Lord, and gives thanks to God.

⁷ For; no one of us lives for Himself, and no one dies for Himself;

⁸ for both, if we live, we live for the Lord, and if we die, we die for the Lord; whether, therefore, we live, or die, we are the Lord's.

⁹ For Christ died and lived for this end, that he might rule over both the Dead and the Living.

¹⁰ But thou, why dost thou condemn thy brother? or why dost thou despise thy brother? for we shall all be placed before the TRIBUNAL of Christ.

¹¹ For it has been written, "I live, says the Lord, Because to Me 'shall bend Every Knee' and Every Tongue shall 'confess to God.'"

¹² Each one of us, therefore, shall "give an Account concerning himself to God."

¹³ No longer, then, should judge each other; but judge you this rather; not to PLACE a Stumbling-block before a BROTHER.

¹⁴ I know, and have been assured by the Lord.

* VATICAN MANUSCRIPT.—d. and he who minds not the DAY, minds it not for the Lord—omit. 9. both—omit. 12. then—omit. 13. render an Account. 12. or a cause of fall—omit.

5. Gal. iv. 10; Col. iii. 16. 6. 1 Cor. x. 31; 1 Tim. iv. 2. 7. 1 Cor. v. 12; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. 8. 1 Cor. v. 13. 9. Acts x. 25; 10. Matt. xxv. 31, 32; Acts x. 43; xvii. 31; 1 Cor. v. 10; Jude 24, 25. 11. Isa. xlv. 23; Phil. ii. 10. 12. Matt. xii. 20; Gal. vi. 2; 1 Pet. iv. 8. 13. 1 Cor. viii. 9, 13; 2. 22

Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ
 Jesus, that nothing common through itself, if not to him
 λογίζομαι τι κοινὸν εἶναι, ἐκεῖνός κοινόν·
 regarding anything common to be, to him common;

ἢ εἰ διὰ βρῶμα ὁ ἀδελφὸς σου λυπεῖται,
 if not through food the brother of thee is grieved,

οὐκ ἐστὶ κατὰ ἀγάπην περιπατεῖς. Μὴ τὸ βρῶ-
 .. according to love dost thou walk. Not with the food

μάτι σου ἐκεῖνον ἀπολλύς, ὅπερ οὐ Χριστὸς
 of thee him do thou destroy, on behalf of whom Anointed

ἀπέθανε. ἢ Μὴ βλασφημῇσθε ἐν ὕμνῳ το
 died. Not let be evil spoken of therefore of you the

αἰσθάν. Ἥ Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ
 good Not for is the kingdom of the God

βρῶσις καὶ ποσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη
 eating and drinking, but righteousness and peace

καὶ χαρὰ ἐν πνεύματι ἁγίῳ. ἢ ὁ γὰρ ἐν τούτῳ
 and joy in spirit holy; he for in this

δουλοῦν τῷ Χριστῷ, εὐαρεστος τῷ θεῷ, καὶ
 as servant for the Anointed, well-pleasing to the God, and

δοκιμὸς τοῖς ἀνθρώποις. ἢ Ἀρα οὖν τὰ τῆς
 approved by the men. So then the things of the

ἐργασίας διανομῆς, καὶ τὰ τῆς οἰκοδόμησιν τῆς
 piece we should pursue, and the things of the building up of that

ἑἰς ἀλλήλους. ἢ Μὴ ἐνεκεν βρωμάτων καταλύς
 for each other. Not on account of food demolish

το ἔργον τοῦ θεοῦ. Πάντα μὲν καθάρᾳ ἀλλὰ
 the work of the God. All things indeed pure; but

ἐκεῖνος τὴν ἀνθρώπῳ τῷ διὰ προσκομμάτων ἐσ-
 one for the man for that through a stumbling-block out-

θίστι. ἢ Καλὸν το μὴ φαγεῖν κρέα, μηδὲ πίνειν
 is Good the not to eat flesh, nor to drink

οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφὸς σου προσκομτεῖ,
 wine, nor by which the brother of thee stumbles,

ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. ἢ Σὺ πιστὸν
 or is stumbled, or is weakened. Thou faith

ᾗς κατὰ σεαυτὸν ἔχει ἐνώπιον τοῦ θεοῦ.
 but, according to thyself hold it in presence of the God.

Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμαζει.
 blessed he not judging himself in what he approves.

ἢ Ὁ δὲ διακρινόμενος, ἐν φαγῇ, κατακεκρι-
 he but discerning a difference, if he should eat, has been con-

ταί, ὅτι οὐκ ἐκ πίστεως· πάν δε ὁ οὐκ ἐκ
 damned, because not from faith; every thing and which not from

πίστεως, ἁμαρτία ἐστίν. †
 faith, as is.

Jesus, † That nothing is common of itself; yet † to HIM who REGARDS anything to be common, to him it is common.

15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love. † Do not, with thy food, ruin him on whose behalf Christ died.

16 Let not, then, Your good be evil spoken of.

17 For the KINGDOM of God is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SEEVES the ANOINTED one, is well-pleasing to God, and approved by MEN.

19 † So then we should pursue the THINGS of PEACE, and THINGS for † the EDIFICATION of each other.

20 Do not, on account of Food, demolish the WORK of GOD. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT † Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.

23 † Thou hast Faith; with respect to thyself hold it fast in the presence of God. † Happy is HE who does not CONDEMN himself in what he approves!

25 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

* Vatican Manuscript. — 22. The Faith which thou hast, have thou to thyself.

† Griesbach inserts here the doxology found Rom. xvi. 26—27; but as it is not authentic in the Vatican MS., nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wake, Mathias, Knatchbull and Clarke approve of its insertion here; while on the other hand Knapp, Estius, Macknight, Alcomfeld, Stuart, Lachmann, Tischendorf, &c. do not approve of the transposition.

† 14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 12. † 16. 1 Cor. viii. 7, 13. † 18. 1 Cor. vii. 19. † 19. Rom. xv. 2; 1 Cor. xiv. 13; 1 Thess. ii. 11. † 21. 1 Cor. viii. 12. † 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

¹ Οφειλομεν δε ἡμεῖς οἱ δυνατοὶ τα ἀσθενή-
Are bound and we the strong unto the infirmities
ματα τῶν ἀδυνάτων βασταζειν, καὶ μὴ ἑαυτοῖς
of those without strength to bear, and not ourselves
ἀρεσκεῖν· ² ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκεται
to please; each one of us to the neighbor let please
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν. ³ Καὶ γὰρ ὁ
for the good to building up. Also for the
Χριστὸς οὐχ ἑαυτῷ ᾔρεσεν, ἀλλὰ, καθὼς γέ-
Anointed one not himself pleased, but, as it has
γραπται· Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε,
been written; The reproaches of those reproaching thee,
ἐπέωesson ἐπ' ἐμε. ⁴ Ὅσα γὰρ * [πρὸ] e-
fell on me. As many things as for was [fore]
γραφῇ, εἰς τὴν ἡμετέραν διδασκαλίαν * [πρὸ] e-
written, for the our instruction was [fore]
γραφῇ· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-
written; so that through the patience and of the conso-
λησεως τῶν γραφῶν, τὴν ἐλπίδα εἰσῶμεν. ⁵ Ὁ
lation of the writings, the hope we might have. The
θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλησεως
and God of the patience and of the consolation
δῶν ἡμῖν το αὐτὸ φρονεῖν ἐν ἀλλήλοις,
may give to you the same to be minded among each other,
κατὰ Χριστὸν Ἰησοῦν· ⁶ ἵνα ὁμοθυμαδὸν ἐν
according to Anointed Jesus; that with one mind with
ἐνὶ στόματι δοξαζήτε τὸν θεὸν καὶ πατέρα τοῦ
one mouth you may glorify the God and father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷ Διὸ προσλαμ-
Lord of us Jesus Anointed. Whence Iohn to you-
βανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσ-
selves each other, as also the Anointed took to
ελάβετο ἡμᾶς εἰς δόξαν θεοῦ. ⁸ Λέγω δε, * [Ἰη-
himself as for glory of God. I say but, [Je-
σοῦν] Χριστὸν διακονῶν γεγενῆσθαι περιτομῆς,
sus) Anointed a servant became of circumcision,
ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς
on behalf of truth of God, in order that to confirm the
ἐπαγγελίας τῶν πατέρων· ⁹ τὰ δὲ ἐθνη ὑπὲρ
promises of the fathers; the and nations on account of
ἐλεους δοῦσαναι τὸν θεόν, καθὼς γεγραπται·
mercy to praise the God, as it has been written;
Διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσι,
Because of this I will confess to thee among nations,

CHAPTER XV.

¹ Now therefore, the strong, are bound to bear the infirmities of the weak, and not to seek to please ourselves.
² Let each one of us please his neighbor, so far as is good for edification;
³ For even the Anointed one sought not to please Himself, but, as it has been written, "The reproaches of those who reproached thee fell on me."
⁴ For what things were before written for our instruction, were written that we through the patience and the consolation of the scriptures might possess the hope.
⁵ And may the God of that patience and that consolation give you the same disposition towards each other, according to the Anointed Jesus;
⁶ so that with one mind and with One Mouth, you may glorify the God and Father of our Lord Jesus Christ.
⁷ Therefore kindly receive each other, even as the Anointed one also kindly received you, to the glory of God.
⁸ For I affirm that Jesus Christ became a servant of the Circumcision, on account of the Truth of God, in order to confirm the promises to the fathers;
⁹ and that the Gentiles should glorify God on account of Mercy; as it has been written, "For cause of this I will confess to thee among the

* VATICAN MANUSCRIPT.—4. all things whatever were written.

4. fore—omit.
consolation.

7. us. 8. For.

8. Jesus—omit.

1. Gal. vi. 1. 1. Rom. xiv. 1. 2. 1 Cor. ix. 12, 21; x. 24, 33; xii. 3; 1 Th. ii. 1, 2, 3.
2. 3. Matt. xxvi. 20; John v. 30; vi. 28. 3. Ps. lxxv. 9. 4. 1 Cor. ii. 2. 5.
1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. 5. 1 Cor. xii. 16; 1 Cor. i. 14; 1 Th. ii. 10.
2. 8. Matt. xv. 24; John i. 11; Acts iii. 25, 26; xiii. 46. 6. Ps. cxviii. 47.

καὶ τὴν ὀνομασίαν σου ψάλλω. ¹⁰ Καὶ πάλιν λέγει·
and to the name of thee sing praises. And again it says,
Εὐφρανέσθε ἐθνῇ, μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹ Καὶ
Rejoice you nations, with the people of him. And
πάλιν· Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ
again. Praise you the Lord all the nations, and
ἐκπαῖνετε αὐτὸν πάντες οἱ λαοί. ¹² Καὶ πάλιν
extol you him all the peoples. And again
Ἡσαῖας λέγει· Ἔσται ἡ ρίζα τοῦ Ἰησοῦ, καὶ ὁ
Isaiah says· Shall be the root of the Jesus, and he
ἐκστήσας ἀρχεῖν ἐθνῶν, ἐν αὐτῷ ἔθνη ἐλπι-
standing up to rule nations, on him nations shall
συστῆναι. ¹³ Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι
sustain. The God of the hope to all
ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν,
you all of joy and of peace in the believing,
[ὅτι τοσοῦτον περισσεύει, ὑμᾶς] ἐν τῇ ἐλπίδι, ἐν
[that so much abound, you] in the hope, in
δυνάμει πνεύματος ἁγίου. ¹⁴ Πεισίσμαι δὲ,
power of spirit holy. I have been persuaded but,
ἐν λόγοις μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι
in words of me, and myself I concerning you, that
καὶ αὐτοὶ μιστοὶ ἐστέ ἀγαθῶν, πεπληρω-
and yourselves full you are of goodness, having been
μενοι πάσης γνώσεως, δυναμένοι καὶ ἀλλήλους
filled all of knowledge, being able also each other
ροῦσθαι. ¹⁵ Τολμηροτέρου δὲ ἐγράψα ὑμῖν,
to counsel. More boldly but I wrote to you,
ἐν λόγοις, ἀπὸ μερῶν, ὥστε ἐπαναμνησκῶν ὑμᾶς,
in words, from a part, so reminding you,
διὰ τὴν χάριν τὴν δοθεῖσαν μοι ὑπὸ τοῦ θεοῦ,
through the favour that having been given to me by the God,
¹⁶ οἷς τοσοῦτον εἶμι λειτουργὸν Ἰησοῦ Χριστοῦ
in order that to be me a public servant of Jesus Anointed
[οἷς τὰ ἔθνη,] λειτουργοῦντα το ἐυαγγελίῳ
[for the nations,] administering as priest the glad tidings
τοῦ θεοῦ, ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν
of the God, so that may be the oblation of the nations
ὑποστέκοντες, ἁγιασμένη ἐν πνεύματι ἁγίῳ.
well-pleasing, having been sanctified by a spirit holy.
¹⁷ Ἐχω οὖν καυχῆσθαι ἐν Χριστῷ Ἰησοῦ τα
I have then ground for boasting in Anointed Jesus the things
τοῦ θεοῦ. ¹⁸ οὐ γὰρ τολμῶ λαλεῖν τι ὧν
to God, not for I will dare to speak anything of things
οὐ κατεργάσατο Χριστὸς δι' ἐμὲ, οἷς ὅτι
not worked out Anointed through me, for ob-

"Nations, and sing to thy
"NAME."
10 And again it says,
"Rejoice, you NATIONS,
"with his PEOPLE."
11 And again, "Praise
"the LORD, ALL NATIONS;
"and extol him, ALL PEOPLES."
12 And again Isaiah
says, "There shall be
"a ROOT of JESUS, even
"HE who shall STAND UP
"to rule Nations; in him
"shall Nations hope."
13 And may the God of
that HOPE *fully establish
you with †All Joy and
Peace in BELIEVING, in
order that you may AB-
ound in that HOPE, by
the ENERGY of the holy
Spirit.
14 And I am assured,
my Brethren, ‡even I my-
self, concerning you, that
you also are full of Good-
ness, having been filled
with *ALL KNOWLEDGE,
being able also to admon-
ish each other.
15 *But I have written
to you, with more free-
dom, partly as reminding
you, †through THAT FA-
VOR which has been IN-
PARTED to me *from GOD,
16 in order to my BE-
ING ‡a public Servant of
the *Anointed Jesus to
the GENTILES, ministering
the GLAD TIDINGS of GOD,
that the OBLATION of the
GENTILES *might become
acceptable, having been
sanctified by the holy
Spirit.
17 I have, therefore,
*cause of boasting in the
Anointed Jesus, as to the
THINGS pertaining to GOD.
18 For I will not pre-
sume to speak anything of
‡what Christ did not work

* Vatican Manuscript.—11. let All the churches praise him. 12. fully establish
you in All Joy. 13. that you may abound—amid. 14. All knowledge.
† I have written. 15. from God. 16. Anointed Jesus. 17. to the
GENTILES—amid. 18. might become acceptable. 17. cause of boasting.
‡ 10. Iwot. xxii. 2. ‡ 11. Ps. cxvii. 1. ‡ 12. Isa. xi. 1, 10; Rev. v. 5; xlii.
‡ 13. Rom. xii. 12; xiv. 17. ‡ 14. 2 Pet. i. 12; 2 John ii. 21. ‡ 15. Rom.
xiii. 1; Gal. i. 15; Eph. iii. 7, 8. ‡ 16. Rom. xi. 13; Gal. ii. 7—9; 2 Tim. i. 11; Phil.
ii. 17. ‡ 17. Acts xxi. 19; Gal. ii. 8.

κοινῇ ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημειῶν
dinner of nations, in word and work, by power of signs
καὶ τερατῶν, ¹⁹ ἐν δυνάμει πνεύματος * [ἀγίου]
and of wonders, by power of spirit [holys]

ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κυκλῶ, μέχρι τοῦ
so that me from Jerusalem and in a circuit, even to the

Ἰλλυρικου, πεπληρώκειναι τὸ εὐαγγέλιον τοῦ
Illyricum, to have fully set forth the glad tidings of the

Χριστοῦ. ²⁰ οὐτῶν δὲ φιλοτιμουμένων εὐαγγελι-
Anxious; thus and being ambitious to announce

ζεσθαι, οὐχ ὅπου ὑπομασθῇ Χριστός, ἵνα μὴ
glad tidings, not where was named Christ, so that not

ἐπ' ἄλλοτριον θεμελίον οἰκοδομῶν ²¹ ἀλλὰ,
on another foundation I should build; but,

καθὼς γεγραπται· Οἷς οὐκ ἀνηγγέλῃ περὶ
as it has been written; To those not it was told concerning

αὐτοῦ, οὐκ ἔσται· καὶ οἱ οὐκ ἀκηκοῦσι, σὺνῃσου-
him, shall see; and those not had heard, shall under-

σι. ²² Διὸ καὶ ἐρεκώταμην τὰ πολλὰ
stand. Wherefore also I was hindered the things many

τοῦ ελθεῖν πρὸς ὑμᾶς. ²³ Νυνὶ δὲ μηκέτι τόπον
of the to come to you. Now but no longer a place

ἔχω ἐν τοῖς κήμασι τούτοις, ἐπιποθῶν δὲ
having in the regions these, a great desire and

ἔχω τὸν ελθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἔτων
having of the to come to you from many years

²⁴ ὥς εἰν πορευομαι εἰς τὴν Ἰσπανίαν, ἐλπίζω
whenever I may go to the Spain, I hope

διαφορευόμενος θεασθῆναι ὑμᾶς, καὶ ὑφ' ὑμῶν
passing through to see you, and by you

προπεμφθῆναι ἐκεῖ, εἰν ὑμῶν πρῶτον ἀπὸ μερὸς
to be sent on my way there, if of you first from a part

ἐμπλησθῶ.
I should be filled.

²⁵ Νυνὶ δὲ πορευομαι εἰς Ἱερουσαλὴμ, διακο-
Now but I am going to Jerusalem, minis-

των τοῖς ἁγίοις. ²⁶ Εὐδοκῆσαν γὰρ Μακεδονία
tering to the saints. Were pleased for Macedonia

καὶ Ἀχαΐα κοινωνίαν τινα ποιῆσθαι εἰς τοὺς
and Achaia contribution some to make for the

πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.
poor ones of the saints of those in Jerusalem.

²⁷ Εὐδοκῆσαν γὰρ, καὶ οφείλεται αὐτῶν εἰσὶν.
They were pleased for, and debited of them they are.

Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν
If for in the spiritual things of them became sharers

τα ἐθνή, οφείλουσι καὶ ἐν τοῖς σαρκικοῖς λέ-
the Gentile, they are bound also in the fleshy things to ren-

* through me; for the
Obedience of the Gentiles
by Word and by W t
by the Power of Signs and
Prodigies;

¹⁹ by the Energy of the
Spirit; so that, from Jeru-
salem, and in a Circuit
far as ILLYRICUM, I full-
ly set forth the GLAD-
TIDINGS of the ANNOUNCI-
one.

²⁰ And I was thus hin-
dered to evangelize where
Christ was not named; so
that I might not build on
Another's Foundation.

²¹ but as it has been
written, "They shall see
to whom nothing was
told concerning him; and
those who had not heard
shall understand."

²² Wherefore, also I
was frequently hindered
from coming to you.

²³ But now having no
longer a Place in these
regions, and having
Many Years a Strong De-
sire to come to you

²⁴ whenever I may go
into SPAIN, I hope, pass-
ing through, to see you, and
to be sent forward by
you there, if you should
be ready to send me
with your society.

²⁵ But now I am going
to Jerusalem, ministering
to the SAINTS.

²⁶ For Macedonia and
Achaia were pleased to
make some Contribution
for the poor of the SAINTS
who are in Jerusa-
lem.

²⁷ They were pleased I
say, and their Debtors
they are; for if the GENTILES
have participated in their
SPIRITUAL things, they are
obligated also to serve them
in things pertaining to the FLESH.

* TARTAGAN MANUSCRIPT.—13. by my Word.
hindered. 24. from you.

19. holy—omit.

22. frequently

1 lb. Rom. i. 5; xvi. 26.

1 lb. Act. xix. 11; 2 Cor. xii. 12.

1 lb. 2 Cor. i. 12, 13.

1 lb. 21. Isa. lvi. 16.

1 lb. 22. Rom. i. 16; 1 Thess. ii. 17, 18.

1 lb. Act. xix. 12.

1 lb. 23. Act. xix. 21; xx. 22; xxiv. 17.

1 lb. 24. 1 Cor. xii. 12; 2 Cor. xii. 12.

1 lb. 25. 1 Cor. xii. 12; 2 Cor. xii. 12.

1 lb. 27. Rom. xi. 17.

1 lb. 27. 1 Cor. ix. 11; Gal. vi. 6.

τοῦργησαι αὐτοῖς. ²⁸ Ταῦτο οὖν ἐπιτελέσας, ²⁹ καὶ σφραγισάμενος * [αὐτοῖς] τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὁμῶν εἰς τὴν Ἰσπανίαν.

οὐδὲ δε, ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρῇ ματι εὐλογίας Χριστοῦ ἐλεύσομαι.

Παρακαλῶ δε ὑμᾶς, * [ἀδελφοί.] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνισάσθε μοι ἐν ταῖς

προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν. ἵνα ἢ ἡμεῖς ἀπο τῶν ἀπειθουσῶν ἐν τῇ Ἰουδαίᾳ,

καὶ ἵνα ἡ διακονία μου, ἡ εἰς Ἱερουσαλὴμ, ἐν τῷ πνεύματι γνηται τοῖς ἁγίοις. ἵνα ἐν χάριτι

ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ, * [καὶ συναπαυτῶμαι ὑμῖν.] ὁ δὲ θεὸς τῆς εἰρήνης

μετὰ πάντων ὑμῶν. Ἀμήν. ΚΕΦ. 16.

Ἐπιτάσσει δε ὑμῖν Φοίβην, τὴν ἀδελφὴν ἡμῶν, ὡς αὐτὴν διακονοῦν τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς.

ἵνα αὐτὴν προσδεξῆσθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτὴν ἐν ᾧ ἂν ὑμῶν

ᾖ ἡ πραγματί, καὶ γὰρ αὐτὴ προστάτις ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. Ἀσπασάσθε

Πρίσκαν καὶ Ἀκυλάν, τοὺς συνεργοὺς μου ἐν

28 Having, then, completed this, and having secured to them this fruit, I will go through you into Spain;

29 and I know that when I come to you, I shall come with the Fullness of the Blessing of Christ.

30 And I entreat you, Brethren, by our Lord Jesus Christ, and by the LOVE of the SPIRIT, to strive together with me in your PRAYERS to God on my behalf;

31 that I may be delivered from THOSE that OBEY NOT in JUDEA; and that THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem;

32 so that with Joy I may come to you through the will of God, and be refreshed together with you.

33 And the God of PEACE be with you all. Amen.

CHAPTER XVI.

1 I now recommend to you Phoebe, our sister, being also a Servant of the CONGREGATION in Cenchreae.

2 that you may receive her in the Lord, in a manner worthy of the SAINTS, and assist her in the Business in which she may have need of you; for she also has been an Assistant of Many, and especially of me.

3 Salute Priscilla and Aquila my FELLOW-LABOURERS in the Anointed Jesus.

* VANICAN MANUSCRIPT.—28. to them—omit. 29. Spain. 30. Brethren—omit. 31. that gift-bearing of mine may be acceptable to the saints in Jerusalem. 32. I also entreat. 33. and may take rest together with you—omit. 1 also

1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and situated on the east side of the Isthmus which joined the Morea to Greece. Lecheum was on the west side of the same Isthmus, here about six miles wide. It was between these two ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

2. 19 Rom. i. 11. 30. 2 Cor. i. 11; Col. iv. 12. 31. 2 Thess. iii. 2. 32. 1 Cor. xvi. 19; James iv. 12. 33. Rom. xvi. 20; 1 Cor. xiv. 23; 2 Cor. xiv. 19; Phil. iv. 9; 1 Thess. v. 20; 2 Thess. iii. 16; Heb. xiii. 20. 1. Acts xviii. 18. 2. Phil. ii. 29; 3 John 1, 6. 3. Acts xviii. 2, 18, 26; 1 Tim. iv. 19.

Χριστῷ Ἰησοῦ· ⁶ (οἵτινες ὑπὲρ τῆς ψυχῆς μου
Anointed Jesus; (who on behalf of the life of me
τον ἑαυτῶν τραχέλον ὑπέθηκαν οἷς σὺ ἐστὶς
the of the them does neck they placed under; to whom not I
μόνος ευχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι
alone give thanks, but also all the congregations
τῶν ἐθνῶν·) ⁵ καὶ τῆς κατ' οἶκον αὐτῶν ἐκκλη-
of (the Gentiles;) also the in house of them congrega-
σιαν. Ἀσπασασθε Ἐπεινέτον, τὸν ἀγαπητὸν
tion. Salute you Epenetus, the beloved one
μου, ὃς ἐστὶν ἀναρχὴ τῆς Ἀσίας εἰς Χριστῶν.
of me, who is a first-fruit of the Asia into Anointed.

⁶ Ἀσπασασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν
Salute you Mary, who much labored

εἰς ἡμᾶς. ⁷ Ἀσπασασθε Ἀνδρονίκον καὶ Ἰουλιαν,
for us. Salute you Andronicus and Junia,

τοὺς συγγενεῖς μου καὶ συνεπιμαλόντας μου,
the relatives of me and fellow-laborers of me,

οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ
who are noted among the apostles, who

καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ⁸ Ἀσπα-
and before me have been in Anointed. Salute

σασθε Ἀμπλιαν, τὸν ἀγαπητὸν μου ἐν κυρίῳ.
you Amplias, the beloved one of me in Lord.

⁹ Ἀσπασασθε Οὐρβανον, τὸν συνεργὸν ἡμῶν ἐν
Salute you Urbanus, the fellow-worker of me in

Χριστῷ, καὶ Στάχυν, τὸν ἀγαπητὸν μου.
Anointed, and Stachys, the beloved one of me.

¹⁰ Ἀσπασασθε Ἀπελλῆν, τὸν δοκιμὸν ἐν Χριστῷ.
Salute you Apelles, the approved one in Anointed.

Ἀσπασασθε τοὺς ἐκ τῶν Ἀριστοβουλου. ¹¹ Ἀσ-
Salute you those from of the Aristobulus. Sa-

πασθε Ἡρωδιαν, τὸν συγγενὴ μου. Ἀσ-
lute you Herodias, the relative of me. Sa-

πασασθε τοὺς ἐκ τῶν Ναρκισσου, τοὺς ὄντας ἐν
lute you those from of the Narcissus, those being in

κυρίῳ. ¹² Ἀσπασασθε Τρυφαιναν καὶ Τρυφῶ-
Lord. Salute you Tryphena and Tryphosa,

σαν, τὰς κοπιώσας ἐν κυρίῳ. Ἀσπασασθε Περ-
these laboring in Lord. Salute you Per-

σιδα, τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν
sis, the beloved one, who much labored in

κυρίῳ. ¹³ Ἀσπασασθε Ῥουφον, τὸν ἐκλεκτὸν
Lord. Salute you Rufus, the chosen

ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
in Lord, and the mother of him and of me.

¹⁴ Ἀσπασασθε Ἀσυγκρίτου, Φλεγοντα, Ἑρμαν,
Salute you Asyricus, Phlegon, Hermas,

Πατροβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελ-
Patrobas, Hermas, and the with them brethren.

4 These persons on be-
half of my LIFE, laid down
their own Neck; to whom
not I alone give thanks,
but also All the CONGREGA-
tions of the GENTILES.

5 Salute also; the CON-
GREGATION at their House.
Salute Epenetus, my BE-
LOVED, who is; the First-
fruit of ASIA to Christ.

6 Salute Mary, who
labored much for us.

7 Salute Andronicus
and Junia, my KIN-
DRED, and Fellow-labo-
rers, who are highly es-
teemed among the APO-
STLES, and who were a
Christ before me.

8 Salute THAT Ap-
ples who is BELIEVED in
the Lord.

9 Salute Urbanus, my
Fellow-laborer in Christ,
and Stachys, my BELIEV-
ER.

10 Salute THAT Ap-
ples who is approved in Christ.

11 Salute THOSE who are of
the family of ARISTOBULUS.

12 Salute Herodias, my
RELATIVE. Salute THOSE
of the family of NARCIS-
SUS, THOSE BEING in the
Lord.

13 Salute Tryphena and
Tryphosa, THOSE who
LABORING in the Lord.
Salute Pervia, the BE-
LOVED, her who labored
much in the Lord.

14 Salute THAT Rufus
who was; chosen in the
Lord, and his MOTHER and
mine.

15 Salute Asyricus,
Phlegon, Hermas, Pa-
trobas, Hermas, and the
BROTHERS with them.

* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELIEVES.

† 5. The common version reads of Asia; but the best MSS. have Asia. In 1 Cor. vii. 15, the house of Stephanas is said to be "the first fruits of Achaia." Sharpe in his Notes on this passage says:—"This is an important change, as helping to prove that the person here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquila in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xli. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by the fact that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

† 8. 1 Cor. xvi. 15, Col. iv. 15; Philemon 2. † 8. 1 Cor. xvi. 15. † 8. Col. 2. 13. 2 John 1.

φους. ¹⁵ Ἀσπασασθε φιλόλογον και Ἰουλιαν, ¹⁶ Νερην και την ἀδελφην αὐτου, και Ολυμπαν, και τους συν αυτοις παντας ἁγιους. Ἀσπασασθε ἀλλήλους ἐν φιληματι ἁγίῳ. Ἀσπασονται ἕκαστοι ἑαυτοὺς μετὰ πάντων τοῦ Χριστοῦ.

¹⁷ Παρακαλῶ δε ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς διχοστασίας και τα σκαδαλα, παρὰ την διταχὴν ἣν ὑμεῖς ἐμαθετε, ποιουντας και ἐκλιπτε ἀπ' αὐτων. ¹⁸ Οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῷ λογῷ ἐκλιπ' και διὰ της χρηστολογίας και ἐνλογίας ἐξαπατῶσι τὰς καρδίας των ἀκακῶν.

¹⁹ Ἡ γὰρ ὑμῶν ὑπακοή εἰς πάντας ἀφικετο. ²⁰ Ὁ δὲ θεὸς της εἰρήνης συντρίβει του σαταναν ὑπὸ τοὺς πόδας ὑμῶν ἐν ταχεί. Ἡ χάρις του κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ²¹ Ἀσπασονται ὑμᾶς Τιμόθεος, ὁ συνεργός μου, και Λουκιος και Ἰάκωβ και Σωσιπάτρος, οἱ συγγενεῖς μου. ²² Ἀσπάζεται ὑμᾶς Τερτίος, ὁ γραψας την ἐπιστελῃν, ἐν κυρίῳ. ²³ Ἀσπάζεται ὑμᾶς Γαῖος, ὁ ξένος μου και της ἐκκλησίας ὅλης. Ἀσπάζεται ὑμᾶς Ἐραστός, ὁ οἰκονομὸς της πόλεως, και Κουάρτος ὁ ἀδελφός.

¹⁵ Salute Philologus and Julia, and Nereus and his sister, and Olympas, and ALL the saints with them.

¹⁶ Salute each other with a holy Kiss. All the CONGREGATIONS of the ANOINTED one salute you.

¹⁷ Now I entreat you, Brethren, to watch those who are MAKING Factions and laying snarles, contrary to the TEACHING which you have learned, and turn away from them.

¹⁸ For such like ones as THEY are not in subjection to our Anointed Lord, but to their own Appetites; and by kind and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

¹⁹ Your Obedience, indeed, is reported to all. Therefore, I rejoice on your account; but I wish you to be wise with respect to THAT which is GOOD, and HARMLESS with respect to THAT which is EVIL.

²⁰ And the God of PEACE will soon bruise the ADVERSARY under your FEET. The FAVOR of our Lord Jesus Christ be with you.

²¹ Timothy, my FELLOW-LABORER, and Lucius, and Jason, and Sosipater, my RELATIVES, salute you.

²² Tertius, who WROTE this LETTER, salute you in the Lord.

²³ Gaius, the hospitable friend of me and of the whole CONGREGATION, salutes you; Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

* VATICAN MANUSCRIPT.—15. that—omit. 25. omit.

19. indeed—omit.

20. Anointed—

1. 16. 1 Cor. xvi. 26; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. 17. Acts xv. 1, 2; 1 Tim. iv. 2. 18. 1 Cor. v. 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Titus iii. 10; 3 J. ii. 10. 19. Phil. iii. 18; 1 Tim. vi. 5. 20. Matt. x. 10; 1 Cor. xiv. 20. 21. Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 3; Heb. xiii. 23. 22. Acts xiii. 1. 23. Acts xvii. 2. 24. Acts xx. 4. 25. 1 Cor. i. 14. 26. Acts xii. 25; 2 Tim. iv. 20.

χαρις του κυριου ημων Ιησου Χριστου μετα
favor of the Lord of us Jesus Associated with

παντων υμων. Αμην. } 24 Τω δε δυναμεν
all of us. So be it. } To him now being able

υμας στηριζει κατα το ευαγγελιον μου και
you to establish according to the glad tidings of me and
το κηρυγμα Ιησου Χριστου, κατα αποκαλυ-
the proclaiming of Jesus Associated, according to a revelation
ψιν μυστηριου χρονοις αιωνοις σκεπημενον
of a secret in times of ages has been concealed;

25 φανερωθεντος δε νυν, δια τε γραφων προφη-
having been manifested but now, through and writings pro-

τικων, κατ' επιταγην του αιωνιου θεου, εις
phetic, according to an appointment of the age-lasting God, for

υπακοην πιστεως, εις παντα τα εθνη γνωρι-
obedience of faith, to all the nations having been

θετος. Τι μονη σοφω θεω, δια Ιησου Χριστου,
made known; to only wise God, through Jesus Associated,

ω η δοξα εις τους αιωνας. Αμην.
to him the glory for the ages. So be it.

24 * [The FAVOR of our LORD JESUS CHRIST be with you all. AMEN.]

25 Now ; to HIM who is ABLE to establish You according to my GLAD TIDINGS and the PROCLAMATION of Jesus Christ, agreeably to the Revelation of the Secret, & kept concealed in the TIMES of the Ages,

26 but now having been disclosed; and through the Prophetic Writings, according to the Appointment of the AEONIAL God, has been made known to ALL the NATIONS; in order to the Obedience of Faith;

27 & to the WISE God alone, through JESUS CHRIST, to him be the GLORY for the AGES. AMEN.

* TO THE ROMANS. WRITTEN FROM CORINTH.

* VATICAN MANUSCRIPT.—Subscriptum.—TO THE ROMANS. WRITTEN FROM CORINTH.
25. Eph. iii. 20; 1 Thess. iii. 12; 2 Thess. ii. 17; iii. 2; Jude 25. 25. Eph. i. 9;
iii. 3-5; Col. i. 27. 25. 1 Cor. ii. 7; 2 Cor. iii. 5, 6; Col. i. 28. 25. Eph. i. 9;
9; 2 Tim. i. 10; Titus i. 2, 3; 1 Pet. i. 25. 1 Act. vi. 7; Rom. i. 8; xv. 12. 25.
1 Tim. i. 17; vi. 16; Jude 25.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

¹ Παῦλος, κλητός ἀποστόλος Ἰησοῦ Χριστοῦ,
Paul, called an apostle of Jesus Anointed,
διὰ θελήματος θεοῦ, καὶ Σωσθένους ὁ ἀδελφός,
through will of God, and Sosthenes the brother,
² ἣν ἐκκλησίαν τοῦ θεοῦ τὴν οὖσαν ἐν Κορίνθῳ,
to the congregation of the God to that being in Corinth,
ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις
having been sanctified in Anointed Jesus, called saints
σὺν πάνσι τοῖς επικαλουμένοις τὸ ὄνομα τοῦ
with all those calling upon the name of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί τόπῳ,
Lord of us Jesus Anointed in every place,
αὐτῶν * [καὶ] ἡμῶν * χάρις ὑμῖν καὶ εἰρήνη
of them [both] and of us; favor to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χρισ-
from God father of us, and Lord Jesus Anointed.
τοῦ. ⁴ Εὐχαριστῶ τῷ θεῷ * [μοῦ] πάντοτε
I give thanks to the God [of me] always
περὶ ὑμῶν, ὅτι ἐν τῇ χάριτι τοῦ θεοῦ τὴν δο-
concerning you, for the favor of the God to that hav-
κίαν ὑμῖν ἐν Χριστῷ Ἰησοῦ * ὅτι ἐν παντί
ing been given to you in Anointed Jesus; that in every thing
τελευτήσητε ἐν αὐτῷ, ἐν παντί λόγῳ καὶ
you were enriched in him, in every word and
πᾶσι γινώσκει, ⁶ (καθὼς τὸ μαρτυρίον τοῦ Χρισ-
all knowledge, (whom the testimony of the Anointed
τοῦ βεβαιώθη ἐν ὑμῖν.) ⁷ ὥστε ὑμᾶς μὴ ὑστε-
was confirmed among you.) so that you not to be
ρεῖσθαι ἐν μηδενὶ χαρισματι, ἀπεκδεχόμενους
inferior in any one gracious gift, waiting for
τὴν ἀποκαλύψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ-
the revelation of the Lord of us Jesus Anointed;
τοῦ * ὅς καὶ βεβαιώσει ὑμᾶς ἕως τελοῦς ἀνεγ-
who also will confirm you to an end irre-
κλητους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
proachable even in the day of the Lord of us Jesus
Χριστοῦ. ⁹ Πιστός ὁ θεός, δι' οὗ ἐκλήθητε
Anointed. Faithful the God, through whom you were called
εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ,
into fellowship of the son of him Jesus Anointed,
τοῦ κυρίου ἡμῶν. ¹⁰ Παρακαλῶ δε ὑμᾶς, ἀδελ-
the Lord of us. I entreat and you, brethren,
φοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
through the name of the Lord of us Jesus

CHAPTER 1.

1 Paul, & a Constituted
Apostle of the * Anointed
Jesus, by the Will of God,
and ‡ Sosthenes, the BRO-
THER,
2 to THAT CONGREGA-
TION of God which is in
Corinth, having been sanc-
tified in the Anointed Je-
sus, Constituted Holy
ones, with ALL THOSE
‡ INVOKING the NAME of
our LORD Jesus Christ in
Every Place,—theirs and
ours;
3 ‡ Favor and Peace be
with you from God our
Father, and the Lord Je-
sus Christ.
4 ‡ I give thanks to
God always concerning
you, for THAT FAVOR of
God which has been IM-
PARTED to you in the
Anointed Jesus;
5 because in every thing
you were enriched by him,
‡ in Every Word, and in
ALL Knowledge,
6 (‡ when the TESTI-
MONY of the ANOINTEd
was confirmed among you.)
7 so that you are not
inferior in Any one Gift,
‡ waiting for the REVELA-
TION of our LORD Jesus
Christ;
8 who also will confirm
you to the End, IRRE-
proachable in the DAY
of our LORD Jesus ANOIN-
ted.
9 ‡ Faithful is God, by
whom you were invited
into ‡ the Fellowship of
his son Jesus Christ, our
LORD.
10 Now I entreat you,
Brethren, through the
NAME of our LORD Jesus

* VATICAN MANUSCRIPT.—Title.—FIRST TO THE CORINTHIANS.
2. both—ours. 4. of me—ours.

1. Anointed Jesus.

‡ 1. Rom. I. 1. ‡ 1. Acts xviii. 17. ‡ 2. Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 25.
‡ 2. Rom. I. 7; 2 Cor. I. 2; Eph. I. 2; 1 Pet. I. 2. ‡ 4. Rom. I. 6. ‡ 5. 1 Cor. xii. 8; 2
Cor. xii. 7. ‡ 6. Heb. ii. 2 & 4. ‡ 7. Phil. iii. 20; Titus ii. 12; 2 Pet. i. 12.
‡ 8. 1 Cor. x. 15; 1 Thess. v. 26; 2 Thess. iii. 8; Heb. x. 23. ‡ 9. John xv. 6; xvii. 21;
1 John I. 3; iv. 12.

Χριστου, ἵνα το αὐτο λεγητε παντες, και μη
Anointed, that the same thing you speak all, and not

ἢ ἐν ὁμιν σχίσματα, ητε δε κατηρτισμενοι
may be among you divisions, you may be but knit together

ἐν τῇ αὐτῇ νοι και ἐν τῇ αὐτῇ γνώμῃ. ¹¹ Ἐδῷ-
is in the same mind and in the same sentiment. It was

λῶθῃ γὰρ μοι περὶ ὁμων, ἀδελφοι μου, ὅπο
declared for to me concerning you, brethren of me, by

τῶν Χλοης, ὅτι ἐριδες ἐν ὁμιν εἰσι. ¹² Λέγω δε
those of Chlois, that contentions among you are. I say and

τοῦτο, ὅτι ἕκαστος ὁμων λέγει· Ἐγὼ μὲν εἰμι
this, because each one of you says; I indeed am

Παυλου· ἐγὼ δε, Ἀπολλω· ἐγὼ δε, Κηφα· ἐγὼ
of Paul; I but, of Apollos; I and, of Cephas; I

δε, Χριστου. ¹³ Μεμερισται ὁ Χριστος; μὴ
and, of Anointed. Has been divided the Anointed? not

Παυλος ἐσταυρωθῇ ὑπερ ὁμων; ἢ εἰς το ονομα
Paul was crucified on behalf of you? or into the name

Παυλου ἐβαπτισθῇ; ¹⁴ Εὐχαριστῶ τῷ θεῷ,
of Paul were you dipped? I give thanks to the God,

ὅτι οὐδενα ὁμων ἐβαπτισα, εἰ μὴ Κρισπον και
that no one of you I dipped, if not Crispus and

Γαιος; ¹⁵ ἵνα μὴ τις εἰπῇ, ὅτι εἰς το εἶδος
Gains; so that not any one may say, that into the my

ονομα ἐβαπτισα. ¹⁶ Ἐβαπτισα δε και τον
name I dipped. I dipped and also the

Στεφανα οἶκον· λοιπον οὐκ οἶδα, εἰ τινα ἄλλον
Stephanas house; remainder not I know, if any other

ἐβαπτισα. ¹⁷ Οὐ γὰρ ἀπεστείλε με Χριστος
I dipped. Not for sent me Anointed

βαπτίζειν, ἀλλ' εὐαγγελιζεσθαι· οὐκ ἐν σοφίᾳ
to dip, but to announce glad tidings; not in wisdom

λογου, ἵνα μὴ κενῶθῃ ὁ σταυρος του
of speech, so that not may be of no effect the cross of the

Χριστου. ¹⁸ Ὁ λογος γὰρ ὁ του σταυρου τοῖς
Anointed. The word for that of the cross to those

μὲν ἀπολλυμενοῖς μαρτια ἐστι, τοῖς δε σωζομε-
indeed being destroyed foolishness is, to those but being saved

νοῖς ἡμῖν δύναμις θεου ἐστι. ¹⁹ Γεγραπται γὰρ·
to us power of God it is. It has been written for;

Ἀπολῶ την σοφίαν των σοφῶν, και την συνε-
I will destroy the wisdom of the wise, and the learn-

σιν των συνετων ἀθετησῶ. ²⁰ Που σοφος;
ing of the intelligent ones I will set aside. Where a wise man?

Christ, that you all speak the same thing, and that there may be no divisions among you; but that you may be knit together the same mind and in the same sentiment.

11 For it has been declared to me, my Brethren, by those of the Land of Chlois, That there are contentions among you.

12 And this I say; Because each one of you says, "I, indeed, am of Paul," but, "I of Apollos, and," "I of Cephas, and," "I of Christ."

13 Has the Anointed one been divided? Was Paul crucified on your behalf? or were you immersed into the NAME of Paul?

14 * I give thanks to God that I immersed none of you, except; Crispus and; Gains;

15 so that no one may say that I immersed into MY OWN NAME.

16 And I immersed also the Family of; STEPHANAS; besides, I do not know whether I immersed Any Other.

17 For the Anointed one sent me not to baptize, but to announce glad tidings; not in Wisdom of Speech, so that the cross of the Anointed one may not be frustrated.

18 For this word, that of the cross, is indeed Foolishness; to them who are PERISHING; but to those who are SAVED, even to us, it is the Power of God.

19 For it has been written, "I will destroy the wisdom of the wise," and I will set aside the LEARNING of the INTELLIGENT."

* VATICAN MANUSCRIPT.—16. I give thanks That I immersed.

† 10. Rom. xii. 16; xv. 5; ‡ Cor. xiii. 11; Phil. ii. 3; iii. 16; 1 Pet. iii. 8. § 11. 1 Cor. xvi. 4. || 12. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. ¶ 13. John i. 9. ** 14. Acts xviii. 6. †† 14. Rom. xvi. 22. ‡‡ 15. 1 Cor. xvi. 12, 17. §§ 17. 1 Cor. ii. 1, 4, 15. ||| 12. Isa. xlix. 14. ¶¶ 18. § Cor. ii. 15. §§ 18. Acts ii. 27. |||| 18. Rom. i. 24.

του γραμματεως; που συζητητης του αιωνος
where a scribe? where a disputer of the age
τουτο: Ουχι εμωρανεν ο θεος την σοφian του
this? Not did make foolish the God the wisdom of the
κοσμου * [τουτο:] 21 Επειδη γαρ εν τη σοφια
world [this?] Where for in the wisdom
του θεου ουκ εγνω ο κοσμος δια της σοφias
of the God not knew the world through the wisdom
του θεου, ευδοκησεν ο θεος, δια της μωριας του
the God, was pleased the God, through the foolishness of the
κηρυγματος σωσαι του πιστευοντα. 22 Επειδη
proclamation to save those believing. Although
και Ιουδαιοι σημεια αιτουσι, και Έλληνες
and Jews signs are asking, and Greeks
σοφian ζητουν· 23 ημεis δε κηρυσσομεν Χρισ-
wisdom are asking, we yet proclaim an
τον εσταυρωμενον, Ιουδαιοis μεν σκαρδαλον,
Anointed having been crucified, to Jews indeed a stumbling-block,
Ενεσι δε μωrian 24 αυτοis δε τοis κλητοis,
to Gentiles and foolishness, to those but to the called ones,
Ιουδαιοis τε και Έλλησι, Χριστον θεου δυναμιν
Jews both and Greeks, Anointed of God power
και θεου σοφian. 25 Ότι το μωρον του θεου,
and of God wisdom. Because the foolishness of the God,
σοφωτερον των ανθρωπων εστι· και το ασθενες
wiser of the men is, and the weakness
του θεου, ισχυροτερον των ανθρωπων * [εστι.]
of the God, stronger of the men [is.]
26 Βλεπετε γαρ την κλησιν υμων, αδελφοi, οτι
You see for the calling of you, brethren, that
ου πολλοi σοφοi κατα σαρκα, ου πολλοi
not many wise ones according to flesh, not many
δυνατοι, ου πολλοi ευγενεις· 27 αλλα τα μωρα
strong ones, not many well-born, but the foolish things
του κοσμου εξελεξατο ο θεος, ινα τους σοφους
of the world chose the God, that the wise ones
κιταισχυνη· και τα ασθενη του κοσμου εξελε-
as may shame, and the weak things of the world chose,
ξιστο ο θεος, ινα καταισχυνη τα ισχυρα· 28 και
the God, that he may shame the powerful ones, and
τα αγνη του κοσμου και τα εξουθενημενα
the lowliness of the world and the things having been despised
εξελεξατο ο θεος, και τα μη οντα, ινα τα
chose the God, and the things not existing, that the things,
οντα καταργησιν· 29 οπως μη καυχησεται
existing he may bring to nothing; so that not may boast

20 Where is a Wise man? Where a Scribe? Where a Disputant of this age? Did not God make foolish the wisdom of this world.

21 For when, in the wisdom of God, the world by wisdom knew not God, God was pleased through "the foolishness" of this PROCLAMATION, to save the BELIEVERS.

22 And although Jews are demanding Signs, and Greeks are seeking Wisdom;

23 yet we proclaim a crucified Christ, to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

24 but to those who are INVITED, both Jews and Greeks, Christ, the Power of God, and the Wisdom of God.

25 Because "the FOOLISHNESS" of God is wiser than MEN; and "the WEAKNESS" of God is stronger than MEN.

26 For behold your INVITATION, Brethren, That not Many are Wise according to the Flesh, not Many Powerful, not Many Noble;

27 but God selected the FOOLISH things of the world, that he may shame the wise; and God selected the WEAK things of the world, that he may shame the POWERFUL;

28 and the IGNOBLE things of the world, and the THINGS that are DESPISED, God selected, and the THINGS not existing, that he may bring to nothing existing THINGS.

29 so that No Flesh

* VATICAN MANUSCRIPT.—20. this—omit. 25. is—omit.

1. Rom. 1. 22. 11. Rom. 1. 20, 21, 26. 22. Matt. xii. 38; xvi. 1; Mark 8. 12; Luke xi. 10; John iv. 42. 23. Isa. viii. 14; Matt. xi. 8; xiii. 57; Luke ii. 34; 1. Cor. 1. 22; Gal. v. 11; 1 Pet. ii. 8. 24. Rom. 1. 4, 16. 25. Col. ii. 2. 26. John vii. 28. 27. Matt. xi. 26; James ii. 6. 28. Rom. iv. 17. < 28. 1 Cor. ii. 6.

πᾶσα σὰρξ ἐν ὧ ἡμεῖς ἐσμὲν τοῦ θεοῦ. ³⁰ Ἐξ αὐτοῦ δε
all flesh in presence of the God. Out of him but
ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν
you are in Anointed Jesus, who became to us
σοφία ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός
wisdom from God, righteousness also and sanctification
καὶ ἀπολύτρωσις. ³¹ ἵνα, καθὼς γέγραπται· Ὁ
and redemption; so that, even as it has been written; He
καυχώμενος, ἐν κυρίῳ καυχασθῶ.
boasting, in Lord let him boast.

ΚΕΦ. Β'. 2.

¹ Καθὼς ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ
And I having come to you, brethren, came not
καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων
according to excellency of speech or of wisdom, declaring
ὑμῖν το μάρτυριον τοῦ θεοῦ. ² Οὐ γὰρ ἐκρίνα
to you the testimony of the God. Not for I determined
τι εἰδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν,
anything to make known among you, if not Jesus Anointed,
καὶ τούτον ἐσταυρωμένον. ³ Καὶ ἐγὼ ἐν ἀσθενείᾳ,
and him having been crucified. And I in weak-
νείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρεμφῇ πολλῇ ἐγενό-
ness, and in fear and in trembling much
μην πρὸς ὑμᾶς. ⁴ καὶ ὁ λόγος μου καὶ τὸ κηρυγ-
with you; and the speech of me and the preach-
μα μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν
ing of me not in persuasive wisdom of words, but in
ἀποδείξει πνεύματος καὶ δυνάμεως. ⁵ ἵνα ἡ πίσ-
a display of spirit and of power; so that the faith
τις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν
of you not may be in wisdom of men, but in
δυνάμει θεοῦ. ⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς
power of God. Wisdom but we speak among the
τελειοῖς· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ
perfect ones; wisdom but not of the age this, nor
τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταρ-
of the rulers of the age this, of those coming to
γουμένων. ⁷ ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν
an end; but we speak of God wisdom in
μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προωρί-
a mystery, that having been hidden, which previously was
σεν ὁ θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν
hed out the God before the ages, for glory of us
⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου
which no one of the rulers of the age this
ἐγνώκεν· (εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν κύριον
has known; (if for they knew, not would the Lord

may boast in the presence of God.

³⁰ But from him ye are in the Anointed Jesus, who became to us wisdom from God, Righteousness also, and Sanctification, and Redemption.

³¹ That, as it has been written, "Let him boast in the Lord."

CHAPTER II.

¹ And when I came to you, Brethren, I came not with Excellency of Speech, or of Wisdom, declaring to you the Testimony of God;

² For I determined to make known nothing among you, except Jesus Christ, and him crucified.

³ And I, in Weakness, and in Fear, and in much Trembling, was with you.

⁴ And my Discourse, and my Proclamation; were not in Persuasive Words of Wisdom, but with a Demonstration of Spirit and of Power,

⁵ So that your Faith might not be by the Wisdom of Men, but by the Power of God.

⁶ Wisdom, however, we speak among the perfect; I but Wisdom of this Age, nor of the Rulers of this Age; we are coming to an end;

⁷ but we speak the Wisdom of God, which was hidden in a Mystery; which God previously designed, before the world for our Glory;

⁸ Which no one of the Rulers of this Age knew; for if they had known, they

* VATICAN MANUSCRIPT.—80. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

† 30. ver. 34. † 80. Jer. xxiii. 4 & 6; Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 2. † 30. John xvii. 19. † 80. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 32. † 1. 17; ver. 4, 18; 2 Cor. x. 10; xi. 4. † 2. Gal. vi. 14; Phil. iii. 2. † 2. Acts iv. 1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 10; xi. 20; xii. 4, 9; Gal. iv. 14. † 2. 1 Cor. i. 17. † 3. Pet. i. 16. † 4. Rom. xv. 19; 1 Thess. i. 5. † 5. 1 Cor. xiv. 20; Eph. i. 19. † 6. Phil. iii. 18; Heb. v. 14. † 6. 1 Cor. i. 28. † 7. Rom. xvi. 26, 28; Eph. iii. 10 & 9. Col. i. 26. † 8. Matt. xii. 28; John vii. 48; Acts xiii. 27; 2 Cor. xiii. 14. † 8. Luke xxiii. 34; Acts iii. 17.

της δοξης εσταυρωσαν·) ⁹ αλλα, καθως γεγραπ-
of the glory they crucified,} but, even as it has been

ται· ^α οφθαλμος ουκ ειδεν, και ους ουκ
vision; what things eye not saw, and ear not

ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη,
heard, and to heart of man not ascended,

η ητοιμασεν ο θεος τοις αγαποσιν αυτου.
what prepared the God for those loving him.

¹⁰ Ημιν δε απεκαλυψεν ο θεος δια του πνευματος
To us but revealed the God through the spirit

² [αυτου] το γαρ πνευμα παντα ερευνα, και τα
[of himself,] the for spirit all things searches, even the

βαθη του θεου. ¹¹ Τις γαρ οιδεν ανθρωπων τα του
depths of the God. Who for knows of men the things of the

ανθρωπου, ει μη το πνευμα του ανθρωπου το εν
man, if not the spirit of the man that in

αυτω· ουτω και τα του θεου ουδεις οιδεν, ει μη
him? so also the things of the God no one knows, if not

το πνευμα του λεου. ¹² Ημεις δε ου το πνευμα του
the spirit of the God. We but not the spirit of the

κοσμου ελαβομεν, αλλα το πνευμα το εκ του
world received, but the spirit that from the

θεου, ινα ειδωμεν τα απο του θεου χαρισθεν-
God, that we may know the things by the God having been gra-

τε ^α ημιν· ¹³ α και λαλουμεν, ουκ εν
only given to us; which things also we speak, not by

διδασκτοις ανθρωπινης σοφιας λογοις, αλλ' εν
of human wisdom in words, but by

διδαστοις πνευματος, πνευματικους πνευματικα
teachings of spirit, to spiritual ones spiritual things

συζηρωμεν. ¹⁴ Ψυχικος δε ανθρωπος ου δε-
expounding. An animal but man not re-

χεται τα του πνευματος του θεου· μορφα
examines the things of the spirit of the God; foolishness

γαρ αυτω εστι, και ου δυναται γνωρει· οτι
for to him it is, and not he is able to know; because

πνευματικως ανακρινεται. ¹⁵ Ο δε πνευματι-
spiritually it is examined. The but spiritual

αυτος ανατρινει μεν παντα, αυτος δε υπ' ουδενος
man examines indeed all things, himself but by no one

ανακρινεται. ¹⁶ Τις γαρ γνω νουν κυριου, ος
is examined. Who for know mind of Lord, who

συμβιβασει αυτον, Ημεις δε νουν Χριστου
will instruct him? We but mind of Anointed

οχομεν.
have.

would not have crucified the LORD OF GLORY;

⁹ but, as it has been written, "Things which Eye has not seen, and Ear has not heard, and to which the Heart of Man has not aspired—things which God has prepared for THOSE who LOVE him;"

¹⁰ {God has revealed even to us through the SPIRIT. For the SPIRIT searches all things, even the DEPTHS of God.

¹¹ For Who of Men knows the THOUGHTS of the MAN, {except THAT SPIRIT of the MAN which is in him? } so also, the THOUGHTS of GOD no one knows, except the SPIRIT of GOD.

¹² Now we have received, not the SPIRIT of the WORLD, {but THAT SPIRIT which is from GOD, that we may know the THINGS GRACIOUSLY GIVEN to us by GOD;

¹³ {and which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; } unfolding spiritual things to spiritual persons.

¹⁴ {Now, an Animal Man does not receive the THINGS of the SPIRIT of GOD, {for they are Foolishness to him; and he is {not able to understand, because they are spiritual-ly examined.

¹⁵ {But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one.

¹⁶ {For who has known the Mind of the Lord? who will teach it? But we possess the Mind of * Christ.

* VATICAN MANUSCRIPT.—10. of himself—omit.
spiritually. 10. the Lord.

20. unfolding spiritual things

{ 9. Isa. lxi. 4. { 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27.
11. Prov. xi. 37; xxvii. 19; Jer. xvii. 9. { 11. Rom. xi. 34, 35. { 12. Rom. viii.
13. { 12. 3 Pet. i. 10. { 14. Matt. xvi. 29. { 14. 1 Cor. i. 12, 23. { 14.
Rom. viii. 5-7; Jude 19. { 15. 1 John iv. 1. { 16. Rom. xi. 34.

πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ. ³⁰ Εξ αὐτοῦ δε
all flesh in presence of the God. Out of him but
ὁμοίς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν
you are in Anointed Jesus, who became to us
σοφία ἀπο θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός
wisdom from God, righteousness also and sanctification
καὶ ἀπολυτρώσις. ³¹ ἵνα, καθὼς γεγραπται· Ὁ
and redemption; so that, even as it has been written; He
καυχώμενος, ἐν κυρίῳ καυχασθῶ.
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καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων
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to you the testimony of the God Not for I determined
τι εἰδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν,
anything to make known among you, if not Jesus Anointed,
καὶ τούτου σταυρωμένον. ³ Καὶ ἐγὼ ἐν ἀσθε-
and him having been crucified. And I in weak-
νείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῇ ἐγενό-
ness, and in fear and in trembling much was
μην πρὸς ὑμᾶς. ⁴ καὶ ὁ λόγος μου καὶ τὸ κηρυγ-
with you; and the speech of me and the preach-
μα μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν
ing of me not in persuasive wisdom of words, but in
ἀποδείξει πνεύματος καὶ δυνάμεως. ⁵ ἵνα ἡ πίσ-
a display of spirit and of power; so that the faith
τις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν
of you not may be in wisdom of men, but in
δυνάμει θεοῦ. ⁶ Σοφίαν δε λαλοῦμεν ἐν τοῖς
power of God. Wisdom but we speak among the
τελειοῖς· σοφίαν δε οὐ τοῦ αἰῶνος τούτου, οὐδε
perfect ones; wisdom but not of the age this, nor
τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταρ-
of the rulers of the age this, of those coming to
γουμενῶν. ⁷ ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν
an end; but we speak of God wisdom in
μυστηρίῳ, τὴν ἀποκρυμμένην, ἣν προέρε-
a mystery, that having been hidden, which previously man-
σεν ὁ θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν
hed out the God before the ages, for glory of us;
⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου
which no one of the rulers of the age this
ἐγνώκεν· (εἰ γὰρ ἐγνώσαν, οὐκ αὖ τὸν κύριον
had known; (if for they knew, not would the Lord

may boast in the presence of God.

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CHAPTER II.

¹ And when I came to you, Brethren, I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY of God;

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³ And I, in Weakness, and in Fear, and in much Trembling, was with you.

⁴ And my DISCOURSE and my PROCLAMATIONS; were not in Persuasive Words of Wisdom, but with a Demonstration of Spirit and of Power,

⁵ so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

⁶ Wisdom, however, we speak among the PERFECT; but Wisdom of this AGE, nor of the RULERS of this AGE who are coming to an end;

⁷ but we speak the Wisdom of God, which was HIDDEN in a Mystery, which God previously designed, before the AGES for our Glory;

⁸ which no one of the RULERS of this AGE knew for if they had known the

* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

† 30. ver. 34. † 30. Jer. xxiii. 5 & 6, Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. † 30 John xvii. 19. † 30. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 12. † 31. 1. 17; ver. 4, 13; 2 Cor. x. 10; xi. 6. † 2. Gal. vi. 14; Phil. iii. 9. † 2. Acts iv. 1, 6, 12. † 2. 2 Cor. iv. 7; x. 1, 10; xi. 20; xii. 9, 9; Gal. iv. 12. † 2. 1 Cor. i. 17. 2 Pet. i. 18. † 4. Rom. xv. 19; 1 Thess. i. 6. † 1. 1 Cor. xiv. 20; Eph. iii. 10. Phil. iii. 15; Heb. v. 14. † 6. 1 Cor. i. 28. † 7. Rom. xvi. 26, 26; Eph. iii. 10. Col. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. xiii. 14. † 8. Acts iii. 17.

ΚΕΦ. γ'. 3.

¹ Καγω, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν
And I, brethren, not was able to speak to you
ὡς πνευματικοίς, ἀλλ' ὡς σαρκικοίς, ὡς νηπίοις
as to spiritual ones, but as to fleshly ones, even as to babes
ἐν Χριστῷ. ² Γαλα ὑμᾶς ἐποτίσα, οὐ βρώμα
in Anointed. Milk you I gave to drink, not solid food;
οὐκὰρ γὰρ ἐδυνάσθε. Ἀλλ' οὐδὲ * [ἐτι] νυν
not yet for were you able. But not even [yet] now
δυνάσθε. ³ ἐτι γὰρ σαρκικοί ἐστε. Ὅπου γὰρ
are you able; yet for fleshly ones you are. Where for
ἐν ὑμῖν ζῆλος καὶ ἐρις * [καὶ διχοστασίαι.]
among you envy and strife [and divisions.]
οὐκὶ σαρκικοί ἐστε, καὶ κατὰ ἀνθρώπου περι-
not fleshly ones are ye, and according to man walk
πατεῖτε; ⁴ Ὅταν γὰρ λεγῇ τις· Ἐγὼ μὲν εἰμι
you? When for may say any one; I indeed am
Παυλοῦ· ἕτερος δὲ· Ἐγὼ, Ἀπολλῶ· οὐκὶ σαρ-
of Paul; another and; I, of Apollos; not fleshly
κικοί ἐστε; ⁵ Τίς οὖν ἐστὶ Παῦλος, τίς δὲ
ones are ye? Who then is Paul, who and
Ἀπολλῶς; Διακονοί, δι' ὧν ἐπιστεύσατε, καὶ
Apollos? Servants, through whom you believed, and
ἀκαστῷ ὡς ὁ κύριος ἐδούκεν. ⁶ Ἐγὼ ἐφύτευσα,
to each as the Lord gave. I planted,
Ἀπολλῶς ἐποτίσεν, ἀλλ' ὁ θεὸς ἠξάνεν· ⁷ ὥστε
Apollos watered, but the God caused to grow; so
οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ'
neither he planting is anything, nor he watering, but
ὁ αὐξάνων θεός. ⁸ Ὁ φυτεύων δὲ καὶ ὁ ποτι-
he causing to grow God. He planting but and he watering
ζων ἐν εἰσιν· ἕκαστος δὲ τὸν ἰδίον μισθὸν λη-
ones are; each and the own reward will
ψεται κατὰ τὸν ἰδίον κόπον. ⁹ Θεοῦ γὰρ
receive according to the own labor, Of God for
ἐσμεν συνεργοί· θεοῦ γεωργίον, θεοῦ οἰκοδομή
we are fellow-workers; of God a farm, of God a building
ἐστε. ¹⁰ Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθει-
you are. According to the favor of the God that having
σαν μοι, ὡς σοφὸς ἀρχιτεκτὼν θεμελίον
been given to me, as a wise architect a foundation
θεθείκα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ
I have laid; another but builds up; each one but
βλεπετω, πῶς ἐποικοδομεῖ. ¹¹ Θεμελίον γὰρ
let see, how he builds up. Foundation for

CHAPTER III

¹ And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.
² I Milk I gave you—not solid Food; for you were not then able; now, indeed, are you even now able;
³ because you are still fleshly. For what as Envy and Strife exist among you, are you not fleshly, and walk according to Man?
⁴ Besides, when any one, I "E, indeed, am of Paul," and another, "I am of Apollos," are you not "fleshly?"
⁵ "What then is Apollos, and what is Paul?" Servants, through whom you believed; and to Each as the Lord gave.
⁶ I planted; Apollos watered; but God caused it to grow.
⁷ So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES IT TO GROW.
⁸ Now the PLANTER and the WATERER are one; and each will receive his PROPER REWARD, according to his own labor.
⁹ For we are God's Co-workers; you are God's Field; you are God's Building.
¹⁰ According to THAT FAVOR OF GOD HAVING BEEN IMPARTED to me, as a Skillful Architect, I have laid a Foundation, and Another person is building up; but let each one see how he builds up.
¹¹ For no one can lay

* VATICAN MANUSCRIPT.—2. yet—enif.
5. What then is Apollos, and what is Paul?

3. and Divisions—enif.

4. Man.

1. 2. Heb. v. 12, 13; 1 Pet. ii. 2. 3. 4. 1 Cor. i. 12. 5. 6. Acts xviii. 4, 5, 11; 1 Cor. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. 7. 8. 1 Cor. iv. 12, 13; Gal. vi. 3. 9. 10. 2 Cor. vi. 1; 1 Pet. ii. 5. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

αλλοι ουδεις δυναται θειναι παρα τον κειμενον,
 others no one is able to have laid besides that being laid,
 ος εστιν Ιησους Χριστος. ¹² Ει δε τις οικοικο-
 the is Jesus hasbuilt. If but any one builds
 δομι επι τον θεμελιον * [τουτον,] χρυσον,
 on the foundation [this,] gold,
 αργυρον, λιθους τιμιους, ξυλα, χορτον, κατα-
 silver, stones costly, wood, hay, straw;
 αηρ ¹³ εκαστου το εργον φανερον γενησεται· η
 of each one the work manifest shall become; the
 γαρ ημερα δηλωσει, οτι εν πυρι αποκαλυπτε-
 for day will show, because in fire it is revealed;
 ται· και εκαστου το εργον οποιον εσται, το πυρ
 and of each one the work what kind it is, the fire
 δοκιμασει. ¹⁴ Ει τις το εργον μνει δ επικο-
 and try. If of any one the work abide which he built
 δομη, μισθον ληψεται· ¹⁵ ει τις το εργον
 a reward he will receive; if of any one the work
 κατακαησεται, ζημιωθησεται· αυτος δε σωθη-
 shall be consumed, he will suffer loss; he himself but shall be
 ρεται, ουτως δε ως δια πυρος. ¹⁶ Ουκ οιδετε,
 so, in this way but as through a fire. Not know you,
 ιτι ναος θεου εστε, και το πνευμα του θεου
 that temple of God you are, and the spirit of the God
 οικει εν υμιν· ¹⁷ Ει τις τον ναον του θεου φθει-
 dwells in you? If any one the temple of the God de-
 ρει, φθειρει τουτον ο θεος· ο γαρ ναος του θεου
 ruins, destroys him the God; the for temple of the God
 ιγιος εστιν, οστις εστε υμεις. ¹⁸ Μηδεις
 holy is, whom are you. No one
 αυτων εξαπατατω· ει τις δοκει σοφος ειναι εν
 of them let deceive; if any one seems wise to be among
 μιν εν τη αιωνι τουτη, μωρος γενεσθω, ινα
 be in the age this, a fool let him become, so that
 ενηται σοφος. ¹⁹ Η γαρ σοφια του κοσμου
 may become wise. The for wisdom of the world
 εναντι, μωρια παρα τηθει εστι· γεγραπται
 them, foolishness with the God is; it has been written
 ο· Ο θρασυνομενος τους σοφους εν τη παν-
 He is catching the wise ones in the crafti-
 νηρι αυτων· ²⁰ και καλιν· Κυριος γινωσκει
 of them; and again; Lord knows
 οτι διαλογισμους των σοφων, οτι εισι ματαιοι.
 the reasonings of the wise ones, that they are vain.
²¹ Ουτε μηδεις καυχασθω εν ανθρωποις·
 Therefore no one let boast in men;
 οτια γαρ υμουν εστιν, ²² ειτε Παυλος, ειτε
 for as of you is, whether Paul, or
 αλλος, ειτε Κηφας, ειτε κοσμος, ειτε ζωη,
 or another, or Cephas, or world, or life,

another Foundation be-
 sides THAT which is LAID,
 which is Jesus Christ.

12 And if, on this
 FOUNDATION, any one
 build up Gold, Silver,
 costly Stones; Wood, Hay,
 Straw;

13 the WORK of each
 will become manifest; for
 the DAY will show it,
 Because it is revealed by
 Fire; and so every one's
 WORK, whatever it is, the
 same FIRE will prove.

14 If the WORK of any
 one remain, which he
 built up, he will receive a
 Reward;

15 if the WORK of any
 one shall be consumed,
 he will suffer loss; he him-
 self, however, will be
 saved, but so as through
 a Fire.

16 Do you not know,
 That you are a Temple of
 God, and the SPIRIT of
 God dwells among you?

17 If any one destroy
 the TEMPLE of God, God
 will destroy him; for the
 TEMPLE of God is holy,—
 which you are.

18 Let no one deceive
 himself. If any one
 among you think to be
 wise in this AGE, let him
 become a Fool, that he may
 become wise.

19 For the WISDOM of
 this WORLD is Foolishness
 with God; for it has been
 written, "HE CAPTURES
 the WISE in their CRAFT-
 "TINESS."

20 And again, "The
 "Lord knows the REASON-
 "INGS of the WISE, That
 "they are vain."

21 Let no one, there-
 fore, boast in Men; for
 all things are yours;—

22 whether Paul, or
 Apollos, or Cephas; wheth-
 er the World, or Life, or

* VATICAN MANUSCRIPT.—12. this—omit.

12. the same.

12. 1 Cor. xvi. 10; Matt. xvi. 19; 1 Cor. xi. 4; Gal. i. 7. 11. Eph. ii. 20. 13. 1 Cor. vi. 10; 1 Cor. vi. 10; Eph. ii. 21. 14. 1 Cor. ii. 6; 1 Pet. ii. 8. 15. 1 Cor. i. 20; 11. 6. 16. Job v. 13. 17. 1 Cor. iv. 8, 16. 18. 1 Cor. i. 22; iv. 8.

είτε θάνατος, είτε ἐνεστώτα, είτε μέλλοντα·
or death, or present things, or being about to be;

πάντα ὑμῶν *^[ἐστίν] 22 ὑμεῖς δὲ, Χριστοῦ
all things of you (is,) you and, of Anointed,

Χριστός δὲ, θεοῦ. ΚΕΦ. Ὺ. 4. Ὡς τὼς ἡμᾶς
Anointed and, of God. Thus as

λογίζεσθω ἄνθρωπος, ὡς ὑπηρετὰς Χριστοῦ,
let regard a man, as assistants of Anointed,

καὶ οἰκονομοὺς μυστηρίων θεοῦ. 2 Ὁ δὲ λογι-
and stewards myself of mysteries of God. What but re-

κον, ζητεῖται ἐν τοῖς οἰκονομοῖς, ἵνα πιστός τις
maining, it is required in the stewards, that faithful one

ἔδρεθρ. 3 Ἐμοὶ δὲ εἰς ἐλαχιστόν ἐστιν, ἵνα ὑφ'
should be found. To me but for least thing it is, that by

ὑμῶν ἀνακριθῶ, ἢ ὑπο ἀνθρώπινης ἡμέρας·
you I should be condemned, or by a human day,

ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω· 4 (οὐδὲν γὰρ ἐμαυ-
but not even myself do I condemn; (nothing for in my-

τῷ συνοῖδα, ἀλλ' οὐκ ἐν τούτῳ δέδικαιώμαι) δ
or I am conscious, but not in this I have been justified,) he

δὲ ἀνακρίνων με, κύριος ἐστίν. 5 Ὅποτε μὴ προ
but condemning me, Lord is. Therefore not before

καιροῦ τι κρινετέ, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς
proper season anything; judge you, till may come the Lord, who

καὶ φωτίζει τὰ κρυπτά τοῦ σκοτοῦς, καὶ
both will bring to light the things hidden of the darkness, and

φανερώσει τὰς βούλας τῶν καρδιῶν· καὶ τότε
will make manifest the purposes of the hearts; and then

ὁ ἐκείνους γενήσεται ἕκαστῳ ἀπὸ τοῦ θεοῦ.
the praise shall be to each one from the God.

6 Ταῦτα δὲ, ἀδελφοί, μετεσχηματίσα ἐς ἐμαυ-
These things and, brethren, I figuratively applied to myself

τὸν καὶ Ἀπόλλω δι' ὑμᾶς, ἵνα ἐν ἡμῖν μαθήτε
and Apollos on account of you, that by us you may learn

τὸ μὴ ὑπὲρ ὃ γεγραπταὶ φρονεῖν, ἵνα μὴ εἰς
that not above what has been written to think, so that not one

ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.
on behalf of the one you may be puffed up against the other.

7 Τίς γὰρ σε διακρίνει; τί δὲ ἔχεις, ὃ οὐκ
Who for thee distinguishes? what and hast thou, which not

ἐλάβες; εἰ δὲ καὶ ἐλάβες, τί καυχᾶσαι
received? if and also thou didst receive, why dost thou boast

ὡς μὴ λαβὼν; 8 Ἡδὴ κεκορεσμένοι ἐστέ, ἤδη
as not having received? Already having been filled you are, already

ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασίλευσατε· καὶ
you were rich, without us you reigned; and

you are already enriched; you have reigned without us.

Death; whether Things present, or Things future;

—all are yours;
23 and I am as Christ's,

and Christ is God's.

CHAPTER IV.

1 Let a Man then con- sider us as Ministers of Christ, and Stewards of the Mysteries of God.

2 But, moreover, it is required in stewards, that every one should be found faithful.

3 Therefore, to me it is of very little importance that I should be con- demned by you, or by a Human Day of Judgment; because I do not even con- demn Myself;

4 (for I am conscious to myself of Nothing evil; though I am not by the justified;) but as the JUDGES me is the Lord.

5 Therefore, judge you not Anything before the proper Time, till the Lord come, who will bring to light the secrets of DARKNESS, and will make manifest the pur- poses of the HEARTS; and then the praise will be to each one from God.

6 Now these things, Brethren, I figuratively applied to myself and to Apollos on your account, that by us you may learn not to think above what has been written, that no one of you may, on behalf of the one, be puffed up against the others.

7 For who distinguishes Thee? and what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

8 You are already Enriched, and you are already enriched; you have reigned without us.

† 22. Rom. xiv. 8; 1 Cor. xi. 8; 2 Cor. x. 7; Gal. iii. 20.
† 4. Col. i. 26. † 5. Matt. vii. 1; Rom. ii. 16; 1 Cor. ii. 16; 2 Cor. x. 12; 1 Pet. i. 10.
† 5. Rom. iii. 13. † 5. Rom. ii. 20; 2 Cor. v. 10.
† 7. John i. 17; 1 Pet. iv. 10.

† 1. 1 Cor. iii. 5; 2 Cor. x. 12; 1 Pet. i. 10; 2 Cor. x. 12; 1 Pet. i. 10.
† 1. 1 Cor. i. 12; 2 Cor. x. 12; 1 Pet. i. 10.

οφελον γε εβασιλευσατε, ινα και ημεις διμν
I wish indeed you did reign, so that also we with you
συμβασιλευσμεν. * Δοκω γαρ, * [δτι] ο θεος
might reign together. I think for, [that] the God
ημας τους αποστολους εσχατους απεδειξεν, ως
as the apostles last set forth, as
επιθανατιους, δτι θεατρον εγεννηθημεν τη
appointed to death, because a spectacle we were made to the
κοσμη και αγγελιοις και ανθρωποις. 10 Ημεις
world and angels and to men. We
μωρια δια Χριστον, υμεις δε φρονιμοι εν Χρισ-
fo account of Christ, you but wise ones in Anointed;
τη· ημεις ασθενεις, υμεις δε ισχυροι· υμεις
we weak ones, you but strong ones; you
ενδοξοι, ημεις δε αιτιμοι. 11 Αχρι της αρτι
honorable ones, we but ignoble ones. Till the present
ωρας και πεινομεν, και διψωμεν, και γυμνητευ-
bore both we hunger, and we thirst, and we are naked,
ομεν, και κολαζομεθα, και αστατουμεν, 12 και
and we are beaten, and we are homeless,
κοπιωμεν ερη· ημεροι ταις ιδιαις χερσι· λοιδο-
we labor working with the own hands; being
ρτημενοι, ευλογουμεν· διωκομενοι, ανεχομεθα·
we blame; being persecuted, we endure;
13 βλασφημευμενοι, παρακαλουμεν· ως παρκα-
being blasphemed, we exhort; as purgations
θαρματα του κοσμου εγεννηθημεν, παντων περι-
of the world we became, of all things of-
φημα εως αρτι. 14 Ουκ εντροπων υμας γραφω
sc. reprove till now. Not shaming you I write
ταυτα, αλλ' ως τεκνα μου αγαπητα νουθετω.
these things, but as children of me beloved I admonish.
15 Εαν γαρ κυριοις παιδαγωγους εχητε εν Χρισ-
if for my sake child-reprovers you may have in Anointed,
τη, αλλ' ου πολλους πατερας· εν γαρ Χριστω
but not many fathers; in for Anointed
* [Ιησου] δια του ευαγγελιου εγω υμας εγεν-
[Jesus] through the glad tidings I you be-
νησα.
and

16 Παρακαλω ουν υμας, μιμηται μου γινεσθε.
I exhort therefore you, imitators of me become you.
17 Δια τουτο επεμψα υμιν Τιμωθεον, ος εστι
On account of this I sent to you Timothy, who is
τεκνον μου αγαπητον και πιστον εν κυριω, ος
a child of me beloved and faithful in Lord, who

us! and I wish, indeed, you did reign, that we also might reign with you.

9 For I think God exhibited us the APOSTLES † last, as † devoted to death; † For we are made a Spectacle to the world, both to Angels and to Men.

10 † WE are † Fools on account of Christ, but you are wise in Christ; † we are weak, but you are strong; you are honorable, but we are † disgraced.

11 † To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

12 and † we labor, working with our own Hands. † Being reviled, we bless; being persecuted, we endure;

13 being calumniated, we expostulate; † we are become as † the Purgations of the world, the Refuse of all things till now.

14 I do not write these things to shame you, but as my beloved Children I admonish you.

15 For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for † in Christ † begot you through the GLAD TIDINGS.

16 Therefore, I exhort you, to become † Imitators of me.

17 On this account I sent to you † Timothy, who is my beloved and faithful Child in the Lord,

* VULGATE MARGARITAE.—2. That—omit.

13. Jesus—omit.

+ 2. Alluding to those last exposed on the theatre, to fight with wild beasts, or with other; and who were devoted to certain destruction. † 10. The times were

† 1 to be set at naught, and might be slain as well as ill-treated with impunity. † 13. The words purgations and refuse are thought to allude to those human excretory matters. Such were offered to infernal deities among the Greeks and Romans, selected from the refuse of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 2. Rom. viii. 26; 1 Cor. xv. 20, 21; 2 Cor. iv. 11; vi. 9. † 9. Heb. x. 20. † 10. 2 Cor. ii. 2. † 11. Acts xvii. 18; xvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. † 12. 2 Cor. i. 6. † 13. 2 Cor. iv. 8; xl. 25—27; Phil. iv. 12. † 14. Acts xviii. 2; xx. 24; 1 Thess. ii. 9; 2 Thess. iii. 6; 1 Tim. iv. 16. † 15. Matt. v. 44; Luke xii. 84; Acts vii. 60. Rom. xi. 14, 20; 1 Pet. ii. 23; iii. 9. † 16. Lam. iii. 43. † 17. Acts xviii. 11; James i. 19. † 18. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. † 19. Acts xii. 22; 1 Cor. xvi. 10; Phil. ii. 10.

ὕμας ἀναμνησεί τις οὐδὲς μου τὰς ἐν Χριστῷ,
you will remind the ways of me those in Anointed,
καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
even as every where in every congregation I teach.

18 Ὡς μὴ ἐρχομένου δε μου πρὸς ὑμᾶς, ἐφυσί-
As not coming but of me to you, were puffed

ὠθησαν τινες. 19 Ἐλευσόμενοι δε ταχέως πρὸς
up some. I will come but quickly to

ὕμας, εἰς ὃ ὁ κύριος θέλησῃ, καὶ γινώσκω οὐ
you, if the Lord should will, and I will know not

τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύνα-
the word of those having been puffed up, but the power.

μιν. 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ,
not for in word the kingdom of the God,

ἀλλ' ἐν δυνάμει. 21 Τι θέλετε: ἐν ῥαβδῷ ἐλθῶ
but in power. What do you wish? with a rod I should come

πρὸς ὑμᾶς, ἢ ἐν ἀγαπῇ πνεύματι τε πραότητος;
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὅλος ἀκουεταί ἐν ὑμῖν πορνεία,
Actually is heard among you fornication,

καὶ τοιαυτὴ πορνεία, ἥτις οὐδε ἐν τοῖς ἐθνέσιν,
and such fornication, which not even among the Gentiles,

ὥστε γυναικαί τινα τοῦ πατρὸς εἶχειν. 2 Καὶ ὑμεῖς
as a wife one of the father to have. And you

πεφυσιωμένοι ἐστέ; καὶ οὐχὶ μάλλον ἐπενθ-
having been puffed up are? and not rather lamented,

σατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὃ τὸ ἔργον
so that might be removed from midst of you he the work

τούτου ποιῆσαι; 3 Ἐγὼ μὲν γὰρ * [ὥς] ἀπὸν
this having done? I indeed for [as] being absent

τῷ σωματί, παρὼν δε τῷ πνεύματι, ἤδη κέκρικα
to the body, being present but in the spirit, already have judged

ὥς παρὼν, τὸν οὕτω τὸ το κατεργασμένον, 4 ἐν
as being present, him thus this having practised, in

τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ],
the name of the Lord of us Jesus [Anointed],

(συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος),
(having been assembled of you and of the my spirit)

συν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χρισ-
with the power of the Lord of us Jesus [Anointed],

τοῦ], 5 παραδόναι τὸν τοιοῦτον τῷ σατανᾷ εἰς
to deliver up that one to the adversary for

ὀλεθρον τῆς σαρκος, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ
destruction of the flesh, so that the spirit may be saved in the

ἡμέρᾳ τοῦ κυρίου * [Ἰησοῦ]. 6 Οὐ καλὸν τὸ
day of the Lord [Jesus]. Not good the

who will remind you of those ways of mine which are in Christ, even as I teach everywhere, : as every Congregation.

18 And some are puffed up, as though I were not coming to you;

19 but I will come to you soon, : if the Lord will, and I will know, not the word but the power of those who are puffed up.

20 : For the kingdom of God is not in word, but in Power.

21 What do you wish? : that I come to you with a Rod, or in Love, and in a Spirit of Meekness.

CHAPTER V.

1 Incert is certainly heard of among you, and Such Incert as is not even among the Gentiles, : that one has his FATHER'S Wife.

2 And you have been puffed up, and did not rather lament, so that he might be removed from the midst of you.

3 For I, indeed, : being absent in the body, but present in the spirit, have already judged, as : I present, him who thus HAS PERFORMED the ACT;—

4 in the NAME of our LORD Jesus, you being assembled, and MY Spirit : with the POWER of our LORD Jesus,

5 : to deliver up THAT PERSON to the ADVERSARY, for the destruction of the FLESH, that the SPIRIT may be saved in the DAY of the LORD

* VATICAN MANUSCRIPT.—3. as—omit.

4. Anointed—omit twice.

5. Jesus—

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to punish offenders miraculously with disease and even death. See Acts v. 1-11; xiii. 9-11. 1 Cor. ix. 21; 2 Cor. x. 8; xiii. 1, 2, 10.

‡ 17. 1 Cor. xiv. 22. § 10. Acts xviii. 21; Rom. xv. 23; Heb. vi. 2; James iv. 12. § 20. 1 Cor. ii. 4; 1 Thess. i. 5. § 21. 2 Cor. x. 2; xiii. 10. § 1. Lev. xviii. 9. Dent. xxi. 20; xxvii. 20. § 2. Col. ii. 5. § 4. Matt. xvi. 19; xviii. 18; John x. 23; 2 Cor. xiii. 8, 10. § 5. Job ii. 6; Psa. cix. 6; 1 Tim. i. 20.

καυχῆσθαι ὑμῶν. Οὐκ οἰδατε, ὅτι μικρὰ ζυμῆ

11 ἵσον το φεράμα ζυμοί; Ἐκκαθαράτε τὴν

12 τάλανον ζυμῆν, ἵνα ἡτε νέον φεράμα, καθὼς

13 ἵστε αζυμοί· καὶ γὰρ τὸ πάσχα ἡμῶν * [ὑπερ

14 ἡμῶν] ἐτιθῆ, Χριστός. 8 Ἀττε ἐφύραζομεν,

15 ὡς ἐν ζυμῇ παλαιᾷ, μὴδ ἐν ζυμῇ κακίας καὶ

16 ἐν γένεσι, ἀλλ' ἐν αζυμοῖς εὐκρινείας καὶ ἀλη-

17 θείας. 9 Ἐργάσα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συ-

18 νευμηνεῖσθαι πόρνοις. 10 * [Καὶ] οὐ πάντως

19 τοῖς πόρνοις τῶν κόσμων τούτου, ἢ τοῖς πλεονέ-

20 κταῖς, ἢ ἰδωλολάτραις· ἐπεὶ οφεί-

21 λετε ἀρᾶ ἐκ τοῦ κόσμου ἐξελεῖν. 11 Νυνὶ δε

22 γράφα ὑμῖν, μὴ συναναμῖνῃσθαι, εἰς τιν,

23 ἀλλότρου ὀνομαζόμενος, ἢ πόρνος, ἢ πλεονέκ-

24 τής, ἢ ἰδωλολάτρης, ἢ λοιδορός, ἢ μεθύσις, ἢ

25 ἰσχυρῶς τῷ τοιοῦτῳ μὴδ συνεσθίειν 12 τί

26 γὰρ μοι * [καὶ] τοὺς ἐξω κρίνειν; Οὐχὶ τοὺς

27 οὐ ὑμεῖς κρίνετε; 13 Τοὺς δὲ ἐξω ὁ θεὸς κρί-

28 νει. Ἐξάρτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

ΚΕΦ. 5. 6.

1 Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν

2 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

3 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

4 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

5 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

6 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

7 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

8 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

9 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

10 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

11 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

12 τῶν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ

6 † Your boasting is

not good. Do you not

know That † a Little Leaven

ferments the Whole

MASS.

7 † Cleanse out the old

Leaven, that you may be a

New Mass, as you are Un-

leavened; † for even our

PASCHAL LAMB, Christ,

was sacrificed.

8 Therefore, let us † keep

the festival, not with old

Leaven, nor with † Leaven

of Vice and Wickedness,

but with the Unleavened

principles of Sincerity and

Truth.

9 In that LETTER I

wrote to you † not to be

associated with Fornica-

tors;—

10 In no wise with the

FORNICATORS of this

WORLD, or with the covet-

ous * and Extortioners,

or Idolaters, since indeed

you are bidden to come out

from the WORLD;—

11 but now I write to

you † not to be associated

with any one, named a

* Vatican Manuscript.—7. on our behalf—omit.

12. also—omit.

10. And—omit.

10. and

* 7 The Jews were commanded to put away all leaven, before they ate the passover, as

an emblem of wickedness, which sours and corrupts the mind, as leaven does the

unto which it is put, if it remains in it long unbaked.—*Weeknight.*

14 1 Cor. iii. 17; iv. 19; James iv. 16. 1 & 1 Cor. xv. 23; Gal. v. 9; 1 Tim. ii. 17.

15 1st. 1st. 7; John i. 23; 1 Pet. i. 19; Rev. v. 6, 13. 1 & Exod. xii. 15; xiii. 6.

16 1st. 1st. 1. 1 & 1 Cor. vi. 14; Eph. v. 11; 1 Thess. ii. 14. 1 11. Matt. xviii.

17 1st. 1st. 17; 1 Thess. iii. 6, 14; 1 John 10. 13. Deut. xii. 8; xvii. 7; xii. 22; xii.

22. 24.

των ἁγίων; ² ἢ οὐκ οἰδατε, ὅτι οἱ ἅγιοι τῶν

κοσμον κρινουσι; καὶ εἰ ἐν ὑμῖν κρινεται ὁ

κοσμος, ἀναξιοι εἰστε κριτηριων ἐλαχιστων;

³ οὐκ οἰδατε, ὅτι ἀγγελοις κρινουμεν; μῆτιγε

βιωτικά; ⁴ βιωτικά μὲν οὖν κριτηρία τῶν

ἐχῆτε, τοὺς ἐξουθενημενους ἐν τῇ ἐκκλησίᾳ,

τούτους καθίζετε; ⁵ πρὸς ἐντροπὴν ὑμῖν λεγὼν

οὕτως οὐκ ἐνὶ ἐν ὑμῖν σοφός * [οὐδὲ εἰς,] ὅς

δυνήσεται διακρίναι ἀνα μέσον τοῦ ἀδελφου

αὐτου; ⁶ ἀλλὰ ἀδελφός μετὰ ἀδελφου κρινεται,

καὶ τούτο ἐπιεπιστών; ⁷ ἤδη μὲν οὖν ὅλας ἤτ-

τημα ὑμῖν ἐστίν, ὅτι κριματά ἐχετε μεθ' ἑαυτῶν.

Διὰ τοῦτο οὐχὶ μάλλον ἀδικεῖσθε; διὰ τοῦτο οὐχὶ μά-

λον ἀποστέρεισθε; ⁸ ἀλλὰ ὑμεῖς ἀδικεῖτε, καὶ

ἀποστέρειτε, καὶ ταῦτα ἀδελφούς. ⁹ ἢ οὐκ

οἰδατε, ὅτι ἀδικοὶ θεοῦ βασιλείαν οὐ κληρονο-

μήσουσι; Μὴ πλανασθε· οὔτε πόρνοι, οὔτε

εἰδωλόλατραι, οὔτε μοιχοί, οὔτε μαλακοί,

οὔτε ἀρσενοκοῖται, ¹⁰ οὔτε κλέπται, οὔτε πλεον-

εκταί, οὔτε μεθύσοι, οὔ λοιδόροι, οὐκ ἄρταγες,

βασιλείαν θεοῦ οὐ κληρονομήσουσι. ¹¹ καὶ

ταῦτα τίτες ἤτε· ἀλλὰ ἀπελούνασθε, ἀλλὰ

² Do you not know
? That the saints will

judge the world? And

if by you the world is

judged, are you able to

decide trivial cases?

³ Do you not know

That we shall judge An-

gels? Why not things

pertaining to this

life?

⁴ If then, indeed, you

should have Christ as

the things of this life, do

you appoint those at

least **JUSTICES** in the

CONGREGATION?

⁵ For shame to you I

say it. It is so, that there

is not among you a wise

man—not even one—who

shall be able to divide

between his brethren?

⁶ But Brother is

judged unjustly by Unbelievers?

⁷ Therefore, indeed

is now a great fault to

you. Because you are

in suits with one another

Why not rather suffer in-

* VATICAN MANUSCRIPT.—5. not even one—only.

12. Psal. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 29; Rev. ii. 26; iii. 2; iv. 1; Prov. ix. 22; Matt. v. 20, 40; Luke vi. 20; Rom. xii. 17, 19; 1 Thes. v. 14; 1 Cor. xv. 50; Gal. v. 21; Eph. v. 3; 1 Tim. i. 9; Heb. xii. 14; xiii. 6; Rev. xii. 11; 1 Cor. xii. 3; Eph. ii. 3; iv. 22; v. 8; Col. iii. 7; Titus iii. 2. 11. 1 Cor. xii. 3.

ἐαυτῶν· ² Ὡς ἠγορασθῆτε γὰρ τιμῆς· δοξάσατε
 of yourselves? You were bought for a price; glorify you
 δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
 therefore the God in the body of you.

ΚΕΦ. ζ'. 7.

¹ Περὶ δὲ ὧν ἐγράψατε * [μοι,] καλὸν ἀν-
 Concerning but what things you wrote [to me,] good for
 θραπὴν γυναῖκος μὴ ἀπτεσθαι· ² διὰ δὲ τὰς
 a man a woman not to touch; on account of but the
 πορνείας ἑκάστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω,
 fornications each man the of himself wife let have,
 καὶ ἑκάστη τὸν ἰδίον ἀνδρα ἐχέτω. ³ Τῇ γυ-
 and each woman the own husband let have. To the wife
 ναίκε ὁ ἀνὴρ τὴν οφείλην ἀποδίδω· ὁμοίως δὲ
 the husband the debt let render; in like manner and
 καὶ ἡ γυνὴ τῷ ἀνδρὶ. ⁴ Ἡ γυνὴ τοῦ ἰδίου
 also the wife to the husband. The wife of the own
 σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως
 body not controls, but the husband; in like manner
 δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει,
 and also the husband the own body not controls,
 ἀλλ' ἡ γυνὴ. ⁵ Μὴ ἀποστερεῖτε ἀλλήλους,
 but the wife. Not do you deprive each other,
 εἰ μὴτι ἀν ἐκ συμφωνοῦ πρὸς καιρὸν, ἵνα
 if not from agreement for a season, so that
 σχολασθε τῇ προσηυχῇ· καὶ πάλιν ἐπὶ το
 you may be at leisure for the prayer; and again to the
 αὐτὸ ἡγε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς
 same you may be, so that not may tempt you the adversary
 διὰ τὴν ἀκρασίαν * [ὑμῶν.] ⁶ Τοῦτο δὲ λέγω
 through the incontinence [of you.] This but I say
 κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. ⁷ Θέλω
 as a concession, not as an injunction. I wish
 γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν·
 for all men to be as even myself;
 ἀλλ' ἑκάστος ἰδίον ἔχει χάρισμα ἐκ θεοῦ, ὅς
 but each own has gift from God, one
 μὲν οὕτως, ὁς δὲ οὕτ. ⁸ Λέγω δὲ τοῖς ἀγα-
 indeed so, another and so. I say but to the un-
 μοῖς καὶ ταῖς χήραις· καλὸν αὐτοῖς, εἰ μείνω-
 married and to the widows; good for them, if they should
 σιν ὡς κτῆω· ⁹ εἰ δὲ οὐκ ἐγκρατεῦσθαι,
 remain as even I; if but not they possess self-control,
 γαμήσατωσαν· κρεῖσσον γὰρ ἐστὶ γαμῆσαι, ἢ
 let them marry; better for it is to have married, than
 πυρῶσθαι. ¹⁰ Τοῖς δὲ γεγαηκόσι παραγγέλ-
 to be inflamed. To those but having been married I charge,
 λω, οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναῖκα ἀπο-
 not I, but the Lord, a wife from
 ἀνδρὸς μὴ χωρῖσθῆναι, ¹¹ (εἰ δὲ καὶ χωρισ-
 an husband not to be separated, (if but even she should be

with a Price; glorify God then, in your body.

CHAPTER VII.

¹ Now concerning the things of which you wrote. — It is well for a Man not to touch a Woman.
² But on account of fornications, let each man have a Wife of his own, and let each woman have her own Husband.
³ Let the husband render to the wife the conjugal obligation, and in like manner also, the wife to the husband.
⁴ The wife controls not her own Body, but the husband; in like manner also, the husband controls not his own Body, but the wife.
⁵ Do not deprive each other, unless by agreement for a Season, that you may have leisure for prayer; and again you should reunite, so that the adversary may not tempt you through your incontinence.
⁶ But this I say as a Concession—not as an injunction.
⁷ For I wish All Men to be even as myself; but each one has his appropriate Gift from God; or, indeed, of one kind and another of another.
⁸ To the unmarried men, however, and to the widows, I say, it is well for them, if they should remain even as I do.
⁹ But if they do not possess self-control, let them marry; for it is better to have married, than to be inflamed.
¹⁰ And to the married it is not I, but the Lord who commands, that a Wife must not be separated from her Husband. —
¹¹ but, if she should

* VATICAN MANUSCRIPT.—I. to me—omit.

5. of you—omit.

† 1 ver. A. 20.
 See Exod. xix. 15; 1 Sam. xxi. 4, 5.

‡ 3. Exod. xxi. 10; 1 Pet. iii. 7.
 § 6. 1 Tim. v. 14.

‡ 3. Joel ii. 26; Zech. vi. 1

ἢ. *μενετα* *εγαμος*, *ἢ τῷ ἀνδρὶ καταλλα-*
μηνεται, let her remain unmarried, or to the husband let her be re-
γῆται) *καὶ ἀνδρὰ γυναῖκα μὴ ἀφίεναι.* ¹² *Τοῖς*
married, and a husband a wife not to dismiss. To the
δε λοιποῖς *ἐγὼ λέγω, οὐχ ὁ κύριος· εἰ τις*
but remaining things I speak, not the Lord, if any
ἀδελφὸς ἡμῶν ἔχει ἀπιστὸν, καὶ αὕτη συνευ-
brother a wife has an unbeliever and she thinks
δοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν·
will to dwell with him, not let him dismiss her;
καὶ γυνὴ ἥτις ἔχει ἀνδρὰ ἀπιστὸν, καὶ αὐτὸς
and a wife who has a husband an unbeliever, and he
συνεδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν.
thinks well to dwell with her, not let her dismiss him.
Ἡγιασται γὰρ ὁ ἀνὴρ ὁ ἀπιστὸς ἐν τῇ γυναι-
He been sanctified for the husband the unbelieving in the wife,
καὶ καὶ ἡγιασται ἡ γυνὴ ἡ ἀπιστὸς ἐν τῷ
and has been sanctified the wife the unbelieving in the
ἀνδρὶ· οὕτως ἀρα τὰ τέκνα ὅμων ἀκαθάρτοι
husband, otherwise indeed the children of you unclean
εἰσι, οὐν δὲ ἅγια εἰσιν. ¹⁵ *Εἰ δὲ ὁ ἀπιστὸς*
is, now but holy is. If but the unbelieving
χωρίζεται, χωρίζεσθαι οὐ δεδουλευται ὁ ἀδελ-
withdraws, let him withdraw, not is enslaved the brother
ῆ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις. Ἐν δὲ εἰρήνῃ
or the sister with the such like. In but peace
κεκληκεν ἡμᾶς ὁ θεός. ¹⁶ *Τι γὰρ εἶδας, γυναί,*
has called as the God. How for knowest thou, O wife,
εἰ τὸν ἀνδρὰ σώσεις· ἢ τι εἶδας, ἀνερ, εἰ
if the husband thou shalt save? or how knowest thou, O husband, if
τὴν γυναῖκα σώσεις. ¹⁷ *Εἰ μὴ ἕκαστῳ ὡς*
the wife thou shalt save. If not to each as
ἐκρίσεν ὁ κύριος, ἕκαστον ὡς κεκληκεν ὁ θεός
distributed the Lord, each one even as has called the God
οὕτως περιπατεῖτω. Καὶ οὕτως ἐν ταῖς ἐκκλη-
so let him walk. And thus in the congregations
ταῖς πᾶσι διατάσσεται. ¹⁸ *Περιτετμημένοι*
persons all I appoint. Having been circumcised
τις ἐκλήθη, μὴ ἐπισπασθῇ ἐν ἀκρο-
any one was called, not let him be uncircumcised, in uncircum-
βουσίᾳ τις ἐκλήθη, μὴ περιτεμνεσθῇ. ¹⁹ *Ἡ*
any one was called, not let him be circumcised. The

be separated, let her remain unmarried, or let her be reconciled to her husband;—and that a husband do not dismiss his wife.

13 But to the REMAINING matters I speak, the LORD does not;—If any Brother have a Wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her;

13 and if any Wife have a Husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss the Husband.

14 For the UNBELIEVING HUSBAND is sanctified in the believing WIFE, and the UNBELIEVING WIFE is sanctified in the BROTHER; otherwise, indeed, 2 your CHILDREN were impure, but now they are holy.

15 But if the UNBELIEVER withdraw, let him withdraw; the BROTHER or the SISTER is not enslaved in such cases;—but in Peace God has called us;—

16 for how knowest thou, O Wife, whether thou shalt save thy HUSBAND? or how knowest thou, O Husband, whether thou shalt save thy WIFE?

17 If not, as the LORD has apportioned to each one, even as God has called each one, so let him walk. And thus in all the CONGREGATIONS I appoint.

18 Was any one called having been circumcised? let him not become uncircumcised; in Uncircumcision has any one been called? let him not be circumcised.

* VATICAN MANUSCRIPT.—13. the Husband.

14. BROTHER.

15. has any

† 12. These words do not intimate that the apostle was not now under the influence of the Divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—Clarke.

‡ 14. Mal. ii. 15. § 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. § 16. Acts xv. 1, & 19, 24, 25; Gal. v. 2.

§ 17. 1 Cor. iv. 17; 3 Cor. xi. 25.

§ 18. Acts xv. 1, & 19, 24, 25; Gal. v. 2.

περιτομή ουδεν ἐστι, καὶ ἡ ἀκροβυστία ουδεν
circumcision nothing is, and the acrobustia nothing
ἐστίν, ἀλλὰ τηρησις ἐντολῶν θεοῦ. 20 Ἐκασ-
is but keeping of commandments of God. Each

τος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μένεται.
one in the calling in which he was called, in this let him remain.

21 Δούλος ἐκλήθης, μὴ σοι μηλετώ· ἀλλ' εἰ
A slave wast thou called, not to thee let it be care; but if

καὶ δυναταὶ ἐλευθεροῦ γενέσθαι, μάλλον χρη-
also thou art able free to become, rather use

22 Ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος, πτε-
He for in Lord being called a slave, a

λεύθερος κυρίου ἐστίν· ὁμοίως* [καὶ] ὁ ἐλεύθερος
freedman of Lord is in like manner [also] the freedman

κληθεὶς, δούλος ἐστὶ Χριστοῦ. 23 Τιμῆς πγο-
being called, slave is of Anointed. For a price you

ρασθήτε· μὴ γίνεσθε δούλοι ἀνθρώπων.
were bought; not become ye slaves of men.

24 Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
Each one in which he was called, brethren, in this

μένειτω παρα θεοῦ.
let him remain with God.

25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴν κυρίου
Concerning and the virgins, a commandment of Lord

οὐκ ἔχω· γνώμην δὲ δίδωμι, ὥς πλημμελὸς
not I have; a judgment but I give, as having obtained mercy

ὑπο κυρίου πιστὸς εἶναι. 26 Νομίζω οὖν, τούτο
from Lord faithful to be. I declare, then, this

καλὸν ὑπαρχειν δια τὴν ἐνεστῶσαν ἀνάγκην,
will to be because of the having been present distress,

ὅτι καλὸν ἀνθρώπῳ το οὕτως εἶναι. 27 Δεδο-
that well for a man the thus to be. Art thou har-

σαι γυναῖκα, μὴ ζητεῖ λύσιν· λελῶσαι
ag been bound to a wife, not seek thou release; hast thou been loosed?

ἀπὸ κυναϊκος, μὴ ζητεῖ κυναϊκα. 28 Ἐὰν δὲ
from a wife, not seek thou a wife. If but

καὶ γημησί, οὐχ ἡμαρτε· καὶ εἰ
even thou shouldst have married, not thou didst sin; and if

ἡ παρθένος, οὐχ ἡμαρτε· θλάψιν
should have married the virgin, not she sinned; affliction

δὲ τῆς σαρκὸς ἐξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὅμω
but in the flesh shall have those such like; I but you

φειδύμαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς
spare. This but I say, brethren, the season

συνεσταλμένος το λοιπὸν ἐστίν· ἵνα καὶ οἱ
having been shortened the remainder is; that both those

19 ὁ περιτομὴν οὐδὲν ἐστὶν, καὶ ἡ ἀκροβυστία οὐδὲν ἐστὶν, ἀλλὰ τηρησις ἐντολῶν θεοῦ. 20 Ἐκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μένεται.

21 Δούλος ἐκλήθης; μὴ σοι μηλετώ; ἀλλ' εἰ καὶ δυνατὸν ἔχεις ἐλευθεροῦ γενέσθαι, μάλλον χρηστὸν ἔχεις.

22 Ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος, ἐλευθερὸς κυρίου ἐστίν· ὁμοίως [καὶ] ὁ ἐλευθερὸς κληθεὶς, δούλος ἐστὶν Χριστοῦ. 23 Τιμῆς ἀγορασθήτε· μὴ γίνεσθε δούλοι ἀνθρώπων.

24 Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μένειτω παρα θεοῦ. 25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴν κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι, ὥς πλημμελὸς ὑπο κυρίου πιστὸς εἶναι.

26 Νομίζω οὖν, τούτο καλὸν ὑπαρχειν δια τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ το οὕτως εἶναι.

27 Δεδοσάμην σοι, ἄνθρωπε, ἡ γυναῖς σου· καὶ μὴ ζητεῖς ἀποδοῦναι αὐτὴν· ἀλλ' εἰ καὶ ἔχεις ἐλευθερίαν, ἄλλο τι καλεῖς.

28 Ἐὰν δὲ καὶ γημησῇς, οὐκ ἡμαρτε· καὶ εἰ ἡ παρθένος, οὐκ ἡμαρτε· ἀλλ' ἡ σὰρξ σου ἐκείνη ἔσται ἐν τῇ σαρκί σου· καὶ ἐγὼ ὅμοιος ὑμῖν.

29 Τοῦτο φημι, ἀδελφοί, ὁ καιρὸς σύντομος ἐστίν· ἵνα καὶ οἱ συντομωθέντες ἡμεῖς ὑμεῖς ἅπαντες ἵνα καὶ οἱ συντομωθέντες ἡμεῖς ὑμεῖς ἅπαντες.

30 Τοῦτο φημι, ἀδελφοί, ὁ καιρὸς σύντομος ἐστίν· ἵνα καὶ οἱ συντομωθέντες ἡμεῖς ὑμεῖς ἅπαντες.

31 Τοῦτο φημι, ἀδελφοί, ὁ καιρὸς σύντομος ἐστίν· ἵνα καὶ οἱ συντομωθέντες ἡμεῖς ὑμεῖς ἅπαντες.

32 Τοῦτο φημι, ἀδελφοί, ὁ καιρὸς σύντομος ἐστίν· ἵνα καὶ οἱ συντομωθέντες ἡμεῖς ὑμεῖς ἅπαντες.

33 Τοῦτο φημι, ἀδελφοί, ὁ καιρὸς σύντομος ἐστίν· ἵνα καὶ οἱ συντομωθέντες ἡμεῖς ὑμεῖς ἅπαντες.

* VATICAN MANUSCRIPT.—21. also—omit.

23. a Virgin.

† 21. So rendered interrogatively by Whitty, Wakefield, and Turnbull. † 22. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 25, 27, 31–34, and Rev. xiv. 4. † 23. See Note on verse 12.

† 19. Gal. v. 6; vi. 15. † 19. John xv. 14; 1 John ii. 3; iii. 24. † 21. John vi. 20; Rom. vi. 18, 22; Philemon 16. † 22. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Tim. ii. 15. † 23. John vi. 24. ver. 21. † 23. verse 16; 2 Cor. viii. 8. † 23. 1 Tim. i. 12. † 24. Matt. xiv. 21; Rom. xiii. 11; 1 Pet. iv. 7.

εχοντες γυναικας, ὡς μη εχοντες ὡσι· ³⁰ και
having wives, as not having should be; and

οι κλαιοντες, ὡς μη κλαιοντες· και οι χαιρον-
those weeping, as not weeping; and those rejoicing,

τες, ὡς μη χαιροντες· και οι αγοραζοντες, ὡς
as not rejoicing; and those buying, as

μη καταχοντες· ³¹ και οι χρωμενοι τῷ κοσμῷ
not possessing; and those using the world

τουτῳ, ὡς μη καταχρωμενοι. Παραγει γαρ
this, as not abusing. Passes by for

το σχημα του κοσμου τουτου. ³² Θελω δε
the form of the world this. I wish but

ὑμας ἀμεριμνους ειναι. Ὁ ἀγαμος μεριμνῶ τα
you free from anxieties to be. The unmarried care for the things

του κυριου, πως ἀρεσει τῷ κυριῳ· ³³ δ δε γα-
of the Lord, how he shall please the Lord; he but having

μησας μεριμνῶ τα του κοσμου, πως ἀρεσει
married cares for the things of the world, how he shall please

τῇ γυναικι. ³⁴ Μεμερισται ἡ γυνη και ἡ παρ-
the wife. Has been divided the wife and the virgin;

θενος· ἡ ἀγαμος μεριμνῶ τα του κυριου, ἵνα
the unmarried cares for the things of the Lord, so that

ἡ ἅγια και σωματι και πνευματι· ἡ δε γα-
may be holy both in body and in spirit, the but one

μησασα μεριμνῶ ³⁵ [τα του κοσμου,] πως
having married cares for [the things of the world,] how

ἀρεσει τῷ ἀνδρι. ³⁶ Τουτο δε προς το ὅμως
she shall please the husband. This and for the of you

αυτων συμφερων λεγω· ουχ ἵνα βροχον ὁμιν
your own benefit I say; not that a snare to you

επιβαλω, αλλα προς τα ευσχημον και ευταρε-
I may throw, but for the decorum and devoted,

δρως τῇ κυριῳ ἀπερισπαστως. ³⁶ Εἰ δε τις
none to the Lord without solicitude. If but any one

αυσχημονειν επι την παρθενον αυτου νομιζει,
to behave indecently toward the virgin of himself thinks,

εαν ᾤ ὑπερακος, και οὕτως οφειλει γινεσ-
if she may be beyond age, and so it is fitting to be;

θαι· δ θελει ποιειτω, ουχ ἁμαρτανει· γαμειτω·
what he wishes let him do, not he sins; let them

* VATICAN MANUSCRIPT.—32. he may please.
is divided. And the unmarried woman, even the virgin, is concerned.
and in mind. 34. the things of the world—omit.

† 31. Probably a reference to the shifting scenes in a theatre.

‡ 32. An allusion to a small dancing act, something like the fance of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus exchange them.

§ 33. *Parthenos*, commonly translated virgin, has been rendered

so meaning also a state of virginity or celibacy.

¶ 36. Many think—"let him marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of God in the primitive church, who were called virgins; and others again to young men, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in this text.

‡ 34. 1 John ii. 17.

‡ 35. 1 Tim. v. 5.

(that both those having Wives, should be as not having them;

30 and those who are weeping; as not weeping; and those who are rejoicing, as not rejoicing; and those who are buying, as not possessing;

31 and those who are using this world, as not using it; † for the things of this world is passing away.

32 But I wish you to be without anxiety. ‡ The unmarried man is concerned for the things of the Lord, how * he may please the Lord;

33 but he having married is anxious about the things of the world, how * he may please his wife,—and is divided.

34 And the unmarried woman, even the virgin, is concerned for the things of the Lord, that she may be holy both in * body and in mind; but she having married is anxious how * she may please her husband.

35 But I say this for your own Advantage; not that I may throw † a Snare over you; but for the honorable and constant attention to the Lord without distraction.

36 But if any one think he acts improperly in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; ‡ let them marry.

31. he may please his wife,—and

32. she may please.

σαν. ³⁷ Ὁς δὲ ἐστήκεν ἐδραῖος ἐν τῇ καρδίᾳ,
 marry. Who but he has stood settled in the heart,
 μὴ ἔχων ἀναγκήν, ἐξουσίαν δὲ ἔχει περὶ τοῦ
 not having necessity, control but has concerning the
 ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρ-
 own will, and this has resolved in the heart
 διὰ αὐτοῦ τοῦ τηρεῖν τὴν αὐτοῦ παρθενίαν,
 of himself the to keep the of himself virgin,
 καλῶς ποιεῖ. ³⁸ Ὅστε καὶ ὁ ἐκγαμίζων, καλῶς
 well does. So that even he giving in marriage, well
 ποιεῖ· καὶ ὁ μὴ γαμίζων, κρείσσον ποιεῖ.
 does; and he not marrying, better does.
³⁹ Γυνὴ δεδεταί ἐφ' ὅσον χρόνον (ἢ ὁ ἀνὴρ
 A wife is bound for so long a time may live the husband
 αὐτῆς· εἰ δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευ-
 of her; if but should fall away the husband of her, free
 θερά ἐστιν ὃ θέλει γαμηθῆναι, μόνον ἐν
 she is to whom she wills to be married, only in
 κυρίῳ. ⁴⁰ Μακαριώτερα δὲ ἐστίν, εἰς οὗτω
 Lord. Happier but shall, if thus
 μείνῃ, κατὰ τὴν ἐμὴν γνῶμην δοκῶ
 she should remain according to the my judgment; I think
 δε κατὰ πνεῦμα θεοῦ ἔχειν.
 and even I spirit of God to have.

ΚΕΦ. η'. 8.

¹ Περὶ δὲ τῶν εἰδωλοθυτῶν, οἶδαμεν (ὅτι
 Concerning and the things offered to idols, we know; (because
 πάντες γινώσκοντες ἔχομεν ἢ γινώσκεις φυσιοί, ἢ δὲ
 all knowledge we have; the knowledge ye have, the but
 ἀγαπῇ οἰκοδομεῖ· ² εἰ * [δὲ] τίς δοκεῖ εἰδέναι
 love builds up; if [but] any one thinks he has known
 τί, οὐδὲν οὐδὲν ἐγνώκει καθὼς δεῖ γινώ-
 something, not yet nothing he has known as it behooves to have
 ναι· ³ εἰ δὲ τίς ἀγαπᾷ τὸν θεόν, οὗτος ἐγνώσ-
 known; if but any one should love the God, this has been
 ται ὑπ' αὐτοῦ·) ⁴ περὶ τῆς βρώσεως οὐκ
 acknowledged by him;) concerning the eating therefore
 τῶν εἰδωλοθυτῶν, οἶδαμεν, ὅτι οὐδὲν εἰδωλόν
 of the things offered to idols, we know, that nothing an idol
 ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος, εἰ μὴ εἰς.
 in world, and that no one God other, if not one.
⁵ Καὶ γὰρ εἰπερ εἰσι λεγόμενοι θεοί, εἴτε ἐν
 Indeed for though they are being called gods, whether in
 οὐρανῷ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσι θεοὶ πολλοί,
 heaven, or on earth; (as they are Gods many,
 καὶ κυρίου πολλοί·) ⁶ * [ἀλλ'] ἡμῖν εἰς θεὸς ὁ
 and lords many;) [but] to us one God the

³⁷ But he who stands firm in his heart, not having necessity, but has control over his own will, and has determined this in his heart, to maintain his Celibacy, does well.
³⁸ So that even he who marries, does well; but he who marries not, does better.
³⁹ A Wife is bound as long as her husband lives; but if her husband be deceased, she is free to be married to whom she pleases;—only in the Lord.
⁴⁰ But she is happier, if she should so remain, according to my judgment; and I am certain that even I have the Spirit of God.

CHAPTER VIII.

¹ Now concerning the idol-sacrifices, "we know," (Because we all have knowledge. Knowledge puffeth up, but love builds up.
² If any one is confident of knowing anything, he knows it not yet as he ought to know.
³ But if any one love God, the same has been acknowledged by him.
⁴ Therefore, concerning the eating of the idol-sacrifices, we know that as things are in the world; and that no one is God but one.
⁵ For though there are indeed, gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)
⁶ yet to us there is but

* VATICAN MANUSCRIPT.—εἰ, shall do well.

we; and he who marries not, shall do better.

am. 2. But—omit.

3. not yet as.

38. MARRIES his virgin self, &c.

39. the husband.

40. He I am.

1 30. Rom. vii. 2.

1 1. Rom. xiv. 14, 22.

xii. 24; 1 Cor. x. 10.

iv. 6; 1 Tim. ii. 8.

2 30. 1 Cor. vi. 12.

2 1 Cor. xii. 8, 9, 12; Gal. vi. 2.

3 4. Deut. iv. 30; vi. 4; Isa. xlv. 5; Matt. xii. 29; verse 6; Eph.

4 John x. 34.

1 1. Acts xv. 20, 29; 1 Cor. x. 10.

1 Tim. vi. 4.

4. 1 Tim.

4. 1 Tim.

πατερ, ἐξ ὧ τα πάντα, καὶ ἡμεῖς εἰς αὐτὸν
father, out of whom the all things, and we for him;
καὶ εἰς κυρίος, Ἰησοῦς Χριστός, δι' οὗ τα
and one Lord, Jesus Anointed, through whom the
πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν
all things, and we through him. But not in

πᾶσιν ἢ γνῶσις· τίνας δὲ τῇ συνειδήσει τῶν
all the knowledge, some but in the conscience of the
εἰδῶλον ἕως ἄρτι ὡς εἰδωλοθύτον ἐσθίουσι, καὶ
idol till now as offered to an idol they eat, and
ἢ συνειδήσεις αὐτῶν, ἀσθενεῖ οὖσα, μολυνεται.
the conscience of them, weak being, is defiled.

Ἐβρώμα δὲ ἡμᾶς οὐ παρίστησι τῇ θεῷ· οὐτε
Food but we not brings near to the God; neither

*[γὰρ] εἰς φαγωμεν, περισσευομεν· οὐτε εἰς
[for] if we should eat, do we abound; nor if

ἰ φαγωμεν, ὑστερουμεθα. Ὡς περὶ δε, μή-
if we should eat, are we deficient. Look you but, lest

τὸς ἢ ἐξουσία ὑμῶν αὕτη προσκομμα γενήται,
... y maybe liberty of you this a stumbling-block may become,

τις ἀσθενούσιν. ¹⁰ Εἰς γὰρ τις ἰδρ σε, τὸν
... t some being weak. If for any one may see thee, the

ἐχόντα γνῶσιν, ἐν εἰδωλεῖ κατὰκειμενον, οὐχί
one having knowledge, in an idol-temple reclining, not

ἢ συνειδήσεις αὐτοῦ, ἀσθενεῖ οὖτος, οἰκοδομη-
the conscience of him, weak being, will be built

ῥησται εἰς τὸ τα εἰδωλοθύτα ἐσθίειν; ¹¹ καὶ
... t in order that the things offered to idols to eat? and

ἀπολείται ὁ ἀσθενὴς ἀδελφός ἐν τῇ τῇ γνῶσει
... t he destroyed the being weak brother by the thy knowledge,

δι' ὃν Χριστὸς ἀπέθανεν. ¹² Οὕτω δὲ
... t account of whom Anointed died. Thus but

ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυκτοντες
sinning against the brethren and smiting

αὐτῶν τῇ συνειδήσειν ἀσθενούσαν, εἰς Χριστὸν
of them the conscience being weak, against Anointed

ἁμαρτανόντες. ¹³ Διὸ περ εἰ βρώμα σκανδαλίζει
you sin. Wherefore if food ensnare

τὸν ἀδελφόν μου, οὐ μὴ φαγῶ κρεα εἰς τὸν
the brother of me, not not I may eat flesh to the

αἵμα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
ago, so that not the brother of me I may ensnare.

ΚΕΦ. Θ'. 9.

¹ Οὐκ εἰμι ἐλευθέρους; οὐκ εἰμι ἀποστόλος;
Not am I a freeman? not am I an apostle?

Οὐχὶ Ἰησοῦς * [Χριστὸν] τὸν κυρίον ἡμῶν ἔω-
Not Jesus [Anointed] the Lord of us have

† One God, the FATHER, out of whom are ALL things, and we for him; and † One Lord, Jesus Christ, † through whom are ALL things, and we through him."

7 But this KNOWLEDGE is not in all; and some, † with the CONSCIOUSNESS of the idol till now eat as of an Idol-Sacrifice; and their CONSCIENCE, being weak, † is defiled.

8 "And † Food does not bring us before God; for † neither if we should not eat, are we deficient, nor if we should eat, do we abound."

9 But † take care lest, in any way, this your RIGHT become † a Stumbling-block to THOSE BEING WEAK.

10 For if any one should see † THEE who HAST Knowledge, reclining in an Idol's temple, will not † the CONSCIENCE of him who is weak be strengthened for the EATING of the IDOL-SACRIFICES?

11 * And will not the WEAK Brother, on account of whom Christ died, perish by this THY Knowledge?

12 And thus sinning against the BROTHERS, and smiting their weak CONSCIENCE, † you sin against Christ.

13 Wherefore † if Food ensnare my BROTHER, I will NEVER eat FLESH, lest I should ensnare my BROTHER.

CHAPTER IX.

1 Am I not a Freeman? † Am I not an Apostle? † Have I not seen Jesus Christ our LORD? Are

* Vatican Manuscript.—7. custom of the idol. 8. for—omit. 8. neither if we should not eat, are we deficient, nor if we should eat, do we abound. 10. my weakness. 9. Knowledge. 11. For by the knowledge upon the weak Brother perishes, on account of whom Christ died. 1. Anointed—omit. † 4. Gal. ii. 10; Eph. iv. 6. † 6. Acts xvii. 28; Rom. x. 24. † 8. John xiii. 13; A. v. 11. 20; 1 Cor. xii. 8; Eph. iv. 8; Phil. ii. 11. † 8. Col. i. 16; Heb. i. 2. † 7. 1 Cor. x. 28, 29. † 7. Rom. xiv. 14, 21. † 8. Rom. xiv. 17. † 9. Gal. v. 18. † 9. Rom. xiv. 14, 21. † 10. 1 Cor. x. 28, 29. † 12. Matt. xiv. 40, 43. † 13. Rom. xiv. 21; 1 Cor. x. 21, 22. † 1. Acts ix. 13; xiii. 2, 4c. † 1. Acts ix. 2, 17, 4c.

οὐκ ἔστιν ἐν κυρίῳ; οὐ τοῦ ἔργου μου ὑμεῖς ἐστέ ἐν κυρίῳ;
 not the work of me you are in Lord?
 Εἰ ἀλλοῖς οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν
 If to others not I am an apostle, at all events to you
 εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστόλης ὑμεῖς
 I am, the for seal of the my apostleship you
 ἐστέ ἐν κυρίῳ. ³ Ἡ ἐμὴ ἀπολογία τοῖς ἐμοῖς
 are in Lord. The my defence to those me
 ἀνακρινουσιν, αὕτη ἐστὶν. ⁴ Μὴ οὐκ ἐχομεν
 condemning, this is. Not not have we
 ἐξουσίαν φαγεῖν καὶ πίνειν; ⁵ Μὴ οὐκ ἐχομεν
 a right to eat and to drink? Not not have we
 ἐξουσίαν ἀδελφὴν γυναῖκα περιεγεῖν, ὥς καὶ οἱ
 a right a sister a wife to lead about, as also the
 λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου,
 others apostles, and the brethren of the Lord,
 καὶ Κηφᾶς; ⁶ Ἡ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ
 and Cephas? Or only I and Barnabas not
 ἐχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; ⁷ Τίς
 have we a right of the not to work? Who
 στρατευεται ἰδιοῖς οὐωνίοις ποτε; τίς φυτεύει
 serves in war with his own wages any time? who plants
 ἀμπέλωνα, καὶ ⁸ [ἐκ] τοῦ καρποῦ αὐτοῦ οὐκ
 a vineyard, and [from] of the fruit of it not
 ἐσθίει; ἡ τίς ποιμαίνει ποιμῆν, καὶ ἐκ τοῦ
 eats? or who tends a flock, and from of the
 γαλακτος τῆς ποιμνῆς οὐκ ἐσθίει; ⁹ Μὴ
 milk of the flock not eats? Not
 κατὰ ἀνθρώπων τὰντα λαλῶ; ἡ οὐκ καὶ
 according to man these things I speak? or not also
 ὁ νόμος τὰντα λέγει; ¹⁰ Ἐν γὰρ τῇ Μωϋσεως
 the law these things says? In for the Moyses
 νόμῳ γεγραπται· Οὐ φιμώσεις βόυν αλων-
 law it has been written; Not thou shalt muzzle an ox threshing.
 τα. Μὴ τῶν βῶν μελεῖ τῷ θεῷ; ¹¹ ἢ δι'
 Not for the oxen serves the God? or on account of
 ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγρα-
 us altogether he says? On account of us for it was
 φη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀρο-
 written, because in hope it is right he plowing to
 τριῶν καὶ ὁ αλων, ἐπ' ἐλπίδι τοῦ μετεχειν.
 plow; and he threshing, in hope of that to partake.
¹² Εἰ ἡμεῖς ὑμῖν τα πνευματικά εσπειραμεν,
 If we to you the spiritual things sowed,
 μέγα, εἰ ἡμεῖς ὑμῶν τα σαρκικά θεριτομεν;
 a great thing, if we of you the fleshly things shall reap?
¹³ Εἰ ἀλλοὶ τῆς ὑμῶν ἐξουσίας μετεχουσιν, οὐ
 If others of the of you right partake, not

not you my work in the
 Lord?
² If to others I am not
 an Apostle, yet certainly
 I am to you; for you are
 the SEAL of * My apos-
 TLESHP in the Lord.
³ My Defence to those
 who condemn Me is
 this;—
⁴ Have we not a
 Right to eat and to
 drink?
⁵ Have we not a Right
 to lead about a Sister—
 a Wife, as the OTHER
 Apostles, and the APO-
 TLESHP of the Lord, and
 Cephas?
⁶ Or I and Barnabas,
 have we alone no Right
 to abstain from labor?
⁷ Who serves in war
 at his Own Expense at
 any time? Who plants
 a Vineyard, and does not
 eat the FRUIT of it? or
 who tends a Flock, and
 does not eat of the MILK
 of the FLOCK?
⁸ Do I speak These
 things according to Man,
 or does not the LAW also
 say these things?
⁹ For in the LAW of
 MOSES it has been written,
 "Thou shalt not muzzle
 'the Ox threshing!'" Is
 God concerned for OXEN?
¹⁰ or does he say it
 altogether on our account?
 It was written AGAIN,
 "on our account; Because
 it is right for the ARO-
 TRIAN to plow in Hope, and
 the THRESHER to PARTI-
 CIPATE in that Hope.
¹¹ If we have sown
 for you SPIRITUAL things,
 is it too much if we
 shall reap your FLESHLY
 things?
¹² If others are partak-
 ing of this Right over

* VATICAN MANUSCRIPT.—2. My APOSTLESHP. from—omit.

6. to abstain from labor.

7.

1. 2 Cor. iii. 2; xii. 12. 1. 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 2. xii. 36; Mark vi. 3; Luke vi. 13; Gal. i. 19. 1. 5. Matt. xiii. 12. 1. 6. 1. 7. 2 Cor. x. 4; 1 Tim. i. 13; vi. 12; 2 Tim. ii. 3; iv. 7. Prov. xxvii. 18; 1 Cor. iii. 6-8. 1. 8. Douk. xiv. 6; 1 Tim. v. 12. 1. 11. Rom. xv. 27; Gal. vi. 6.

1. 2. Matt. x. 10. 1. 3. 2 Thess. i. 6. 1. 7. 2 Tim. ii. 12. 1. 8. 2 Tim. ii. 12.

οἷς ὡς Ἰουδαίους, ἵνα Ἰουδαίους κερδήσω τοῖς
as a Jew, that Jews I might gain; to those

ὑπο νόμον ὡς ὑπο νόμον, (μὴ ὡν αὐτὸς ὑπο
under law as under law, (not being myself under
νόμον,) ἵνα τοὺς ὑπο νόμον κερδήσω. 21 τοῖς
law,) that those under law I might gain; to those

ἀνομοῖς ὡς ἀνομος, (μὴ ὡν ἀνομος θεοῦ, ἀλλ'
without law as without law, (not being without law to God, but
ἐν νόμῳ Χριστοῦ,) ἵνα κερδήσω ἀνομους.
within law to Anointed,) that I might gain lawless ones,

22 ἐγενόμην τοῖς ἀσθενεσιν * [ὡς] ἀσθενής, ἵνα
I became to the weak [as] weak, that

τοὺς ἀσθενεῖς κερδήσω τοῖς πᾶσι γέγονα τὰ
the weak ones I might gain; to them all I have become the

πάντα, ἵνα πάντως τινὰς σωσω. 23 Τοῦτο δέ
all things, that by all means some I may save. This but

ποιῶ δια το εὐαγγέλιον, ἵνα συγκοινωνῶς
I do on account of the glad tidings, that a co-partaker
αὐτοῦ γενώμαι. 24 Οὐκ οἶδατε, ὅτι οἱ ἐν στα-
as it I may become. Not know you, that those in a race.

δίῳ τρεχόντες, πάντες μὲν τρεχουσιν, εἰς δὲ
course running, all indeed run, one but

λαμβάνει τὸ βραβεῖον; Οὕτω τρεχετε, ἵνα
receives the prize? Thus run you, that

καταλάβητε. 25 Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα
you may obtain. Every one but the contending, all things

ἐγκρατεῦνται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν
restrain self-control; they indeed therefore, that a perishable

στέφανον λαβῶσιν· ἡμεῖς δὲ, ἀφθαρτὸν. 26 Ἐγὼ
worth they may receive; we but, an imperishable.

τοιοῦν οὕτω τρέχω, ὡς οὐκ ἀβηλώς· οὕτω
therefore thus run, as not uncertainly; thus

πυκτεῶν, ὡς οὐκ ἀερα δερῶν· 27 ἀλλ' ὑποκταζώ
I box, as not air beating; but I brow-beat

μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἀλλοίς
of me the body and lead it captive, lest possibly to others

κηρυξας, αὐτὸς ἀδοκίμος γενώμαι.
having proclaimed, myself without proof should become.

I might gain the Jews; to THOSE UNDER LAW, as under Law. (not being myself under Law,) that I might gain THOSE UNDER LAW;

21 TO THOSE WITHOUT LAW, as without Law, not being * without God's Law, but under Christ's law,) that I might gain THOSE WITHOUT LAW

22 TO THE WEAK, I became weak, that I might gain the WEAK; ; to them ALL I have become * ALL things, that I might by all means ; save ; Some.

23 And I do * all things on account of the GLAD TIDINGS, that I may become a Joint-partaker of the same.

24 Do you not know, that THOSE RUNNING in a Race-course, —all indeed run, but one receives the PRIZE? ; Thus run, that you may obtain.

25 ; And EVERY CONTENDANT is ; i. e. PERISHABLE in all things; —they decide, that they may receive a PERISHABLE CROWN; but we, ; one IMPERISHABLE.

26 I therefore so run as not uncertainly, I so strike, as not beating the Air ;

27 ; but I severely discipline My BODY, ; I make it subservient; ; lest possibly, having proclaimed to Others, I myself also, I ; become one UNPROVEN.

* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law (that I might gain THOSE WITHOUT LAW. 22. as—omit. 23. All things. 24. all things.

† 22. Some important MSS. read *παντας*, all, instead of *τινας*, some, which rendering is adopted by Beza and Walsby as agreeing better with chap. x. 33. 23. *κέρδις* thinks that *εὐαγγέλιον*, glad tidings, should be rendered here *prize* or *reward*, which he says is frequently its meaning. 25. The apostle here alludes to the *Isthmian games*, to which each one was subjected, who contended for the prizes given at the *Isthmian games*, which were celebrated among the Corinthians. The training regulated their diet, hours of exercise and rest, the restraint of the passions, the kind of exertion, &c. 26. The crown won by the victor, in the *Olympian games* was made of the *wild olive*; in the *Isthmian games*, of *leaves*, in the *Nemean games*, of *peach*; and in the *Isthmian games*, of the *pine*;—all of which, though evergreens, soon withered.

22. 1 Cor. x. 33. 23. Rom. xi. 14. 24. Gal. ii. 2; v. 7; Phil. ii. 26; Gal. ii. 2; Heb. xii. 1. 25. 2 Tim. ii. 5. 26. Gal. ii. 2; v. 7; Phil. ii. 26; Gal. ii. 2; Rev. ii. 10; iii. 11. 27. Rom. viii. 13; Col. iii. 5. 27. Rom. vi. 19; vi. 21.

ΚΕΦ. ι'. 10.

1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ
 Not I wish for you to be ignorant, brethren, that the
 πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν,
 fathers of us all under the cloud were,
 καὶ πάντες διὰ τῆς θαλάσσης διηλθόν, 2 καὶ
 and all through the sea passed, and
 πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ
 all into the Moses were dipped in the
 νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ
 cloud and in the sea, and all the
 αὐτο βρώμα πνευματικὸν ἐφάγον, 4 καὶ πάντες
 food spiritual did eat, and all
 τὸ αὐτὸ ποτᾶ πνευματικὸν ἐπίον· (ἐπίον
 the same drank spiritual did drink; (they drank
 γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας· ἡ
 for from spiritual following a rock; the
 δε πέτρα ἣν ὁ Χριστός·) 5 ἀλλ' οὐκ ἐν τοῖς
 the rock was the Anointed,) but not with the
 πλείοσιν αὐτῶν εὐδοκῆσεν ὁ θεός· κατεστρωθη-
 greater number of them was well-pleased the God; they were laid prostrate
 σαν γὰρ ἐν τῇ ἐρήμῳ. 6 Ταῦτα δὲ τυποὶ ἡμῶν
 were for in the desert. These things but types of us
 ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐκπιθυμήτας
 were made, in order that not to be as lusters
 κικῶν, καθὼς κικεῖνοι ἐπεθυμήσαν. 7 Μὴδε
 of evil things, as even they lusted. Nor
 εἰδωλολάτραι γίνισθε, καθὼς τίτες αὐτῶν ὡς
 image-worshippers become you, as some of them; as
 γέγραπται· Ἐκαθίεν ὁ λαὸς φαγεῖν καὶ πίνειν,
 as has been written; But down the people to eat and to drink,
 καὶ ἀνέστησαν παίειν. 8 Μὴδε πορνεύομεν,
 and stood up to sport. Nor should we fornicate,
 καθὼς τίτες αὐτῶν ἐπορνεύσαν, καὶ ἐπέσον ἐν
 as some of them fornicated, and fell in
 μιᾷ ἡμέρᾳ εἰκοσὶ τρεῖς χιλιάδες. 9 Μὴδε ἐκπει-
 one day twenty-three thousands. Nor should
 ράζομεν τὸν Χριστόν, καθὼς * [καὶ] τίτες
 we tempt the Anointed, as [also] some
 αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὀφειῶν ἀπω-
 of them tempted, and by the serpents were
 λήντο. 10 Μὴδε γογγύετε, καθὼς * [καὶ] τίτες
 murmured. Nor murmur you, as [also] some
 αὐτῶν ἐγογγύσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοῦ
 of them murmured, and were destroyed by the des-

CHAPTER X.

1 For I wish you not to be ignorant, brethren. That our FATHERS were all under † the cloud, and all passed through † the sea;
 2 and that all were immersed into MOSES in the cloud and in the sea;
 3 and that all ate † the SAME † spiritual Food,
 4 and all drank † the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED.)
 5 With the most of them, however, GOD was not well-pleased; † for they were laid prostrate in the DESERT.
 6 Now these things were made † Types for us, in order that we might not be Cravers after Evil things, † even as they craved.
 7 Nor become you Image-worshippers, like some of them; as it has been written, † "The PEOPLE † sat down to eat and to drink, and stood up to "dance."
 8 Nor should we practise fornication as some of them committed it, † and fell in One Day twenty-three thousand.
 9 Nor should we tempt * the LORD, † as some of them tempted him, and were destroyed by the SERPENTS.
 10 Neither murmur you, † as some of them murmured, † and were destroyed by the DESTROYER.

* VATICAN MANUSCRIPT.—9. the LORD.

9. also—omit.

10. also—omit.

* 2. Or perhaps to be used in the sense of typical. See Rev. xi. 8.
 † 6. A type, fig. pattern, or example. The same phrase occurs, 1 Pet. v. 3.
 † 7. In ancient times the Jews ate & drank at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—
 Markanthal.

† 1. Exod. xli. 31; xl. 34—35. do. † 1. Exod. xiv. 23; Num. xxviii. 8. do. † 2. Exod. xvi. 14, 25. † 3. Exod. xvii. 9. † 4. Num. xiv. 29, 32, 35; xxvi. 64. 65; Psa. cv. 30; Heb. iii. 17; Jude 6. † 5. Num. xl. 4, 33, 34; Psa. cvii. 14. † 6. Num. xiv. 1, 9; Psa. cvl. 29. † 7. Exod. xxviii. 8. † 8. Num. xiv. 2, 29; xvi. 41. † 9. Exod. xiv. 27; Num. xvi. 4—6. † 10. Num. xiv. 27; xvi. 49.

θρευτου. 11 Ταυτα δε παντα τυποι συνεβαι-
 τroyer. These things and all types happened

νον εκεινοις· εγραφη δε προς νουθεσιαν ημων
 to them; was written and for admonition of us,

εις ους τα τελη των αιωνων κατηγγησεν.
 on whom the ends of the ages met.

12 'Οστε ο δοκων ισταναι, βλεπετω μη
 so that the one thinking to have stood, let him take care lest

πεσῃ. 13 Πειρασμος υμας ουκ ειληφεν ει μη
 he should fall. A temptation you not has taken if not

ανθρωπινης· πιστος δε ο θεος, ος ουκ εασει
 belonging to man; faithful but the God, who not will permit

υμας πειρασθηναι υπερ ο δυνασθε, αλλα ποιη-
 you to be tempted above what you are able, but will

σει συν τῃ πειρασμῳ και την εκβασιν, του
 make with the temptation also the way out, that

δυνασθαι υπενεγκεν.
 you may be able to bear up under.

14 Διοιερ, αγαπητοι μου, φυγετε απο της
 Wherefore, beloved ones of me, flee you from the

ειδωλολατρειας. 15 'Ως φρονιμος λεγω, κρι-
 image-worship. As to wise men I speak, judge

νατε υμεις ο φημι. 16 Το ποτηριον της ευλογιας
 you what I say. The cup of the blessing

ο ευλογουμεν, ουχι κοινωνια του αιματος του
 which we bless, not a participation of the blood of the

Χριστου εστι; τον αρτον ον κλωμεν, ουχι κοι-
 Anointed is it? the loaf which we break, not a par-

ωνια του σωματος του Χριστου εστιν;
 ticipation of the body of the Anointed is it?

17 'Οτι εις αρτος, εν σωμα ο πολλοι εσμεν· οί
 Because one loaf, one body the many we are, these

γαρ παντες εκ του ενος αρτου μετεχομεν.
 for all from of the one loaf partake.

18 Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οί
 See you the Israel according to flesh; not those

εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-
 eating the sacrifices partakers of the altar

ριου εισι; 19 Τι ουν φημι; οτι ειδωλον τι
 are? Why then do I say? because an idol anything

εστιν; η οτι ειδωλοθυτον τι εστιν; 20 Αλλ',
 is? or because an idol sacrifice anything is? But,

οτι ο θυει τα εθνη, δαιμονιοις θυει, και ου
 because what sacrifice the Gentiles, to demons they sacrifice, and not

θεῷ· ου θελω δε υμας κοινωνους των δαιμονιων
 to God; not I wish and you partners of the demons

to God; not I wish and you partners of the demons

11 * But these things occurred to them typically,

and I were written for our

Admonition, on whom the

ends of the ages have

met.

12 Wherefore, let him

who is thinking that he

has stood, take care lest he

fall.

13 No trial has assailed

You except what belongs

to Man; and God is faith-

ful; who will not permit

you to be tried beyond

your ability; but with the

trial, will also direct the

issue, that you may be

able to bear it.

14 Wherefore, my Beloved,

flee away from

image-worship.

15 I am speaking as

to wise men; judge you

what I say.

16 The cup of blessing,

for which we bless

God,—is it not a Partici-

pation of the blood of the

Anointed one? The

loaf which we break,—

is it not a Participation of

the body of the Anointed

one?

* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 19. what is sacrificed to an image is anything, or Because an Image a anything? 20. they sacrifice, they.

† 11. Rom. xiv. 4; 1 Cor. ix. 10. † 12. Rom. xi. 10. † 13. 2 Pet. ii. 9. † 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. † 15. Matt. xxvi. 28—30. † 16. Acts ii. 42; 1 Cor. xi. 23, 24. † 17. Rom. xii. 8; 1 Cor. xii. 27. † 18. Lev. iii. 2; vii. 12. † 19. 1 Cor. viii. 4. † 20. Lev. xvii. 7; Deut. xxxii. 17; Ps. cvi. 35.

μεσθαι. ²¹ Οὐ δύνασθε ποτηριον κυρίου πίνειν
 I am. Not you are able a cup of Lord to drink

αὐτοῦ ποτηριον δαιμονίων· οὐ δύνασθε τραπέζης
 a cup of demons, not you are able a table

αὐτοῦ μετεχειρῆσαι καὶ τραπέζης δαιμονίων. ²² ἢ
 Lord to partake and a table of demons. Or

παραζηλώμεν τὸν κύριον· μὴ ἰσχυροτεροί
 we provoke to jealousy the Lord? not stronger

αὐτοῦ εἶναι· ²³ Πάντα ἐξέστιν, ἀλλ' οὐ πάντα
 it him we use? All things it is lawful, but not all things

εὐφραίνει· πάντα ἐξέστιν, ἀλλ' οὐ πάντα οἰκο-
 lawful; all things it is lawful but not all things build

ῶμεν. ²⁴ Μὴδεὶς τοῦ αὐτοῦ ζητεῖτω, ἀλλὰ τοῦ
 No one that of himself let him seek, but that

τοῦ ἑτέρου. ²⁵ Πάν το ἐν μακρῷ πωλουμέ-
 the other. Every thing that in market is being sold

νεν εσθίετε, μὴδεν ἀνακρινόντες, διὰ τὴν
 eat you, not asking questions, on account of the

συνείδησιν· ²⁶ τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλῆ-
 conscience, of the for Lord the earth and the fulness

νός αὐτοῦ. ²⁷ Εἰ ^[δε] τις καλεῖ ὑμᾶς τὸν
 of her. If [but] any one invites you the

ἐπιτιττων, καὶ θελετε πορευεσθαι, πάν το
 exhorting, and you wish to go, everything that

παρεπιθεμῖνον ὑμῖν εσθίετε, μὴδεν ἀνακρινόν-
 being presented to you eat you, not asking questions,

τες διὰ τὴν συνείδησιν. ²⁸ Ἐὰν δὲ τις ὑμῖν
 against of the conscience. If but any one to you

εἴπῃ· Τοῦτο εἰδωλοθύτον ἐστὶ· μὴ εσθίετε,
 say. This an idol-sacrifice is; not eat you,

ὁ
 accuses of him the one having diseased, and the con-

σείδησιν. ²⁹ Συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυ-
 conscience now I say, not that of thy

τοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. Ἵνατι γὰρ ἡ ἐλευ-
 but that of the other. Why for the free-

θῆς μου κρίνεται ὅτι ἀλλῆς συνείδησεως;
 am to me is judged by another conscience?

³⁰ Εἰ ἐγὼ χαρίτι μετέχω, τί βλασφημουμαι
 If I for give thanks, why am I blamed

ὅτι οὐ εὐχαριστῶ; ³¹ Εἴτε οὖν εσθί-
 because of which I - give thanks? Whether them you

πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς
 or you drink, or anything you do, all things for

²¹ & You cannot drink the Lord's Cup, and & the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

²² Do we provoke the Lord to jealousy? Are we stronger than he?

²³ & "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

²⁴ & Let no one seek his own, but that of another.

²⁵ & Eat EVERYTHING which is sold in the Market, asking no questions on account of CONSCIENCE;

²⁶ for & "the EARTH is the LORD's, and the FULLNESS of it."

²⁷ If any UNBELIEVER invite you, and you wish to go, & eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

²⁸ But if any one should say to you, "This is an IDOL SACRIFICE;" do not eat, & on account of him who INFORMED you, and CONSCIENCE.

²⁹ Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. & "But why is my FREEDOM judged by the Conscience of Another?"

³⁰ If I partake with Gratitude, why am I defamed on account of that & for which I give thanks?"

³¹ & Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

* Vatican Manuscript.—28. offered in sacrifice.

& 11. 1 Cor. vi. 12, 16.

& 21. Deut. xxi. 12.

& 22. 1 Cor. vi. 12.

& 24. 1 Cor. vi. 12.

& 23. 1 Cor. x. 31; Phil. ii. 4, 31.

& 25. 1 Cor. x. 31; Phil. ii. 4, 31.

& 26. 1 Cor. x. 31; Phil. ii. 4, 31.

& 27. 1 Cor. x. 31; Phil. ii. 4, 31.

& 28. 1 Cor. x. 31; Phil. ii. 4, 31.

& 29. 1 Cor. x. 31; Phil. ii. 4, 31.

& 30. 1 Cor. x. 31; Phil. ii. 4, 31.

& 31. 1 Cor. x. 31; Phil. ii. 4, 31.

δοξαν θεου ποιεите. ³¹ Ἀπροσκοποι γινεσθε και
glory of God do you. Not cause of stumbling become you both
Ιουδαίοις και Ἑλλησι και τῇ ἐκκλησίᾳ τοῦ
to Jews and Greeks and to the congregation of the
θεοῦ. ³² καθὼς καὶ γὰρ πάντα πᾶσιν ἀρεσκῶ, μὴ
God; even as also I all things all men please, not
ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολ-
seeking that of myself being profitable, but that of the many.
λων, ἵνα σωθῶσι.
that they may be saved.

ΚΕΦ. ια'. 11.

¹ Μιμηταί μου γινεσθε, καθὼς καὶ γὰρ Χριστοῦ.
Imitators of me become you, even as also I of Anointed.
² Ἐπαινω δὲ ὑμᾶς, * [ἀδελφοί,] ὅτι πάντα μου
I praise and you, [brethren,] because all things of me
μνησθε, και καθὼς παρεδωκα ὑμῖν τὰς
you have remembered, and as I delivered to you the
3 ρα̃σεις κατεχετε. ³ Θελῶ δὲ ὑμᾶς εἰδε-
instructions you retain. I wish but you to have know-
ναι, ὅτι παντός ἀνδρος ἡ κεφαλὴ ὁ Χριστὸς
know, that of every man the head the Anointed
ἐστὶ κεφαλὴ δὲ γυναῖκος, ὁ ἀνὴρ κεφαλὴ δὲ
is; head but of woman, the man; head but
Χριστοῦ, ὁ θεός. ⁴ Πας ἀνὴρ προσευχομένος ἢ
of Anointed, the God. Every man praying or
προφητεύων κατὰ κεφαλῆς ἔχων, καταίσχυει
prophesying upon head having, disgraces
τὴν κεφαλὴν αὐτοῦ. ⁵ Πᾶσα δὲ γυνὴ προσευ-
the head of himself. Every but woman praying
χομένη ἢ προφητεύουσα ἀνατακαλυπτῶ τῇ
or prophesying uncovered with the
κεφαλῇ, καταίσχυει τὴν κεφαλὴν ἑαυτῆς· ὅτι
head, disgraces the head of herself; one
γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ. ⁶ Εἰ
for it is and the same with the having been shaven. ⁷ Εἰ
γὰρ οὐ κατακαλυπτεται γυνὴ, καὶ κεირασθῶ· εἰ
for not is covered a woman, also let her hair be cut off, if
δὲ αἰσχροὺς γυναῖκες τὸ κεῖρασθαι ἢ ξυρασθαι,
but a disgrace to a woman the hair to be cut off or to be shaven,
κατακαλυπτέσθω. ⁷ Ἀνὴρ μὲν γὰρ οὐκ οφείλει
let her be covered. A man indeed for not it is fitting
κατακαλυπτεσθαι τὴν κεφαλὴν, εἰκὼς καὶ δόξα
to be covered the head, a likeness and glory
θεοῦ ὑπαρχῶν· γυνὴ δὲ δόξα ἀνδρός ἐστίν·
of God being; a woman but glory of a man is;
⁸ οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναῖκος, ἀλλὰ γυνὴ ἐξ
not for is man from woman, but woman from

³³ Ὡς καὶ ὑμεῖς ἵνα
both to Jews and Greeks
and to the church of
God;

³³ even as I do
please all men in all
things, not seeking my
own advantage, but the
of the many, so that they
may be saved.

CHAPTER II.

¹ Become I imitators
me, even as I also am
Christ.

² And, Brethren, I
praise you; Because you
have remembered all my
instructions; and thus
the observances as I
delivered them to you.

³ But I wish you to
know, that the Anointed
is head of every
Man; and the Head of
Woman, the Man, as
the Head of the Church
God.

⁴ Every Man praying
or prophesying, as
his Head covered, dis-
graces his head.

⁵ but Every Woman
praying or prophesying
with her head uncovered,
disgraces her head;
it is just the same as if
were shaven.

⁶ For if a Woman is
unveiled, let her hair
also be cut off or shaven;
but if it is; Disgraceful
a Woman to have her
hair cut off, or to be
shaven, let her be veiled.

⁷ Now a Man, indeed,
ought not to cover his
head, he being like
Churches Likeness;
Woman is Man's Glory.

⁸ For Man is not from
Woman, but Woman is
from Man;

* VATICAN MANUSCRIPT.—2. brethren—omit.
shaven.

6. Let her hair also be cut

† 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 2. † 33. Acts ix. 36; 1 Cor. ix. 27
† 33. Rom. xv. 2; 1 Cor. ix. 19, 22. † 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. † 2. Eph. v. 23. † 3. Gen. i. 26-27
† 3. John xiv. 23; 1 Cor. iii. 23; xv. 27, 28; 1 Thess. ii. 12
† 4. Gen. ii. 21, 22.

αἰσρος· ⁹ καὶ γὰρ οὐκ ἐκτισθὲν ἀνὴρ διὰ τὴν
man, over for not was created man on account of the

γυναῖκα, ἀλλὰ γυνή· διὰ τοῦ ἀνδρα· ¹⁰ Διὰ
woman, but woman on account of the man. On account of

τοῦτο στέλλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς
this it is fitting the woman authority to have on the

κεφαλῆς, διὰ τοὺς ἀγγέλους. ¹¹ Πλὴν
head, on account of the messengers. But

οὕτε γυνὴ χωρὶς ἀνδρός, οὕτε ἀνὴρ χωρὶς γυναί-
either woman without man, nor man without woman,

κος, ἐν κυρίῳ. ¹² Ὅπερ γὰρ ἡ γυνὴ ἐκ τοῦ
Lord. As for the woman from the

σῶρος, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναίκος· τὰ
man, so also the man through the woman; the

δε πάντα ἐκ τοῦ θεοῦ. ¹³ Ἐν ὑμῖν αὐτοῖς κρι-
be all from the God. In yourselves judge

ετε· τρεπὼν ἐστὶ γυναῖκα ἀκατακαλύπτον τῇ
you, becoming is it a woman uncovered to the

θεῷ προσευχεσθαι; ¹⁴ Ἡ οὐδὲ αὕτη ἡ φύσις
God to pray? Or not even herself the nature

ἐδίδασκε ὑμᾶς, ὅτι ἀνὴρ μὲν εἶναι κομᾷ,
taught you, that a man indeed if he should wear long hair,

ἀγνῶσκει αὐτὴν ἐστὶ; ¹⁵ Γυνὴ δὲ εἶναι κομᾷ,
acquaint to him it is? A woman and if she should wear long hair,

δοξα αὐτῇ εἶναι; ὅτι ἡ κομὴ αὐτῇ περιβολαίου
glory to her it is? because the hair instead of a covering

διδόται αὐτῇ. ¹⁶ Εἰ δὲ τις δοκεῖ φιλονεικός
has been given to her. If but any one thinks contentious

εἶναι, ὅμοιός τοι αὐτὴν συνηθείαν οὐκ ἔχομεν,
to be, we much like custom not have,

οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ. ¹⁷ Τοῦτο δὲ
nor the congregations of the God. This but

παρεγγέλλων οὐκ εἰπαίω, ὅτι οὐκ εἰς τὸ κριτεῖν
recommending not I speak, because not for the better,

τοῦ, ἀλλ' εἰς τὸ ἵπταν συνερχέσθε. ¹⁸ Πρῶτον
but for the worse you come together. First

ἡμεῖς γὰρ, συνερχομενον ὑμῶν ἐν ἐκκλησίᾳ,
we and for, being come together of you in an assembly,

εἰσὶν σχίσματα ἐν ὑμῖν ὑπαρχειν· καὶ μέρος
are divisions among you to be; and of a part

τι πιστεύω· ¹⁹ δεῖ γὰρ καὶ αἵρεσεις ἐν
I believe, it is necessary for also heresies among

9 †for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought †to have †Authority on the HEAD, on account of the ANGELS.

11 However, †neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; †but ALL things are from GOD.

13 Judge for Yourself; is it becoming for a Woman to pray to GOD, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, †any one is disposed to be contentious, †we have no Such Custom, neither have the CONGREGATIONS of GOD.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 †for it is necessary that there should be Fac-tions among you, †so that

1. Benson, gives it as his opinion, that because the Hebrew word *ruach*, (which comes from the word *raida*, to have power,) signifies a veil, the apostle uses the word *causae*, i. e., to denote a veil, because the Hebrew women veiled themselves in presence of the men in token of their being under their power or authority. The veil used by the Eastern women was no larger as to cover a great part of their body. Ruth's veil he. d. six measures of cloth. — *Mark* 14: 18. A veil of this sort, called a *plaid*, was worn not long ago by the women of the East. — *Mark* 14: 18. Power seems to have been the name of the head-dress; so called, because, like a diadem or turban, it was sometimes a mark of rank. — *Sherpe*.

9 Gen. 11: 2, 3. 10 Gen. xiv. 24. 11 Gal. iii. 28. 12 Rom. xi. 36. 13 1 Tim. vi. 4. 14 1 Cor. vii. 17; xiv. 33. 15 Matt. xviii. 4; Luke xvii. 1; Acts ii. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. 16 Luke ii. 35; 1 John ii. 10.

ὅμιν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γένωνται ἐν
 you to be, so that the approved ones manifest may become among
 ὑμῖν. ²⁰ Συνερχομένων οὖν ὁμῶν ἐπὶ τὸ αὐτό,
 you. Coming together therefore of you to the same,
 οὐκ ἐστὶ κυριακὸν δεῖπνον φαγεῖν· ²¹ ἕκαστος
 not it is Lord's supper to eat; each one
 γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῇ φαγεῖν,
 for the own supper takes before in the to eat,
 καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. ²² Μὴ γὰρ
 and one indeed is hungry, one but is filled. Not for
 οἰκίας οὐκ ἔχετε εἰς τὸ εσθιεῖν καὶ πίνειν; ἢ
 houses not have you for the to eat and to drink? or
 τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ
 the congregation of the God despise you, and
 κατασχευετέ τους μὴ ἐχούτας; Τί ὑμῖν εἶπω;
 shame you those not having? What to you may I say?
 εἰπύσσω ὑμᾶς; Ἐν τούτῳ οὐκ ἐπαύω. ²³ Ἐγὼ
 shall I praise you? In this not I praise. What shall I say to you?
 γὰρ παρελάβον ἀπο τοῦ κυρίου, ὃ καὶ παρεδωκα
 for received from the Lord, what also I delivered
 ὑμῖν, ὅτι ὁ κυριος * [Ἰησοῦς] ἐν τῇ νυκτὶ
 to you, that the Lord [Jesus] in the night in which
 παρεδίδοτο, ἔλαβεν ἄρτον, ²⁴ καὶ εὐχαριστήσας
 he was delivered up, took a loaf, and having given thanks
 ἐκλάσε, καὶ εἶπε· Τούτο μου ἐστὶ τὸ σῶμα τὸ
 he broke, and said; This of me is the body that
 ὑπὲρ ὑμῶν * [κλωμενον] τούτο ποιεῖτε εἰς
 on behalf of you [being broken] this do you for
 τὴν ἐμὴν ἀναμνησιν. ²⁵ Ὁσαύτως καὶ τὸ
 the my remembrance. In like manner also the
 ποτήριον, μετὰ τὸ δεῖνυσθαι, λέγων· Τούτο τὸ
 cup, after the to have supped, saying; This the
 ποτήριον ἡ καινὴ διαθήκη ἐστίν ἐν τῇ ἐμῇ
 cup the new covenant is in the my
 αἱματί· τούτο ποιεῖτε, ὅσαςκις ἂν πινῆτε, εἰς
 blood; this do you, as often as you may drink, for
 τὴν ἐμὴν ἀναμνησιν. ²⁶ Ὅσαςκις γὰρ ἂν εσθιή-
 the my remembrance. As often as for you may eat
 τε τοῦ ἁρτου τούτου, καὶ τὸ ποτήριον· * [τούτο]
 the loaf this, and the cup [this]
 πινῆτε, τὸν θάνατον τοῦ κυρίου καταγγέλλε-
 you may drink, the death of the Lord you announce
 τε ἀχρις οὗ ἔλθῃ. ²⁷ Ὅστις δὲ ἂν εσθιῇ τοῦ
 till of whom may come. So that who may eat the
 ἁρτου, ἢ πινῇ τὸ ποτήριον τοῦ κυρίου ἀναξίως,
 loaf, or may drink the cup of the Lord unworthily,
 ἐνοχὸς ἐστὶ τοῦ σώματος καὶ τοῦ αἵματος
 an offender against will be the body and the blood
 τοῦ κυρίου. ²⁸ Δοκιμαζέτω δὲ ἑαυτὸν ἕνα-
 of the Lord. Let examine but a man him-
 τον, καὶ οὕτως ἐκ τοῦ ἁρτου εσθιέτω, καὶ ἐκ
 self, and thus from of the loaf let him eat, and from

the supper may be ap-
 parent among you.
 20 Then, again, you
 coming together to the
 same place, is not to
 eat the Lord's Supper;
 21 for each one takes
 first his own Supper at
 the meal; and one, in-
 deed, is hungry, and an-
 other is satisfied.
 22 Have you not Houses
 in which to eat and
 drink? or do you despise
 the congregation of
 God, and seek to shame
 those who are weak?
 What shall I say to you?
 Shall I praise you? In
 this I praise you not.
 23 For I received from
 the Lord, what I also de-
 livered to you.—That the
 Lord, when the event is
 which he was delivered
 up, took a Loaf,
 24 and having given
 thanks, broke it, and said—
 "This is MY BODY :
 mine, which is broken on
 your behalf; thus do you
 for MY Remembrance."
 25 In like manner also
 the cup, after the sup-
 per, saying, "This cup
 is the new Covenant on
 my Blood; thus do you
 as often as you may drink,
 for MY Remembrance."
 26 For as often as you
 may eat this bread, and
 drink this cup, you de-
 clare the death of the
 Lord; till he come
 27 ; So that whoever
 may eat the bread, or
 drink the cup of the
 Lord, unworthily, will be
 an offender against the
 body and blood of the
 Lord.
 28 ; But let a Man
 examine himself, and thus
 let him eat of the bread

* VATICAN MANUSCRIPT.—23. Jesus—omit.
 —omit.

24. being broken—omit.

25. the

+ 21. Or, is filled to the full; for the word methusis does not necessarily mean drunken.
 see Note on John ii. 10.

1. 22. James ii. 6. 2. 23. 1 Cor. xv. 3; Gal. i. 1, 11, 12. 3. 23. Matt. xxvi. 28.
 Mark xiv. 22; Luke xxii. 19. 4. 26. John xiv. 3; xii. 23; Acts i. 11; 1 Cor. iv. 3; 1
 Thess. iv. 10; 1 Thess. i. 10; Rev. i. 7. 5. 27. John vi. 54, 55, 56; xii. 27; 1 Cor.
 x. 21. 6. 28. 3 Cor. xiii. 5; Gal. vi. 4.

καὶ ὁ αὐτὸς κυρίως· ⁶ καὶ διαιρέσεις ἐνεργημάτων
and the same Lord; and varieties of workings
τῶν εἰσιν, ὁ δὲ αὐτὸς θεὸς, ὁ ἐνεργῶν τὰ πάντα
are, the but same God, who is working the all things
ἐν παντί. ⁷ Ἐκάστῳ δὲ δίδεται ἡ φανερωσις
in all. To each one but is given the manifestation
τοῦ πνεύματος πρὸς τὸ συμφέρον· ⁸ ὡς μὲν γὰρ
of the spirit for the benefit; to one indeed for
διὰ τοῦ πνεύματος δίδεται λόγος σοφίας,
through the spirit is given a word of wisdom,
ἀλλῶν δὲ λόγος γνῶσεως, κατὰ τὸ αὐτὸ πνεύ-
to another and a word of knowledge, according to the same spirit;
μα· ⁹ ἕτερόν δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι·
to another and faith, by the same spirit;
ἀλλῶν δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ πνεύ-
to another and gracious gifts of cures, by the same spirit;
ματι· ¹⁰ ἀλλῶν δὲ ἐνεργήματα δυνάμεων, ἀλλῶν
to another and workings of powers, to another
ἐν προφητεῖα, ἀλλῶν δὲ διακρίσεις πνευμάτων,
and prophecy, to another and discernings of spirits,
ἕτερόν δὲ γένη γλωσσῶν, * [ἀλλῶν δὲ ἑρμηνεία
to another and kinds of tongues, [to another and an interpreta-
τῶν γλωσσῶν.] ¹¹ Πάντα δὲ ταῦτα ἐνεργεῖ
of tongues.] All but these things works
τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἕκασ-
that one and the same spirit, distributing particularly to each
τῷ καθὼς βούλεται. ¹² Καθάπερ γὰρ τὸ σῶμα
one as it will. Just as for the body
ἐν ἐστὶ, καὶ μέλη ἐχει πολλὰ, πάντα δὲ τὰ
one is, and members has many, all but the
μέλη τοῦ σώματος * [τοῦ ἑνός.] πολλὰ ὄντα,
members of the body [of the one,] many being,
ἐν ἐστὶ σῶμα· οὕτως καὶ ὁ Χριστός. ¹³ Καὶ
one is body; thus also the Anointed. Even
γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα
for in one spirit we all into one body
ἐβαπτισθημεν· εἴτε Ἰουδαῖοι, εἴτε Ἑλλήνες,
were dipped; whether Jews, or Greeks,
εἴτε δούλοι, εἴτε ἐλευθεροὶ· καὶ πάντες * [εἰς]
whether slaves, or freemen; and all [into]
ἐν πνεύμα ἐποτισθημεν. ¹⁴ Καὶ γὰρ τὸ σῶμα
one spirit were made to drink. Also for the body
οὐκ ἐστὶν ἐν μέλος, ἀλλὰ πολλὰ. ¹⁵ Ἐὰν εἴπω
not is one member, but many. If I should say

6 and there are Vari-
eties of Workings; and
* the SAME God is HE who
WORKS all things among
all.

7 † And to each is given
the MANIFESTATION of
the SPIRIT for the BENEF-
FIT of all.

8 For to one is given
through the SPIRIT, † a
Word of Wisdom; and
to another, † a Word of
Knowledge, according to
the SAME Spirit;

9 and to another
† Faith by the SAME Spirit;
and to another, † Gifts of
Cures by the SAME
Spirit.

10 And to another
† Operations of Man-
works; and to another
† Prophecy; and to an-
other, † Discernments of
Spirits; and to another
† Different Languages;
and to another, Interpre-
tation of Languages.

11 But ALL these things
performs the ONE and the
SAME Spirit, distributing
to each in particular as it
will.

12 † For just as the
BODY is one, and has
many Members, but ALL
the MEMBERS of the BODY
being many, are ONE BODY
so also the ANOINTED.

13 For, indeed, by One
Spirit † we were all im-
mersed into One Body—
whether † Jews or Gen-
tiles; whether † Slaves or free-
men; and † were all made
to drink One Spirit.

14 For the BODY is
not One Member, but
many.

15 If the FOOT should

* VATICAN MANUSCRIPT.—6. and the SAME God is HE.
and to another, Interpretation of Languages—omit.
into—omit.

9. the ONE Spirit. 14
12. of the one—omit. 15

† 2. Eph. i. 23. † 7. Rom. xii. 6—8; 1 Cor. xiv. 26; Eph. iv. 7; † Pet. iv. 14. 11
† 3. 1 Cor. ii. 6, 7. † 8. 1 Cor. i. 5; xiii. 2; † 9. 2 Cor. x. 4.
† 9. Mark xvi. 15. † 10. verse 28; Gal. iii. 6. † 10. Rom. xii. 6. † 10. 1 Cor. iv. 7.
† 10. Acts ii. 4; x. 45; xix. 6. † 13. Rom. xii. 4, 6; Eph. iv. 4, 10. † 13. Rom. v. 6.
† 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37—38.

ὁ ποὺς· Ὅτι οὐκ εἰμι χεὶρ, οὐκ εἰμι ἐκ τοῦ
the foot; Because not I am a hand, not I am from of the

σώματος· οὐ παρὰ τούτο οὐκ ἐστὶν ἐκ τοῦ σώ-
body; not from this not is it from of the body?

ματος; ¹⁶ Καὶ εἰς εἰπὴ τοῦς· Ὅτι οὐκ εἰμι
And if should say the ear; Because not I am

ὀφθαλμός, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ
an eye, not I am from of the body; not from

τούτου οὐκ ἐστὶν ἐκ τοῦ σώματος; ¹⁷ Εἰ
is not is it from of the body? If

ὅλον τε σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον
whole the body an eye where the hearing? if whole

ἀκοή, ποῦ ἡ ὀσφρησις; ¹⁸ Νυνὶ δὲ ὁ θεὸς ἐθετο
hearing, where the smell? Now but the God placed

τὰ μέλη, ἕν ἐκαστον αὐτῶν ἐν τῷ σώματι,
the members, one each of them in the body,

καθὼς ᾠθέλησεν. ¹⁹ Εἰ δὲ ἦν τὰ πάντα ἐν μέ-
as he would. If but was the all one mem-
ber,

λος, ποῦ τὸ σῶμα; ²⁰ Νυνὶ δὲ πολλὰ μὲν μέλη,
is, where the body? Now but many indeed members,

ὡς δὲ σῶμα. ²¹ Οὐ δύναται ὁ ὀφθαλμός εἰπεῖν
as of body. Not is able the eye to say

τῇ χεὶρι· Χρειαὶ σοῦ οὐκ ἔχω· ἢ πάλιν ἡ
to the hand; Need of thee not I have; or again "he

κεφαλῇ τοῖς ποσὶ· Χρειαὶ ὑμῶν οὐκ ἔχω.
head to the feet; Need of you not I have.

²² Ἀλλὰ πολλὰ μᾶλλον τὰ δοκούντα μέλη τοῦ
But much more the seeming members of the

σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖα ἐστὶ
body more feeble to be, necessary it is;

²³ καὶ ἃ δοκούμεν αἰμιότερα εἶναι τοῦ σώματος,
and those we think less honorable to be of the body,

τούτοις τιμὴν περισσότεραν περιτίθεμεν· καὶ τὰ
to these honor more abundant we place around; and the

εὐχρηστον ἡμῶν εὐσχημοσύνην περισσότεραν
inconvenient parts of us comeliness more abundant

ἔχει. ²⁴ τὰ δὲ εὐσχημονα ἡμῶν, οὐ χρειαὶ ἔχει.
has, the but comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνεκεράσε τὸ σῶμα, τῇ ὑπεριου-
But the God combined the body, to the part being in-

τι περισσότεραν δούς τιμην, ²⁵ ἵνα μὴ
to more abundant having given honor, so that not may be

ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὡς
in the body, but the same on behalf

ἀλλήλων μεριμνῶσι τὰ μέλη. ²⁶ Καὶ εἴτε
one another may be concerned the members. And whether

any—"Because I am not
a hand, I am no part of
the body,"—is it for this
not of the body?

¹⁶ And if the ear
should say, "Because I
am not an eye, I am not
of the body,"—is it for
this not of the body?

¹⁷ If the whole body
were an eye, where is the
the hearing? If the
whole were hearing,
where is the smell?

¹⁸ But now, & God has
placed the members, each
one of them in the body,
as he would.

¹⁹ And if the whole
were one member, where
is the body?

²⁰ But now, indeed,
there are many members,
but one body.

²¹ The eye is not able
to say to the hand, "I
have no need of thee;"
or again, the head to the
feet, "I have no need of
you."

²² But much more ne-
cessary are those mem-
bers of the body which
are thought to be more
feeble;

²³ and those parts of
the body which we es-
teem to be less honorable,
around them we throw
more abundant Honor,
and our uncomely parts
have more abundant Com-
eliness;

²⁴ but our comely
parts have no Need, God,
however, put together the
body, having given some-
what more abundantly to
that part which was
lacking,

²⁵ so that there may
be no Division in the
body, but that the mem-
bers may be concerned
equally for each other;

²⁶ and whether One

* ΓΑΥΚΑΝ ΜΑΝΟΥΣΚΡΙΠΤ.—24 somewhat more abundantly to that which was lack-
ing.

12 verse 23.

12 Rom. xii. 5; 1 Cor. xii. 5; verse 11.

ἡσυχῇ ἐν μέλος, συμπάσχει πάντα τα μέλη
suffers one member, suffers with all the members;
εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τα
or is glorified one member, rejoices with all the
μέλη. ²⁷ Ὑμεῖς δὲ ἐστέ σῶμα Χριστοῦ, καὶ
members. You but are a body of Anointed, and
μέλη ἐκ μερῶν. ²⁸ Καὶ οὐδὲ μὲν ἐθετο ὁ θεὸς
members from parts. And these indeed placed the God

ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον
in the congregation first apostles, second
προφῆτας, τρίτον διδασκαλοὺς, ἐπεὶτα δυνα-
prophets, third teachers, after that pow-

μεῖς, εἰτα χάρισματα ἰαμάτων, ἀντιληψείς,
we, then gracious gifts of cures, helpers,
κυβερνήται, γερὰ γλῶσσων. ²⁹ Μὴ πάντες,
directors, kinds of tongues. Not all,

ἀποστολοὶ· μὴ πάντες, προφῆται· μὴ πάντες,
apostles? not all, prophets? not all,
διδασκαλοὶ· μὴ πάντες, δυναμεῖς· ³⁰ Μὴ πάν-
teachers? Not all, powers? Not all,

τες, χάρισματά ἐχουσιν ἰαμάτων· μὴ πάντες,
gracious gifts have of cures? not all,
γλωσσαι λαλοῦσι· μὴ πάντες διερμηνεύουσι·
with tongues speak? not all interpret?

³¹ Ζηλοῦτε δὲ τα χάρισματά τα κρείττατα.
You earnestly desire but the gracious gifts those better.
Καὶ ἐτι κατ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. ¹ Ἐὰν ταῖς γλωσσαις τῶν
If with the tongues of the
ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ
men I speak and of the messengers, love but

μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κυμβαλὸν
not I have, I have become brass sounding or a cymbal
ἀλαλᾶζον. ² Καὶ εὖν ἔχω προφητείαν, καὶ
noley. And if I have prophecy, and

εἶδω τα μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
I know the secrets all and all the knowledge,
καὶ εὖν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη
and if I have all the faith, so that mountains

μεθίστανειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι.
to remove, love but not have, nothing I am.

³ Καὶ εὖν ψώμισω πάντα τα ὑπαρχόντα μου,
And if I bestow all the possessions of me,
καὶ εὖν παραδῶ το σῶμα μου ἵνα κατθῶσμαι,
and if I should give the body of me so that it should be burned,

ἀγάπην δὲ μὴ ἔχω, οὐδὲν ἀφελουμαι. ⁴ Ἡ
love but not have, nothing I am profited. The
ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ
love suffers long, is gentle; - the love not

ζηλοῖ· * [ἡ ἀγάπη] οὐ περκερευεται, οὐ φουσι-
covises; [the love] not is puffed up, not is puffed

Members suffer, All the
MEMBERS sympathize;
or, whether * One Mem-
ber is glorified, All the
MEMBERS rejoice with it.

²⁷ Now I you are a
Body of Christ, and
Members in part.

²⁸ And these whom
God placed in the con-
gregation, are first
Apostles; second, Pro-
phets; third, Teachers;
next, Powers; then,
Gifts of Cures; Assist-
ants; Directors; differ-
ent Languages.

²⁹ All are not Apostles;
all are not Prophets; all
are not Teachers; all are
not Powers;

³⁰ all have not Gifts of
Cures; all do not speak in
different Languages; all
do not interpret.

³¹ But you earnestly
desire the more EX-
CELLENT GIFTS; and yet a
much more EXCELLENT Way
I point out to you.

CHAPTER XIII

¹ If I should speak in
the LANGUAGES of MEN
and of ANGELS, but have
not Love, I have become
sounding Brass or a noisy
Cymbal.

² And if I have Pro-
phesy, and know all secrets,
and All knowledge, and
if I have All Faith, so as
to remove Mountains, but
have not Love, I am nothing.

³ If I distribute all
my POSSESSIONS in feed-
ing the poor, and if I co-
liver up my body to be
burned, but have not
Love, I am profited nothing.

⁴ Love suffers Long
and is kind. Love does
not envy. Love is not
boastful; is not puffed up.

* VAT. MANUSCRIPT.—25. a Member do. 31. MORE EXCELLENT GIFTS. & LOVE—and.
† 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. † 27. Eph. v. 23; † 28.
Eph. iv. 11. † 28. Eph. ii. 20; iii. 5. † 29. Acts xiii. 1; Rom. xii. 6. † 29.
verse 10. † 29. verse 9. † 30. Num. xi. 17. † 30. Rom. xii. 6; 1 Tim. v. 7.
Hob. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 20. † 31. 1 Cor. xii. 6—12, 28; xiv. 1, 20. See
Matt. vii. 23. † a. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.

οὐται, ⁵ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτοῦ, οὐ
up. not acts unbecomingly, not seeks the things of herself, not

τεροβυρεται, οὐ λογιζεται το κακον, ⁶ οὐ χαίρει
is provoked to anger not imputes the evil, not rejoices

ἐν τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, ⁷ παν-
in the iniquity, rejoices with but the truth, all things

τα σκεπτεῖ, πάντα πιστεύει, πάντα ἐλπίζει,
covers, all things believes, all things hopes,

πάντα ὑπομένει· ⁸ ἡ ἀγάπη οὐδεποτε ἐκπίπτει·
all things endures, the love not at any time falls off,

εἴτε δὲ προφητεῖται, καταργηθήσονται· εἴτε
whether but prophesyings, they will be done away; whether

γλωσσαι, παύσονται· εἴτε γνῶσις, καταργηθή-
tongues, they will cease; whether knowledge, it will be done

σεται. ⁹ Ἐκ μερους γὰρ γινώσκομεν, καὶ ἐκ
away. From parts for we know, and from

μερους προφητεύομεν· ¹⁰ ὅταν δὲ ἐλθῇ το
parts we prophesy; when but may come the

τελειον, ^{*} [τότε] τὸ ἐκ μερους καταργηθήσεται.
perfect, [then] that from parts will be done away.

¹¹ Ὅτε ἤμην νηπιος, ὡς νηπιος ἐλάλουν, ὡς
When I was a babe, as a babe I spoke, as

νηπιος ἐφροῦν, ὡς νηπιος ἐλογίζομην· ὅτε
a babe I thought, as a babe reasoned; since

¹² [δὲ] γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπιου.
[but] I have become a man, I have put away the things of the babe.

¹² Βλέπομεν γὰρ ἀρτί δι· ὥσπερ ὡς ἐν αἰνίγματι,
We see for now through a glass in an enigma,

τότε δὲ προσώπων πρὸς προσώπων ἀρτί γινώσκ-
then but face to face; now I know

ὡς ἐκ μερους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ
then partly, then but I shall know fully even as also

ἐγνώσθη. ¹³ Νῦν δὲ μένει πίστις, ἐλπίς,
I am fully known. Now but abides faith hope,

ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ
love, the three these; greater but of these the

ἀγάπη. ΚΕΦ. 13. 14. ¹ Διωκετε τὴν ἀγα-
love Pursue you the love,

τῶν· ζήλουτε δὲ τὰ πνευματικά, μάλλον δὲ
earnestly desire but the spirituals, rather but

ἵνα προφητεύητε. ² Ὁ γὰρ λαλῶν γλωσσοῦ,
that you may prophesy. The for one speaking with a tongue,

5 acts not unbecom-
ingly; seeks not *THAT
which is not PER OWN; is
not provoked to anger;
does not impute evil;

* 6 † rejoices not with
iniquity, ‡ but rejoices
with the TRUTH;

7 covers all things;
believes all things; hopes
for all things; endures all
things.

8 Love fails not at any
time; but if there be
"Prophecies," they will
be done away; or if,

"Languages," they will
cease; or if, "Knowledge,"
it will be made useless.

9 For Partitively we
know, and Partitively we
prophesy;

10 but when the PER-
FECT thing comes, THAT
which is PARTITIVE will be
done away.

11 When I was a Child,
as a Child I talked; as a
Child I thought; as a
Child I reasoned; but

when I became a Man, I
put away the MANNERS of
the CHILD.

12 For † now we see
through a ‡ [dim] Glass
obscurely; but then we
shall see FACE to FACE.

Now, I know Partitively,
but then I shall know
fully, even as also I have
been fully known.

13 But now these
THREE remain.—Faith,
Hope, Love;—but of these
the greatest is LOVE.

CHAPTER XIV.

1 Ardently pursue LOVE,
and † be emulous of the
SPIRITUAL gifts; ‡ but
rather that you may pro-
phesy.

2 For HE who is SPEAK-
ING in a foreign Language,

* VATICAN MANUSCRIPT.—6. THAT which is not HIS OWN.
11. then—emul.

10. then—emul.

† 12. The *emulus* is to be understood of some of those transparent substances, which
the ancients, in the then imperfect state of the arts, used in their windows; such as thin
plates of horn, transparent stone, ill-prepared glass, and such like; through which they
saw, indeed, the objects without, but obscurely.—*Blossfeld.*

† 1. 1 Cor. x. 34; Phil. ii. 4.
‡ 11. 1 Cor. xii. 31; v. 7; Phil. iii. 12.

‡ 6. Psal. x. 3; Rom. i. 32.
‡ 1. 1 Cor. xii. 31.

‡ 2. 1 John 4.
‡ 1. Num. xi. 24, 26.

οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ
not to men speak, but to the God; no one for

ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ³ ὁ δὲ
hears, in spirit but he speaks mysteries; the but

προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
one prophesying, to men speaks edification and

παρακλήσιν καὶ παραμυθίαν. ⁴ Ὁ λαλῶν
exhortation and consolation. The one speaking

γλῶσσαι, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,
with a tongue, himself builds up; the but one prophesying,

ἐκκλησίαν οἰκοδομεῖ. ⁵ Θέλω δὲ πάντας ὑμᾶς
a congregation builds up. I wish and all you

λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφη-
to speak with tongues, rather but that you may

τεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν
prophesy, greater for the one prophesying than the one speaking,

γλώσσαις, ὥστε εἰ μὴ διερμηνεύ, ἵνα ἡ ἐκκλη-
with tongues, unless if not he should interpret, so that the congrega-

σία οἰκοδομὴν λαβῇ. ⁶ Νυνὶ δὲ, ἀδελφοί, εἰ
tion edification may receive. Now but, brethren, if

ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς
I should come to you with tongues speaking, what you

ωφελησῶ, εἰ μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλυ-
shall I profit, if not to you I shall speak either in a revelation,

ψεῖ, ἢ ἐν γνῶσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδασκᾷ;
or in knowledge, or in prophecy, or in teaching?

⁷ Ὅμως τα ἀψυχα φωνὴν δίδοντα, εἴτε ἀδ-
in like manner the things without life a sound giving, whether a

λὺς, εἴτε κithara, εἰς διαστολὴν τοῖς φθογγοῖς μὴ
flute, or a harp, if a difference to the notes not

δύνανται γινώσθῃσιν· ⁸ πῶς γινώσθῃσιν τὸ αὐλούμενον ἢ
they should give, how shall be known that being played on flute or

το κitharizόμενον; ⁹ Καὶ γὰρ εἰς ἀήλον φωνὴν
that being played on harp? Also for if an uncertain sound

σαλπικῆς δῶ, τίς παρασκευάζεται εἰς πολέ-
a trumpet should give, who will prepare himself for battle?

μον; ¹⁰ Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης εἰς
So also you through the tongue if

μὴ εὐσημον λόγον δώτε, πῶς γινώσθῃσιν τὸ
not a well-marked word you give, how shall be known that

λαλούμενον; ἐπεσθε γὰρ εἰς αἶρα λαλόντες.
having been spoken? you will be for into air speaking.

¹¹ Τόσαυτα, εἰ τύχοι, γερὴ φωνὴν ἔστιν ἐν κοσ-
So many, if it may be, kinds of voices is in world,

μῶν, καὶ οὐδὲν * [αὐτῶν] ἀφώνον. ¹² Εἰς οὐκ
and no one [of them] unmeaning. If then

is not speaking to Men but to God; for no one listens; but, by the Spirit, he is speaking Mysteries things.

³ His who is prophesying, however, speaks to Men for Edification, and Exhortation, and Consolation.

⁴ The speaker in a foreign Language edifies himself; but the one prophesies edifies the Congregation.

⁵ I am willing, indeed, for you all to speak in different Languages; but rather that you should prophesy; for greater is he who prophesies, than he who speaks in different Languages; unless, indeed, he should interpret, so that the congregation may receive Edification.

⁶ And now, Brethren, if I should come to you speaking in various Languages, what shall I profit you, unless I shall speak to you intelligibly, either by a "Revelation," or by a "word of" Knowledge, or by a "Prophecy," or by a "Doctrine?"

⁷ In like manner, inanimate things give a Sound, whether Flute or Harp, if they give no Difference of Sound, how will the tune on the flute or harp be known?

⁸ For also, if a Trumpet should give an uncertain sound, who will prepare himself for Battle?

⁹ So even you by the tongue, if you do not give intelligible speech, how shall it be known what is spoken? so you will be speaking the Air.

¹⁰ It may be there are So many kinds of Languages in the World, and no one is unmeaning.

* VATICAN MANUSCRIPT.—2. God.
16. ver. 20.

7. Difference of Sound.

10 of them.—and

μη εἶδω την δυναμιν της φωνης, εσομαι τῷ
not I know the power of the voice, I shall be to the

λαλῶντι βαρβαρος· και ὁ λαλῶν, ἐν ἐμοὶ βαρ-
one speaking a barbarian; and the one speaking, to me a bar-

βαρος. ¹² Οὐτως και ὑμεῖς, ἐπεὶ ζηλωται εστε
barbarian. So also you, since zealous you are

πνευματων, πρὸς την οἰκοδομην της ἐκκλησιαις
for spirits, for the building up of the congregation

(ζητεῖτε ἵνα περισσευητε. ¹³ Διὸπερ ὁ λαλῶν
seek you that you may abound. Wherefore the one speaking

γλωσσῶν, προσευχεσθῶ ἵνα διερμηνευ. ¹⁴ Ἐὰν
in a tongue, let him pray that he may interpret. If

γὰρ προσεύχομαι γλωσσῶν, τὸ πνεῦμα μου
for I pray in a tongue, the spirit of me

προσευχεται, ὁ δὲ νοῦς μου ἀκαρπὸς ἐστι. ¹⁵ Τί
prays, the but mind of me unfruitful is. What

οὖν ἐστὶ· Προσεύχομαι τῷ πνεύματι, προσευ-
then is it? I will pray with the spirit, I will

λοῦμαι δὲ και τῷ νοῷ· ψάλλω τῷ
pray but also with the understanding; I will sing praise with the

πνεύματι ψάλλω * [δὲ] και τῷ νοῷ.
spirit I will sing praise [but] also with the understanding.

¹⁶ Ἐπεὶ, ἐὰν εὐλογῇς τῷ πνεύματι, ὁ ἀνῶλη-
Otherwise, if thou shouldst bless with the spirit, the one filling

ρῶν την τοκὸν του ιδιωτου πως ερεῖ το ἀμην
the place of the private person how shall say the so be it

εἰ τι σὺ εὐχαριστῇ· ἐπειδὴ τί λεγεις οὐκ
as the thy thanksgiving? since what thou sayest not

εἶδε. ¹⁷ Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς· ἀλλ'
is known. Thou indeed for well great thanks; but

ὁ ἕτερος οὐκ οἰκοδομεῖται.
the other not is built up.

¹⁸ Εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μαλλον
I give thanks to the God, all of you more

γλωσσῶν, λαλῶν. ¹⁹ ἀλλ' ἐν ἐκκλησια θελω
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοου μου λαλῆσαι, ἵνα
is words through the understanding of me to have spoken, that

καὶ πολλους κατηχησῶ, ἢ μυριοὺς λογους ἐν
and many I may instruct, than a myriad words in

γλωσσῶν. ²⁰ Ἀδελφοί, μὴ παῖδια γινεσθε ταῖς
in tongues. Brethren, not children become you in the

φροσίν· ἀλλὰ ἐν τῇ κακίᾳ νηπιαί(εστε, ταῖς δὲ
minds; but in the evil, be you childish, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; I will sing praise in the SPIRIT, but I will sing praise also with the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall he who FILLS the PLACE of the PRIVATE person say the "AMEN" to thy thanksgiving; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to God, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, become not Little Children in THOUGHT; (in EVIL, however, be infantile;) but in THOUGHT become fully mature.

* Vatican Manuscript.—15. but—omit.

1 12. Eph. v. 19; Col. iii. 16.
Psa. cxxxv. 3; Mark. x. 29; xviii. 3; xix. 14; Rom. xvi. 16; 1 Cor. iii. 1; Eph. iv. 15; Heb. v. 2 18; 1 Pet. ii. 2.

1 15. Psa. xlii. 7.

2 16. 1 Cor. xi. 24.

3 20.

ὅρεται τελεῖοι γίνεσθε. ²¹ Ἐν τῇ νόμῳ γὰρ
 minds perfect ones become you. In the law it has
 ραπτὰι· ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν
 been written; That by other tongues and by lips
 ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως
 others I will speak to the people this, and not even so
 εἰσακούσονται μου, λέγει κύριος. ²² Ὅστε αἱ
 will they listen to me, says Lord. So that the
 γλώσσαι εἰς σημεῖοις εἰσιν, οὐ τοῖς πιστεύουσιν
 tongues for a sign are, not to those believing.
 σιν, ἀλλὰ τοῖς ἀπιστοῖς· ἡ δὲ προφητεία οὐ
 but to the unbelievers; the but prophesying not
 τοῖς ἀπιστοῖς, ἀλλὰ τοῖς πιστεύουσιν. ²³ Ἐὰν
 to the unbelieving, but to those believing. 11
 οὖν * [συν] ἄλλῃ ἢ ἐκκλησίᾳ ὅλη ἐπὶ το
 therefore should come [together] the congregation whole to the
 αὐτο, καὶ πάντες γλώσσαις λαλήσω, εἰσελθόντι
 some, and all with tongues should speak, should come in
 δε ἰδύσθαι, * [ἡ ἀπίστοι,] οὐκ ἐροῦσιν, ὅτι
 and unknown ones, [or unbelievers,] not will they say, that
 μαινεσθε; ²⁴ Ἐὰν δὲ πάντες προφητεύουσιν,
 you are mad? If but all should prophesy,
 εἰτελθὼν δε τις ἀπίστος, ἡ ἰδιώτης, ἐλεγχέται
 should come in and any one unbelieving, or unlearned, he is convinced
 ὑπο πάντων, ἀνακρίνεται ὑπο πάντων, ²⁵ τὰ
 by all, he is examined by all,
 κρυπτα τῆς καρδίας αὐτοῦ φανερὰ γίνονται· καὶ
 secrets of the heart of him manifest become; and
 οὕτω πείσων ἐπὶ προσώπων προσκυνήσει τῷ
 so falling on a face he will worship the
 θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς ὁντως ἐν ὑμῖν
 God, announcing, that the God really among you
 ἐστὶ. ²⁶ Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνέρ-
 is. Why then is it, brethren? When you may
 χησθε, ἕκαστος * [ὑμῶν] ψάλλον ἐχει, διδα-
 come together, each one [of you] a psalm has, teach-
 χην ἐχει, γλώσσαν ἐχει, ἀποκαλύψιν ἐχει,
 ing has, a tongue has, a revelation has,
 ἐρμηνείαν ἐχει· πάντα πρὸς οἰκοδομὴν γίνεσ-
 an interpretation has; all things for building up let be
 θω. ²⁷ Εἴτα γλώσσῃ τις λαλεῖ, κατὰ δύο, ἢ
 dose. If with a tongue any one speaks, by two, or
 το πλείστον τρεῖς, καὶ ἀνα μέρος· καὶ εἰς διερ-
 the most three, and in succession; and one let
 μνηνεύτω. ²⁸ Ἐὰν δὲ μὴ ᾖ διερμηνεύτης,
 interpret. If but not may be an interpreter,
 σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ
 let him be silent in congregation; to himself but let him speak and

21 In the law it has been written, "With "Other Languages, and "with the Lips of others "I will speak to the "PEOPLE; and neither "so will they listen to me," says the Lord."

22 So that the LANGUAGES are for a SIGN not to the BELIEVING, but to the UNBELIEVING, the PROPHESYING, however, is not for the BELIEVING, but for the UNBELIEVING.

23 If, therefore, the whole CONGREGATION should come into one PLACE, and all should speak in foreign Languages, and there should come in illiterate persons or unbelievers, will they not say, "That you are insane?"

24 But if all should prophesy, and any unbelieving or illiterate person should enter, he is convinced by all, he is convinced by all;

25 the SECRETS of his HEART become manifest, and so falling on his Face, he will worship GOD, announcing: "GOD is really among you."

26 Why then is it Brethren, when you assemble, each one has a Psalm—? has a Discourse—? has a Revelation—? a Language—has an Interpretation? Let all things be done for Edification.

27 And if any one speak in a foreign Language, let it be by two, or at most three [sentences], and in succession, and let a interpret;

28 but if there is no Interpreter, let him be silent in the Congregation, and let him speak to himself and to God.

* VATICAN MANUSCRIPT.—22. together—only. 23. or Unbelievers—omit. 27. ou—omit.

† 21. 1 Co. xiv. 11, 12.

‡ 22. Acts 11. 13.

23. or Unbelievers—omit. 27. ou—omit.

† 21. 1 Co. xiv. 11, 12.

‡ 22. Acts 11. 13.

‡ 23. 1 Co. xiv. 14, 15, 16, 17, 18.

† 21. 1 Co. xiv. 11, 12.

‡ 22. Acts 11. 13.

‡ 23. 1 Co. xiv. 14, 15, 16, 17, 18.

τῷ θεῷ. ²⁹ Προφῆταις δὲ δύο ἢ τρεῖς λαλεῖ-
to the God. Prophets but two or three let

τώσαν, καὶ οἱ ἄλλοι διακρίνωσαν. ³⁰ εἰς δὲ
shall, and the others discern; if but

ἓνα ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγα-
to another may be revealed sitting by, the first let be

τω. ³¹ Δυνάσθε γὰρ καθ' ἕνα πάντες προφητεύ-
-ment. You are able for one by one all to prophesy,

ειν, ἵνα πάντες μάθωσι, καὶ πάντες παρακα-
-that all may learn, and all may be

λυσταί. ³² καὶ πνεύματα προφητῶν προφηταῖς
-comforted; and spirits of prophets to prophets

ὑποτάσσεται. ³³ οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ
-be subject; not for is of confusion the

θεός, ἀλλ' εἰρήνῃς. Ὡς ἐν πάσαις ταῖς ἐκκλη-
God, but of peace. As in all the congre-

σiais τῶν ἁγίων, ³⁴ αἱ γυναῖκες * [ὑμῶν] ἐν
-gations of the saints, the women [of you] in

ταῖς ἐκκλησίαις σιγατώσαν· οὐ γὰρ ἐπιτετραπ-
-the congregations let be silent; not for it has been

ται αὐταῖς λαλεῖν, ἀλλ' ὑποτασσέσθαι, καθὼς
-permitted to them to speak, but to be submissive, as

καὶ ὁ νομὸς λέγει. ³⁵ Εἰ δὲ τι μαθεῖν θελο-
-even the law says. If and anything to learn they

σιν, ἐν οἴκῳ τοῦ ἰδίου ἀνδρὸς ἐπερωτάτωσαν·
-each, in a house the own husbands let them ask;

αἰσχρὸν γὰρ ἐστὶ γυναῖξιν ἐν ἐκκλησίᾳ λα-
-indecent thing for it is women in a congregation la-

λεῖν. ³⁶ Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθεν·
-speak. Or from you the word of the God went out?

ἢ εἰς ὑμᾶς μόνους κατήντησεν; ³⁷ Εἰ τις δοκεῖ
-or to you alone did it come? If any one thinks

προφῆτης εἶναι ἢ πνευματικὸς, ἐπιγινώσκειτω
-a prophet to be or spiritual, let him acknowledge

ἃ γράφω ὑμῖν, ὅτι κυρίου εἰσιν ἐντο-
-the things I write to you, because of Lord they are command-

λαί. ³⁸ εἰ δὲ τις ἀγνοεῖ, ἀγνοετω. ³⁹ Ὡστε,
-ments, if but any one be ignorant, let him be ignorant. So that,

ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ
-brethren, be you anxious that to prophesy, and that

λαλεῖν γλῶσσais μὴ κωλύετε. ⁴⁰ πάντα δὲ
-to speak with tongues not hinder you; all things but

εὐσηχησάτω καὶ κατὰ τάξιν γίνεσθω.
-to a becoming manner and according to order let be done.

29 And let two or three Prophets speak, and † let the others judge;

30 but if to another sitting by, there should be a Revelation, let the first be silent.

31 For you can all prophesy one by one, so that all may learn, and all may be comforted.

32 And the Spiritual gifts of Prophets are subject to Prophets;

33 for God is not a God of Confusion, but of Peace. As in All the CONGREGATIONS of the SAINTS,

34 † let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, † but * let them be sub-

missive; † even as the LAW also says;

35 and if they wish to learn anything, let them ask their own Husbands at Home; for it is an indecent thing for * a Woman to speak in the Assembly.

36 Did the word of God go out from you, or did it only extend to you?

37 † If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, * That they are Commandments of the Lord;

38 but if any be ignorant, let him be ignorant.

39 Wherefore, Brethren, † earnestly desire to PROPHESY; and forbid not to * SPEAK in foreign Lan-

guages;

40 † but let all things be done in a becoming manner, and according to Order.

* ΓΑΡΤΙΝΑΙ ΜΑΡΤΥΡΙΑΙ.—34. your—omit. 34. let them be submissive. 35. a woman to speak. 37. That it is a Commandment of the Lord. 38. speak. 39. speak.

† 29. 1 Cor. xii. 10. 34. 1 Tim. ii. 11, 12. 36. 1 Cor. xi. 3; Eph. v. 22; Col. i. 10; Titus ii. 3; 1 Pet. iii. 1. 38. Gen. iii. 16. 37. 3 Cor. x. 7; 1 John iv. 6. 39. 1 Cor. xii. 31; 1 Thim. v. 20. 40. verse 33.

ΚΕΦ. ε'. 15.

Ἰ γνωρίζω δε ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον
I declare but to you, brethren, the glad tidings
δ εὐηγγελισαμην ὑμῖν, ὃ καὶ παραλαβετε,
which I announced as glad tidings to you, which also you received,
ἐν ᾧ καὶ ἐστήκατε, ² δι' οὗ καὶ σωθεῖσθε·
in which also you have stood, through which also you are being saved;
(τινὶ λόγῳ εὐηγγελισαμην ὑμῖν εἰ κατεχετε·)
(by a certain word I announced as glad tidings to you if you retain,)
ἐκτος εἰ μὴ εἰκὴ ἐπιστευσάτε. ³ Παρέδωκα
except if not inconsiderately you believed. I delivered
γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παραλαβόν· ὅτι
for to you among first things what also I received, that
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,
Anointed died on behalf of the sins of us,
κατὰ τὰς γραφάς· ⁴ καὶ ὅτι ἐταφῆ, καὶ ὅτι
according to the writings; and that he was buried, and that
ἐγήνηται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·
he was raised the third day, according to the writings;
⁵ καὶ ὅτι ὡφθῇ Κηφᾶ, εἰτα τοῖς δώδεκα. ⁶ Ἐπει-
and that he was seen by Cephas, then by the twelve. After that
τα ὡφθῇ ὑπαίνω πεντακοσίοις ἀδελφοῖς ἐφ'αυτῷ,
he was seen above by five hundred brethren at once,
ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινες δε
out of whom the greater number remain till now, some but
καὶ ἐκοιμήθησαν. ⁷ Ἐπειτα ὡφθῇ Ἰακώβῳ· εἰτα
and afterwards he was seen by James; then
τοῖς ἀποστόλοις πάνσιν. ⁸ Ἐσχάτον δε πάντων,
by the apostles all. Last and of all
ὥσπερ ἐν ἐκτρώματι, ὡφθῇ καί μοι. ⁹ (Ἐγώ
just as if by the abortion, he was seen also by me.
γὰρ εἰμι ὁ ἐλαχίστος τῶν ἀποστόλων· ὃς οὐκ
for am the least of the apostles; who not
εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι εἶδωκα
am fit to be called an apostle, because I persecuted
τὴν ἐκκλησίαν τοῦ θεοῦ. ¹⁰ Χάριτι δε θεοῦ εἰμι
the congregation of the God. By favor but of God I am
ὃ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ, οὐ κενὴ
what I am; and the favor of him that to me, not vain
ἐγενήθη, ἀλλὰ περισσύτερον αὐτῶν πάντων
was made, but more abundantly of them all
ἐκοπίασα· οὐκ ἐγώ δε, ἀλλ' ἡ χάρις τοῦ θεοῦ
I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS; which I evangelized to you, and which you received; in which also you have stood. 2 and through which you are being saved, if you retain a certain Word I evangelized to you; I mean, indeed, you believed inconsiderately. 3 For I delivered to you among the chief things, what also I received, That Christ died on behalf of our sins; according to the SCRIPTURES; 4 and That he was buried; and That he was raised the THIRD DAY; according to the SCRIPTURES; 5 and That he was seen {by Cephas; then; by the TWELVE; 6 afterwards, he was seen by more than five hundred Brethren at once; of whom the greater number remain till now. but some have fallen asleep. 7 After that, he was seen by James; then; by all the APOSTLES; 8 and, {last of all, he was seen by me also, as if by the ONE PREMATURELY BORN; 9 for I am {the LEAST of the APOSTLES, who am not worthy to be called an Apostle, {because I persecuted the CHURCH of God. 10 But what I am; I am by the FAVOR of God and THAT FAVOR of his towards me was not fruitless. {for I labored more abundantly than all of them. {yet not I, but the FAVOR of GOD with me.

* VATICAN MANUSCRIPT.—10. but the FAVOR of God.

† 1. Gal. i. 11. † 2. Rom. i. 10; 1 Cor. i. 21. † 3. Gal. i. 12. † 4. Pa. i. 11; ii. 24. † 5. Rom. i. 10; Zech. xiii. 7; Luke xxiv. 34, 40; Acts xiii. 26; xvi. 23; 1 Pet. i. 11. † 6. Luke xxiv. 34. † 7. Luke xxiv. 34. † 8. Acts xiii. 26; xvi. 23; 1 Pet. i. 11. † 9. Acts xiii. 26; xvi. 23; 1 Pet. i. 11. † 10. Eph. ii. 7; Phil. ii. 13.

ἢ σὺν ἐμοί.) ¹¹ Ἐπεὶ οὖν ἔγωγε, εἴτε ἐκεῖνοι,
that with me.) Whether therefore I, or they,

οὕτως κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.
thus we preach, and thus you believed.

¹² Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν
If but Anointed is proclaimed, that out of dead ones

ἐγέρηται, πῶς λεγούσι τινες ἐν ὑμῖν, ὅτι
has been raised, how say some among you, that

ἀναστάσις νεκρῶν οὐκ ἐστίν; ¹³ Εἰ δὲ ἀναστα-
Resurrection of dead ones not is? If but A resurrec-

σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χριστὸς ἐγέρηται·
tis of dead ones not is, not even Anointed has been raised;

¹⁴ εἰ δὲ Χριστὸς οὐκ ἐγέρηται, κενὸν ἀρα το
If but Anointed not has been raised, void then the

ἐπὶ ἡμῶν, κενὴ ¹⁵ [δὲ] καὶ ἡ πίστις ὑμῶν.
preaching of us, void [and] also the faith of you.

¹⁶ Εὐρισκαμένοιθα δὲ καὶ ψευδομαρτυροῦντες τοῦ θεοῦ·
We are 'traced and even false witnesses of the God;

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἡγείρεται
because we testified concerning the God, that he raised up

τὸν Χριστὸν, ὃν οὐκ ἡγείρειν, εἴτερ ἀρα νεκροὶ
the Anointed, whom not he raised up, if indeed dead ones

οὐκ ἐγείρονται. ¹⁶ Εἰ γὰρ νεκροὶ οὐκ ἐγείρον-
not we raised up. If for dead ones not are raised-

ται, οὐδὲ Χριστὸς ἐγέρηται· ¹⁷ εἰ δὲ Χριστὸς
up, not even Anointed has been raised, If but Anointed

οὐκ ἐγέρηται, μάταια ἡ πίστις ὑμῶν· ἐτι ἔστε
not has been raised, descriptive the faith of you, still you are

ἐν ταῖς ἁμαρτίαις ὑμῶν· ¹⁸ ἀρα καὶ οἱ κοιμηθέν-
in the sins of you, then also those having fallen

τες ἐν Χριστῷ, ἀπώλοντο. ¹⁹ Εἰ ἐν τῇ ζωῇ
sleep in Anointed, perished. If in the life

ταύτῃ ἠλπίκατες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-
this having been hoping we are in Anointed alone, more

πυθετοὶ πάντων ἀνθρώπων ἐσμεν. ²⁰ Νῦν δὲ
pitiable of all men we are. Now but

ζῶντες ἐγέρηται ἐκ νεκρῶν, ἀπαρχὴ τῶν
Anointed has been raised up out of dead ones, a first-fruit of those

κοιμημένων.
sleeping fallen asleep.

²¹ Ὡς γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ
Even for through a man the death, also

ὡς ἀνθρώπου ἀναστάσις νεκρῶν. ²² Ὡς περ
rough a man a resurrection of dead ones. As

ὡς ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω
as in the Adam all die, so

καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήθησονται.
and in the Anointed all will be made alive.

¹¹ Whether I, then, or they, thus we preach, and thus you believed.

¹² But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

¹³ But if there is not a Resurrection of the Dead, neither has Christ been raised;

¹⁴ and if Christ has not been raised, void certainly is our PROCLAMATION, and void is your FAITH.

¹⁵ And we are found even False witnesses concerning GOD; ; Because we testified in regard to GOD, That he raised up the ANOINTED one; whom he did not raise up, if indeed Dead persons are not raised.

¹⁶ For if Dead persons are not raised up, neither has Christ been raised;

¹⁷ and if Christ has not been raised, your FAITH is deceptive; ; you are still in your sins;

¹⁸ then, also, THOSE HAVING FALLEN ASLEEP in Christ, have perished.

¹⁹ ; If in this LIFE only we have hope in Christ, we are more pitiable than All Men.

²⁰ But now ; Christ has been raised from the Dead, ; a First-fruit of THOSE HAVING FALLEN ASLEEP.

²¹ For ; since through a Man, there is * Death, ; through a Man, also, there is a Resurrection of the Dead;

²² for as by ADAM All die, so by the ANOINTED also, will All be restored to life.

* VARIANTS MANUSCRIPTS.—14. and—omit.

17. is deceptive.

21. Death.

12. 1 Thess. iv. 14.

15. Acts ii. 24, 32; iv. 10, 20; xiii. 20.

17. Rom. iv. 25

16. 1 Tim. iii. 12.

20. 1 Pet. i. 3.

20. Acts xxvi. 23; verse 23; Col. i. 18;

n. l. 5.

21. Rom. v. 12, 17.

21. John xi. 25; Rom. vi. 23.

23 Ἐκαστος δε εν τῷ ἰδίῳ ταγματι· ἀπαρχὴ
Each one and in the own band; a first-fruit
Χριστος, ἔπειτα οἱ τοῦ Χριστοῦ, εν τῇ παρου-
Anointed, after that those of the Anointed, in the presence
σιᾷ αὐτου· 24 εἰτα το τέλος, ὅταν παρα-
of him; then the end, when he should have de-
δῷ τὴν βασιλειαν τῷ θεῷ καὶ πατρὶ, ὅταν
livered up the kingdom to the God and Father, when
καταργησῇ· πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξου-
he should have abrogated all government and all author-
σιαν καὶ δυνάμιν. 25 Δεῖ γὰρ αὐτον βασιλευ-
rity and power. It behoves for him to reign,
εἰν, ἀχρὶς οὐ ἀν θρῶν πᾶντας τοὺς ἐχθροὺς
till he may have placed all the enemies
ὑπο τοὺς πόδας αὐτου. 26 Ἐσχάτος ἐχθρὸς
under the feet of him. Last enemy
καταργεῖται ὁ θάνατος· 27 πάντα γὰρ ὑπετα-
is rendered powerless the death; all things for be subjected
ξεν ὑπο τοὺς πόδας αὐτου. Ὅταν δε εἰπῇ,
under the feet of him. When but it may be said,
ὅτι πάντα ὑποτετακται, ὅλον, ὅτι ἐκτος του
that all things have been subjected, it is evident, that is excepted the
ὕποταξαντος αὐτῷ τα πάντα. 28 Ὅταν δε ὁ νο-
one having subjected to him the all things. When but may be
ταρ αὐτῷ τα πάντα, τότε * [καὶ] αὐτος ὁ υἱὸς
subjected to him the all things, then [also] himself the son
ὕποταγησεται τῷ ὑποταξαντι αὐτῷ τα πάντα,
will be subject to the one having subjected to him the all things,
ἵνα ὅ ὁ θεὸς * [τα] πάντα εν πασιν. 29 Επει-
so that may be the God [the] all things in all. Otherwise
τι ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ των νεκ-
what shall they do those being dipped on behalf of the dead
ρων, εἰ ὅλοι νεκροὶ οὐκ ἐγείρονται; τί καὶ
ones, if at all dead ones not are raised up? why and
βαπτίζονται ὑπὲρ αὐτων; 30 Τί καὶ ἡμεῖς κιν-
are they dipped on behalf of them? Why and we are in
δυνευομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν ἀποθ-
danger every hour? Every day I
νήσκω, νῆ τὴν ὑμετέραν καυχῆσιν, ἣν εἶχα εν
die, by the your boasting, which I have in
Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 Εἰ κατα-
Anointed Jesus the Lord of us. If according to

23 But [each one in
his own rank; Christ is
First-fruit; afterwards
those who are Christ's are
his appearing.
24 [Then, the end
when he shall give up the
kingdom to the God and
Father; when he shall
have abrogated All Gov-
ernment and All Authority
and Power.
25 For he must reign
till he has placed All ene-
mies under his feet
26 Even death, the last
Enemy, I will be rendered
powerless;
27 for [he has subjected
All things under his feet]
But when he says that
All things are subjected,
it is manifest that he is
excepted, who has sub-
jected All things to
him.
28 [And when he shall
have subdued All things
to him; then the son
himself will be subject to
him who subdued all
things to him, that God
may be all in All]
29 [Otherwise what
will those do who are
being immersed on be-
half of the dead? If the
dead are not raised at
all, why then are they im-
mersed on their behalf?
30 and [why are we in
danger Every hour?
31 I solemnly declare
[by *the boasting con-
cerning you, Brethren,
which I have in Christ
our Lord, [that I
am dying daily.]

* VATICAN MANUSCRIPT.—28. also—omit. Brethren, which.

28. the—omit.

31. I am dying.

† 29. Clarke, after saying that this is the most difficult passage in the New Testament: and quoting Matt. xx. 28; Mark x. 33; and Luke xii. 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to a manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

† 31. Or, that Every Day I am exposed to death.

† 22. verse 30; 1 Thess. iv. 15-17. † 25. Ps. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 12. † 26. 1 Tim. i. 10; Rev. xx. 14. † 27. Ps. xlii. 6; Heb. ii. 12. † 28. 1 Cor. iii. 23; xl. 3. † 29. 1 Cor. vi. 2; Gal. v. 11. † 30. 1 Thess. ii. 10. † 31. Rom. viii. 30; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xl. 22.

ἄνθρωπον ἐθνηριμαχῆσα ἐν· Ἐφῆσῳ, τί μοι το
 man I fought with a wild beast in Ephesus, what to me the
 οφέλες; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμαι καὶ
 profit? if dead ones not are raised up, we may eat and
 πινώμεν· αὐριοὶ γὰρ ἀποθνήσκομεν. ³³ Μὴ πλά-
 we may drink; to-morrow for we die. Not be you
 νασθε. Φθειροῦσιν ἡθὴ χρήστα ὁμιλίας κακῆς.
 let us sing. Corrupt habits virtuous companionships evil.
³⁴ Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτανέτε· ἀγνο-
 Awake you well in fit, and not sin you; igno-
 ρίαν γὰρ θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν
 want for of God some have; for shame
 οὖν λέγω. ³⁵ Ἀλλ' εἰρεῖ τις· Πῶς ἐγείρονται
 I say I speak. But will say some one; How are raised up
 οἱ νεκροί; ποίῳ θε σώματι ἐρχονται; ³⁶ Ἀφ-
 the dead ones? in what and body do they come? Of what
 ὅρου ἐν ὃ σπείρεις, οὐ ζῶσποιεῖται, εἰ μὴ
 sort one; then what sowest, not is made alive, if not
 ἀποβῇ. ³⁷ Καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γερ-
 it should die; and what thou sowest, not that body that going
 ὁμοίου σπείρεις, ἀλλὰ γυμνὸν κοκκόν, εἰ
 to be thou sowest, but a naked grain, if
 τυχεῖ, σίτου, ἢ τινοσ τῶν λοιπῶν. ³⁸ ὃ δὲ θεός
 may happen, of wheat, or some of the others; the but God
 αὐτῷ δίδωσι σῶμα καθὼς ᾔθελεται, καὶ ἑκάστῳ
 will give a body as he willeth, and to each
 τῶν σπερμάτων * [τὸ] ἰδίον σῶμα. ³⁹ Οὐ πᾶσα
 of the seeds [the] own body. Not all
 σὰρξ, ἢ αὕτη σὰρξ· ἀλλὰ ἀλλή μὲν ἀνθρώπων,
 flesh, the same flesh; but one indeed of men,
 ἀλλή δὲ σὰρξ κτηνῶν, ἀλλή δὲ ἰχθύων, ἀλλή
 another and flesh of cattle, another and of fishes, another
 δὲ πτηνῶν. ⁴⁰ Καὶ σῶματα ἐπουράνια, καὶ
 and of birds. And bodies heavenly, and
 σῶματα ἐπίγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρά-
 bodies earthly; but one indeed that of the heaven-
 ρίων δοξα, ἕτερα δὲ ἢ τῶν ἐπίγειων. ⁴¹ Ἀλλή
 low glory, another and that of the earthly. One
 δοξα ἡλίου, καὶ ἀλλή δοξα σελήνης, καὶ ἀλλή
 glory of sun, and another glory of moon, and another
 δοξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
 glory of stars; a star for from a star differs in
 δόξῃ. ⁴² Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.
 glory. Thus and the resurrection of the dead ones.
 Σείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
 is sown in corruption, it is raised in incorruption;
 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σκεί-
 is sown in dishonor, it is raised in glory; it is
 ρετα ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·
 sown in weakness, it is raised in power;

³³ If, as men do, I fought a wild beast at Ephesus, of what benefit is it to me? If the Dead are not raised up, let us eat and drink, for to-morrow we die.

³⁴ Be not led astray; vicious intercourse corrupts virtuous habits.

³⁵ Awake to sobriety, as it is fit, and sin not; for some are Ignorant of God; for Shame to you I say it.

³⁶ But some one will say, "How are the Dead raised up? and in What Body do they come?"

³⁷ O senseless man! what thou sowest is not made alive unless it die;

³⁸ And as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

³⁹ But God gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

⁴⁰ All Flesh is not the same Flesh; but there is One, indeed of Man; and Another Flesh of Cattle; and Another of Birds, and Another of Fishes.

⁴¹ And there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed, is One; and of the EARTHLY, Another.

⁴² There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

⁴³ And thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

⁴⁴ It is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

* VATICAN MANUSCRIPT.—38. the—omit.

50. of Birds, and another of Fishes.

1. 12. 2 Cor. 1. 8.

1. 35. Isa. xlii. 15; 1st. 12; Eccl. ii. 24; Luke xii. 19.

1. 38.

1. 39. v. 6.

1. 34. Rom. xiii. 11; Eph. v. 14.

1. 34.

1. 39. v. 6.

1. 30. John xii. 24.

1. 43. Dan. xii. 2; Matt. xiii. 43.

1. 43.

1. 39. v. 6.

1. 43.

χειμασιν, ἵνα ὑμεῖς με προπεμψατε ὅθεν εἰς πορ-
winter, so that you me may send before where if I may

εὐμαι. ⁷ Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρο-
ge. Not I wish for you now in passing

δὲ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμείναι
by to see; I hope for time come to remain

πρὸς ὑμᾶς, εἰς ὃν ὁ κύριος ἐπιτρέψῃ. ⁸ Ἐπιμένω
with you, if the Lord should permit. I shall remain

δὲ ἐν Ἐφεσῷ ἕως τῆς πεντηκοστῆς· ⁹ θύρα γὰρ
but in Ephesus till the pentecost; a door for

μοὶ ἀνεῳγέ· μεγάλη καὶ ἐνεργής, καὶ ἀντικειμέ-
to me has been opened great and effective, and opposite

νοι πολλοί. ¹⁰ Ἐάν δε εἴθῃ Τιμοθεὸς, ἄλε-
many. If and should have come Timothy, am

πετε, ἵνα ἀφοβῶς γενήται πρὸς ὑμᾶς· το γὰρ
you, that without fear he may be to you; the for

ἔργον κυρίου ἐργάζεται ὡς * [καὶ] ἐγώ· ¹¹ μὴ
work of Lord he works as [even] I; not

τις οὖν αὐτὸν ἐξουθενήσῃ. Προπεμψατε δὲ
any one therefore him may despise. Send on before and

αὐτὸν ἐν εἰρήνῃ, ἵνα εἴθῃ πρὸς με ἐκδεχόμε-
him in peace, so that he may come to me, I expect

γὰρ αὐτὸν * [μετὰ τῶν ἀδελφῶν.] ¹² Περὶ δὲ
for him [with the brethren] Concerning and

Ἀπολλῶν τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα
Apollon the brother, much I entreated

αὐτὸν, ἵνα εἴθῃ πρὸς ὑμᾶς μετὰ τῶν
him, that he would go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα, ἵνα νῦν
brethren and at all not was will that now

εἴθῃ· ἐλευσεται δὲ, ὅταν εὐκαιρήσῃ. ¹³ Γρη-
he should go; he will go but, when he may find opportunity. Watch

γίρειτε, ἵστηκετε ἐν τῇ πίστει, ἀνδρίζεσθε,
you, stand you firm in the faith, be you manly.

κραταιοῦσθε· ¹⁴ πάντα ὑμῶν ἐν ἀγάπῃ γίνεσθω·
be you strong; all things of you in love let be done.

¹⁵ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν
I entreat and you, brethren; you know the

οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαιῆς,
household of Stephanas, that it is a first-fruit of the Achaia,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·
and for service to the saints they devoted themselves;

¹⁶ ἵνα καὶ ὑμεῖς ὑπατασσησθε τοῖς τοιοῦτοις,
that also you should be submissive to the suchlike persons,

πρὸς τὴν χειμῶνα, ἵνα ὑμεῖς με προ-
pass the winter, that you me may send before where if I may

εὐμαι. ⁷ Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρο-
ge. Not I wish for you now in passing

δὲ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμείναι
by to see; I hope for time come to remain

πρὸς ὑμᾶς, εἰς ὃν ὁ κύριος ἐπιτρέψῃ. ⁸ Ἐπιμένω
with you, if the Lord should permit. I shall remain

δὲ ἐν Ἐφεσῷ ἕως τῆς πεντηκοστῆς· ⁹ θύρα γὰρ
but in Ephesus till the pentecost; a door for

μοὶ ἀνεῳγέ· μεγάλη καὶ ἐνεργής, καὶ ἀντικειμέ-
to me has been opened great and effective, and opposite

νοι πολλοί. ¹⁰ Ἐάν δε εἴθῃ Τιμοθεὸς, ἄλε-
many. If and should have come Timothy, am

πετε, ἵνα ἀφοβῶς γενήται πρὸς ὑμᾶς· το γὰρ
you, that without fear he may be to you; the for

ἔργον κυρίου ἐργάζεται ὡς * [καὶ] ἐγώ· ¹¹ μὴ
work of Lord he works as [even] I; not

τις οὖν αὐτὸν ἐξουθενήσῃ. Προπεμψατε δὲ
any one therefore him may despise. Send on before and

αὐτὸν ἐν εἰρήνῃ, ἵνα εἴθῃ πρὸς με ἐκδεχόμε-
him in peace, so that he may come to me, I expect

γὰρ αὐτὸν * [μετὰ τῶν ἀδελφῶν.] ¹² Περὶ δὲ
for him [with the brethren] Concerning and

Ἀπολλῶν τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα
Apollon the brother, much I entreated

αὐτὸν, ἵνα εἴθῃ πρὸς ὑμᾶς μετὰ τῶν
him, that he would go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα, ἵνα νῦν
brethren and at all not was will that now

εἴθῃ· ἐλευσεται δὲ, ὅταν εὐκαιρήσῃ. ¹³ Γρη-
he should go; he will go but, when he may find opportunity. Watch

γίρειτε, ἵστηκετε ἐν τῇ πίστει, ἀνδρίζεσθε,
you, stand you firm in the faith, be you manly.

κραταιοῦσθε· ¹⁴ πάντα ὑμῶν ἐν ἀγάπῃ γίνεσθω·
be you strong; all things of you in love let be done.

¹⁵ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν
I entreat and you, brethren; you know the

οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαιῆς,
household of Stephanas, that it is a first-fruit of the Achaia,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·
and for service to the saints they devoted themselves;

¹⁶ ἵνα καὶ ὑμεῖς ὑπατασσησθε τοῖς τοιοῦτοις,
that also you should be submissive to the suchlike persons,

* VATICAN MANUSCRIPT.—10. even—omit.

11. with the BRETHREN—omit.

7. Acts xviii. 21; 1 Cor. iv. 10; James iv. 13. 8. Acts xiv. 27; 2 Cor. ii. 12.
19. 2; Rev. iii. 8. 9. Acts xix. 2; 1 Cor. iv. 17.
Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2. 11. 1 Tim. iv. 12. 12. Acts
23. 12. 1 Cor. i. 12; iii. 5. 13. Matt. xiv. 42; xvi. 12; 1 Thess. v. 6; 1
v. 8. 14. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 5; 1 Pet. v. 8. 15. 2
vi. 10; Col. i. 11. 16. 1 Cor. xiv. 1; 1 Pet. iv. 8. 17. 1 Cor. i. 26. 18.
Rom. xvi. 2. 10. 2 Cor. viii. 4; ix. 1; Heb. vi. 10. 16. Heb. xiii. 17.

καὶ ὅτι τῇ συνεργουσίᾳ καὶ κοπιῶντι. 17 Καὶ
 ad to every one to the one working with and laboring with. I rejoice
 ὡς ἐπὶ τῇ παρουσίᾳ Στεφάνου καὶ Φουρτουνα-
 as on the presence of Stephanus and Fortunatus
 ὡς καὶ Ἀχαικοῦ, ὅτι τοῦ ὅμων ὑστερημα οὗτοι
 and Achaeus, because the of you want these
 ὑπελήρωσαν. 18 ἀνέτασαν γὰρ τοῦ ἐμοῦ πνεύ-
 supplied; they refreshed for the my spirit
 καὶ τοῦ ὅμων. Εἰγινώσκετε οὖν τοὺς τοί-
 and them of you. Acknowledge therefore the each
 ὅτους. 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
 persons. Salute you the congregations of the
 Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ
 Asia. Salute you in Lord much
 Ἀquila καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον
 Aquila and Priscilla, with the in house
 τῆς ἐκκλησίᾳ. 20 Ἀσπάζονται ὑμᾶς οἱ ἀδελ-
 of them congregation. Salute you the broth-
 φῆς πάντες. Ἀσπάζεσθε ἀλλήλους ἐν φιλη-
 all. Salute you each other with a kiss
 ᾧ. 21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύ-
 holy. The salutation with the my hand of Paul.
 λου. 22 Εἰ τις ὑμῶν φιλεῖ τὸν κύριον * [Ἰησοῦν
 Many one not has affection for the Lord [Jesus
 [Ἰησοῦν] ἢ ὡς ἀνάθεμα μαρὰν εἶα. 23 Ἡ
 Anathema; let him be anathema; the Lord comes. The
 αἰς τοῦ κυρίου Ἰησοῦ * [Χριστοῦ] μεθ' ὑμῶν.
 is as of the Lord Jesus [Anointed] with you.
 Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ
 The love of me with all of you in Anointed
 ἡσού. * [Ἀμην].
 amen [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaeus; Because these brethren supplied the Want of you;

18 ; for they have refreshed MY Spirit and yours. ; Acknowledge, therefore, SUCH brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and * Priscilla, ; together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BROTHERN salute you. ; Salute each other with a holy Kiss.

21 ; This is the SALU-TATION of Paul, with MY OWN Hand.

22 If any one ; love not the LORD, ; let him be re-cursed. ; The Lord comes.

23 ; The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

* VATICAN MANUSCRIPT. — 19. Prisca. 22. Jesus Anointed — omit. 23. Anointed and. 24. So be it — omit. Subscription — FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

19. Col. iv. 8. ; 18. 1 Thess. v. 12; Phil. ii. 26. ; 19. Rom. xvi. 5, 15; Phil'e. 2. 20. Rom. xvi. 16. ; 21. Col. iv. 18; 2 Thess. iii. 17. ; 22. Eph. vi. 24. 23. Col. i. 24. ; 24. Jude 14, 15. ; 25. Rom. xvi. 20.

SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

CHAPTER I

¹ Παῦλος, ἀποστόλος Ἰησοῦ Χριστοῦ δια-
Paul, an apostle of Jesus Anointed through
θελήματος θεοῦ, καὶ Τιμοθέος ὁ ἀδελφός, τῇ
will of God, and Timothy the brother, to the
ἐκκλησίᾳ τοῦ θεοῦ τῇ εὐσθ' ἐν Κορίνθῳ, συν-
congregation of the God to that being in Corinth, with
τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ᾧ τῇ Ἀχαίᾳ·
the saints to all those being in whole the Achaia;
² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν,
favor to you and peace from God a father of you.
καὶ κυρίου Ἰησοῦ Χριστοῦ. ³ Εὐλογητός ὁ θεός
and Lord Jesus Anointed. Worthy of praise the God
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
and father of the Lord of us Jesus Anointed, the
πατὴρ τῶν οὐκτιρμῶν, καὶ θεὸς πάντων παρα-
father of the mercies, and God of all com-
κλησέων, ⁴ ὁ παρακαλῶν ἡμᾶς ἐν πάσῃ τῇ
fort, the one comforting us in all the
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν
affliction of us, in order that to be able us to comfort
τούς ἐν πάσῃ θλίψει, διὰ τῆς παρακλησέως, ἧς
those in every affliction, by means of the comfort, of which
παρακαλοῦμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ· ⁵ ὅτι καθὼς
we are comforted ourselves by the God; because as
περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,
abounds the sufferings of the Anointed in us;
οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παρα-
so by means of the Anointed abounds also the com-
κλησις ἡμῶν. ⁶ Εἴτε δὲ θλιβομεθα, ὑπὲρ
fort of us. Whether but we are afflicted, on behalf
τῆς ὑμῶν παρακλησέως, * [καὶ σωτηρίας]· εἴτε
of the of you comfort, [and salvation;] whether
παρακαλοῦμεθα, ὑπὲρ τῆς ὑμῶν παρακλησέως,
we are comforted, on behalf of the of you comfort,
τῆς ενεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
of that operating in patient endurance of the same
παθμάτων, ὧν καὶ ἡμεῖς πάσχομεν (καὶ ἡ
sufferings, which also we suffer; (and the
ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν)· ⁷ εἰδότες, ὅτι
hope of us steadfast on behalf of you;) knowing, that
ὥσπερ κοινωνοὶ ἐστέ τῶν παθμάτων, οὕτως καὶ
as partakers you are of the sufferings, so also
τῆς παρακλησέως. ⁸ Οὐ γὰρ θέλομεν ὑμᾶς ἀγ-
of the comfort. Not for we wish you to
νοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς
be ignorant, brethren, concerning the affliction of us of that

¹ Paul, & an Apostle of the * Anointed Jesus, by the Will of God, and Timothy the brother, to THAT CONGREGATION of God which is in Corinth; together with all THOSE SAINTS who ARE in the Whole of ACHAEA;
² & Favor to you, & Peace, from God our Father and the Lord Jesus Christ.
³ & Blessed be the God and Father of our Lord Jesus Christ, THAT FATHER of MERCIES, & God of ALL Comfort.
⁴ who comforts us in ALL our AFFLICTIONS, in order that we may be ABLE to comfort THOSE in EVERY AFFLICTION, through the COMFORT by which we ourselves are comforted by God;
⁵ because as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abundantly also our COMFORT.
⁶ And whether we be afflicted, it is * on behalf of THAT COMFORT of you, which OPERATES by the patient endurance of the SAME Sufferings which we also suffer; and our end is on your account in this.
⁷ or, whether we be comforted, it is for * Comfort and Salvation, knowing, & That as we are Partakers of the SUFFERINGS, so also of COMFORT.
⁸ For we do not wish you, Brethren, to be ignorant concerning THAT

* VATICAN MANUSCRIPT.—Title—SECOND TO THE CORINTHIANS.

Jesus. 6. and salvation—omit. 6. on behalf of THAT COMFORT of you which OPERATES by a patient endurance of the SAME Sufferings which we also suffer; and our end is a result account is firm; or, whether we be comforted, it is for your Comfort and Salvation, knowing, That.

† 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 3 Tim. i. 1.

† 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 3; Col. i. 3; 1 Thess. i. 1; 3 Them. i. 2; Phil. i. 1.

† 3. Eph. i. 3; 1 Pet. i. 3.

† 4. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24.

† 5. Rom. viii. 17; 3 Tim. ii. 12.

† 1. Phil. i. 1; Col. i. 1

† 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 3; Col. i. 3; 1 Thess. i. 1; 3 Them. i. 2; Phil. i. 1.

† 3. Eph. i. 3; 1 Pet. i. 3.

† 4. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24.

† 5. Rom. viii. 17; 3 Tim. ii. 12.

ὅμας, καὶ ὅψ' ὤμων προπεμφθῆναι εἰς τὴν Ἰου-
 δαιαν. 17 Τούτο οὖν βουλευόμενος, μήτι ἀρα
 δὲ. This therefore wishing, not certainly
 τῇ ελαφρίᾳ ἐχρησάμην; ἢ ἄ βουλευομαι,
 in the lightness and I use? or the things I purpose;
 κατὰ σάρκα βουλευομαι, ἵνα ἢ παρ' ἐμοὶ το
 according to flesh do I purpose, that may be with me the
 ναι ναι, καὶ τὸ οὐ οὐ: 18 Πιστός τε ὁ θεός,
 yes yes, and the no no? Faithful but the God,
 ὅτι ὁ λόγος ἦμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο
 that the word ours that to you not was
 ναι καὶ οὐ. 19 Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς
 yes and no. The for of the God son Jesus
 Χριστός, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,
 Anointed, that among you by means of us having been preached,
 (δι' ἐμοῦ καὶ Σιλβανου καὶ Τιμοθεοῦ,) οὐκ
 (by means of me and Silvanus and Timothy,) not
 ἐγένετο ναι καὶ οὐ, ἀλλὰ ναι ἐν αὐτῷ γέγονεν,
 became yes and no, but yes in him has become,
 20 (ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τῷ ναι,
 (as many for promises of God, in him the yes,
 καὶ ἐν αὐτῷ τῷ ἀμην,) τῷ θεῷ πρὸς δοξαν δι'
 and in him the so be it,) to the God for glory on account
 ὡμων. 21 Ὁ δὲ βεβαίων ἡμᾶς σὺν ὑμῖν εἰς
 of us. The but establishing us with you for
 Χριστόν, καὶ χρίσας ἡμᾶς, θεός: 22 ὁ καὶ σφρα-
 Anointed, and having anointed us, God; he and having
 γισάμενος ἡμᾶς, καὶ δούς τὸν ἀρραβῶνα τοῦ
 sealed us, and having given the pledge of the
 πνεύματος ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ
 spirit in the hearts of us.
 μαρτυρᾷ τὸν θεὸν επικαλοῦμαι ἐπὶ τῇ ἐμῇ
 a witness the God call upon to the my
 ψυχῇ, ὅτι φειδομένος ὡμων οὐκετι ἡλθὼν εἰς
 soul, that sparing you not yet I came to
 Κορινθίους: 24 οὐχ ὅτι κυριεύομεν ὡμων τῆς πί-
 Corinth; not because we lord it over you of the faith,
 τews, ἀλλὰ συνεργοὶ ἐσμεν τῆς χάρις ὡμων: τῇ
 but fellow-workers we are of the joy of you; in the
 γὰρ πιστεῖ ἐστήκατε. ΚΕΦ. Β'. 2. 1 Ἐκρίνα
 for faith you have stood. I decided

You to be sent forward into JUDAEA.

17 This therefore, being my intention, did I certainly regard it lighter? or are my purposes for and according to the flesh that there should be with me both the YES, yes, and the NO, no?

18 But God is witness. That THAT WORD of us which was toward you is not YES and NO;

19 For that son of God, Jesus Christ, who was proclaimed to You by (as by me, and Silvanus, and Timothy,)—was not YES and NO, but was YES in HIM.

20 For whatever is the Promises of God, they are in him YES, and in him AMEN, to the GLORY of God through us.

21 Now WE ESTABLISHING us with you in Christ and having anointed us, IS THAT GOD.

22 Who also has sanctified us, and has given the SEAL of the SPIRIT in our HEARTS.

23 But I I invoke God as a WITNESS to me, that, sparing you, have not yet come to Corinth;

24 not I DOMINATE over you in the FAITH, but we are ASSOCIATES of you for in the FAITH; we stood firm.

CHAPTER II.

1 But I decided with myself, that not again in grief to you, in GRIEF.

2 For if I GRIEVE you who indeed could make me GLAD, but the one who is GRIEVED by

* VULGATE MANUSCRIPT.—18. is not yes and no. 2. 18.—cont.

† 18. The original phrase, πιστός ὁ θεός, is the same form of an oath with the Hebrew, "that is," "As certainly as the Eternal God liveth." ‡ 20. Not, you, was the word used by the Greeks for affirming anything; Amen was the word used by the Hebrews for the same purpose.—Macknight.

§ 17. 3 Cor. x. 2. || 20. Rom. xv. 8, 9. ¶ 21. 1 John ii. 28, 27. ** 1. 13; iv. 20; 3 Tim. ii. 10; Rev. ii. 17. †† 22. 3 Cor. v. 5; Eph. i. 14. ‡‡ 1. 9; 3 Cor. xi. 31; Gal. i. 20; Phil. i. 8. §§ 23. 1 Cor. iv. 21; 3 Cor. v. 5; vii. 20. ¶¶ 24. 1 Cor. iii. 5; 1 Pet. v. 3. ||| 24. 1 Cor. xv. 1. ¶¶ 1. 1 Cor. i. 23; 2. 1 Cor. i. 24.

μου· ³Και εγραψα * [ὑμιν] τούτο αὐτό, ἵνα
me? And I wrote [to you] this same thing, so that
ἵη ελθὼν λυτῇν εἴω ἀφ' ὧν εἰδὲ με
not having come grief I have from of whom it behoves me
ῥαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ
sorrow, having enabled in all you, that the my
ῥαυ πάντων ὑμῶν ἐστίν. ⁴ Ἐκ γὰρ πολλῆς
of of all of you it is. Out of for much
ἀλγῶτος καὶ συνοχῆς καρδίας εγραψα ὑμῖν δια
sorrow and anguish of heart I wrote to you through
πολλῶν δακρῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν
many tears, not that you might be grieved, but the
τὴν ἵνα γνῶτε, ἥν εἰω περισσοτέρως
love that you might know, which I have more abundantly
ἰσχυά. ⁵ Εἰ δὲ τις λελυπηκεν, οὐκ ἐμε λελυ-
weak you. If but anyone has been grieved, not me he has
πηκεν, ἀλλ' ἀπο μερὸς, ἵνα μὴ ἐπιβαρῶν,
love, but from parts, that but may bear hard upon,
πάντας ὑμᾶς. ⁶ Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία
all you. Sufficient to the such one the censure
ἣ ἡ ὑπο τῶν πλείονων· ὥστε τοῦ αὐτοῦ
which by the majority; so that on the other hand
[μᾶλλον] ὑμᾶς χαρισασθῆαι καὶ παρακαλεῖσθαι,
[rather] you to freely forgive and to comfort,
ἢ τῇ περισσοτέρῳ λύτῃ καταποθῆναι τὸ τοι-
and by the more abundant grief should be swallowed the such
στος. ⁸ Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς
a. Wherefore I entreat you to publicly confess to
τὸν ἀγαθόν. ⁹ Εἰς τούτο γὰρ καὶ εγραψα,
an love. In order to this I also I wrote,
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
that I might know the proof of you, if to all things
ἴκανοι εἴτε. ¹⁰ Ὅτι δὲ τι χαρίζεσθε, καὶ
must you are. To whom but anything you freely forgive, also
μὴ καὶ γὰρ ἐγὼ ὁ κεχαρισμαι, εἰ τι κεχα-
one for I what have freely forgiven, if anything I have
ρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ·
forgiven, on account of you, in presence of Anointed;
ἵνα μὴ πλεονεκτῇμεν ὑπο τοῦ σκῆπτρου· οὐ
that not we should be overreached by the authority; not
αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
of him the devices we are ignorant.
Ἐλθὼν δὲ εἰς τὴν Τρωὰ εἰς τὸ εὐαγγέλιον
being come but to the Tross for the glad tidings
Χριστοῦ, καὶ θύρας μοι ἀνεφθμεν ἐν
Anointed, and a door to me having been opened by
ᾧ, οὐκ ἐσχῆκα ἀνίσθιν τῷ πνεύματι μου, τῷ
by, not I had not in the spirit of me, by the

³ I wrote also this very thing, that coming, I might not have sorrow from those by whom I ought to rejoice; I having confidence in you all, That my Joy is the joy of you all.
⁴ For out of Much Affliction and Distress of Heart I wrote to you through many Tears; I not that you should be grieved, but that you might know the Love which I have more abundantly towards you.
⁵ But if any one has caused grief, he has not grieved Me, except from a part; that I may not overcharge you all.
⁶ Sufficient for such a person is this PUNISHMENT, which was inflicted by the MAJORITY.
⁷ I So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest such an one should be overwhelmed by excessive Sorrow.
⁸ Wherefore, I entreat you publicly to confirm your Love towards him.
⁹ Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are I obedient in all things.
¹⁰ But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;
¹¹ that we may not be overreached by the AUTHORITY; for we are not ignorant of His DEVICES.
¹² But I having come to TROSS in order to preach the GLAD TIDINGS of the ANOINTED, and the Door having been opened to me by the Lord, I had no Rest in my SPIRIT, because I

LATINUS MANUSCRIPT.—6. to you—omit.

7. rather—omit.

2 Cor. xii. 21.

12. 2 Cor. vii. 16; viii. 22; Gal. v. 10.

12. 2 Cor. vii. 2, 6, 12.

2 Cor. v. 1.

15. Gal. iv. 12.

16. 1 Cor. v. 4, 5; 1 Tim. v. 20.

17. Gal.

19. 2 Cor. vii. 16; 1. 6.

12. Acts xvi. 8; xx. 6.

12. 1 Cor. xvi. 2.

2 Cor. vii. 2, 6.

μη εὐσχοῖν με Τίτον τον ἀδελφον μου. ¹³ ἀλλὰ

ἀποταξαμενος αυτοις, ἐξῆλθον εἰς Μακεδονίαν.

¹⁴ Τῷ θεῷ χάρις τῷ παντοτε θριαμβουonti

ἡμας ἐν τῷ Χριστῷ, καὶ τὴν οσμὴν τῆς γνώσεως

αὐτοῦ φανερουντι δι' ἡμῶν ἐν παντί τοῦ.

¹⁵ Ὅτι Χριστοῦ εὐδία ἐσμεν τῷ θεῷ ἐν τοῖς

σωζομενοις καὶ ἐν τοῖς ἀπολλυμενοις. ¹⁶ οἷς

μεν, οσμὴ θανάτου εἰς θάνατον· οἷς δὲ, οσμὴ

ζωῆς εἰς ζωὴν. Καὶ πρὸς ταῦτα τίς ἱκανός·

¹⁷ Οὐ γὰρ ἐσμεν ὡς οἱ πολλοί, κωηλευοντες

τον λόγον του θεου· ἀλλ' ὡς ἐξ ειλικρινείας, ἀλλ'

ὡς ἐκ θεου, κατενωπιον * [του] θεου, ἐν Χρισ-

τῷ λαλουμεν. ΚΕΦ. γ'. 8. ¹ Ἀρχομεθα πάλιν

ἑαυτοῦ συριστάνειν; ἢ μὴ χρῆζομεν, ὡς τίτες,

συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν

* [συστατικῶν·] ² Ἡ ἐπιστολὴ ἡμῶν ὑμῖν

εστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν,

γινωσκομένη καὶ ἀναγινωκόμενη ὑπὸ πάντων

ἀνθρώπων· ³ φανερουμενοι, ὅτι εστε ἐπιστολὴ

Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη

οὐ μελανι, ἀλλὰ πνευματι θεοῦ ζῶντος, οὐκ ἐν

stone-tablets, but by spirit of God living, not on

TOUCH NOT THINE MY SHO-

¹³ BUT HAVING BID THEM

¹⁴ NOW, THANKS BE TO

THAT GOD, WHO ALWAY

LEADS US FORTH TO TRI-

UMPH WITH THE ANOINTED

ONE, AND WHO DIFFUSES BY

US THE FRAGRANCE OF HIS

KNOWLEDGE OF HIM, IN

EVERY PLACE.

¹⁵ BECAUSE WE ARE A

SWEET ODOR OF CHRIST TO

GOD, AMONG THOSE WHO

ARE BEING SAVED, AND

AMONG THOSE WHO ARE

PERISHING;

¹⁶ TO THESE, UNDOING

ODOR OF DEATH TO DEATH,

AND TO THOSE, AN OIL OF

LIFE TO LIFE; AND TO

THESE THINGS WHO ARE

QUALIFIED?

¹⁷ FOR WE ARE NOT LIKE

THE MANY, WHO TRAFFICK

THE WORD OF GOD; BUT

REALLY FROM SINCERITY

AND AS FROM GOD, IN THE

PRESENCE OF GOD, WE SPEAK

CONCERNING CHRIST.

CHAPTER III.

¹ Are we begin-

again to recommend our-

selves? or do we require

as some, to recommend

Letters to you, or do you?

² These are our Letters.

(Written on our hearts,

known and being read by

All Men;

³ It being plainly de-

clared that you are a Let-

ter of Christ; delivered by

us, and written not with

ink, but with the Spirit of

the living God; not on

Stone-tablets, but on

* VATICAN MANUSCRIPT.—17. of this—omit.

1. of recommendation—omit.

and written.

+ 16. An allusion to the custom of the victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot. The streets through which the processions passed were strewn with flowers, and as Plutarch tells us, the streets were full of incense. + 17. or sophisticating the word of God; referring to the practice of victors, who adulterate their wines. Dr. Bentley paraphrases it thus,—"which adulterate and sophisticate the word of God for their own lucre and advantage."

† 15. 1 Cor. i. 18. † 15. 2 Cor. iv. 2. † 16. Luke ii. 34; John ix. 39; 1 Pet. ii. 2; 1 Cor. xv. 10; 2 Cor. iii. 5, 6. † 17. 2 Cor. iv. 3; xl. 13; 2 Pet. ii. 2. † 18. 1 Cor. i. 17. 2. † 1. 2 Cor. v. 13; x. 8, 13; xii. 11. † 1. Acts xviii. 27. † 2. 1 Cor. ix. 2. † 3. 2 Cor. iii. 2. † 3. Exod. xxiv. 13; xxxiv. 1. † 4. 2 Pet. i. 8; Jer. xxv. 33; Ezek. xl. 17; xxxvi. 26; Hab. viii. 10.

πλαξι λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνοις.

Πίτοι ὁ θς διὰ τοιαύτην ἔχομεν διὰ τοῦ Χρισ-

τοῦ πρὸς τὸν θεόν· οὐχ ὅτι ἵκανοί ἐσμεν ἀφ'

ἑαυτῶν, λογισασθαι τι, ὥς ἐξ ἑαυτῶν, ἀλλ'

ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ· ὃς καὶ ἱκανῶσεν

ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γραμματος,

ἀλλὰ πνεύματος· το γὰρ γράμμα ἀποκτείνει,

τὸ δὲ πνεῦμα ζωοποιεῖ. Ἐἰ δὲ ἡ διακονία τοῦ

θανάτου ἐν γράμμασιν, ἐντετυπωμένη * [ἐν]

λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι

ἀνίστασθαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ προσεῖπαι

Μωυσῆς, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ,

τῇ καταργουμένῃ· ὥς οὐχὶ μᾶλλον ἢ δια-

κονία τοῦ πνεύματος ἐστὶ ἐν δόξῃ; Ἐἰ γὰρ ἡ

διακονία τῆς κατακρίσεως, δόξα πολλῇ μᾶλλον

ὑπερβαίνει ἢ διακονία τῆς δικαιοσύνης ἐν δόξῃ.

Καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμένον ἐν

αὐτῇ τῇ μέρει, ἔνεκεν τῆς ὑπερβαλλούσης

δόξης. Ἐἰ γὰρ τὸ καταργούμενον, διὰ

τῆς πολλῆς μᾶλλον τὸ μένον, ἐν δόξῃ.

ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρ-

ρηξί χρωμέθα· καὶ οὐ, καθάπερ Μωυσῆς

ᾧ καλυμμά ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς

τὸ ἀνίστασθαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος

τῆς καταργουμένου. (Ἄλλ' ἐπαρώθη τα

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

καὶ παρέρχεται.)

fleshly Tablets of the heart.

4 And such Confidence towards GOD we have through the ANOINTED;

5 Not That we are qualified of ourselves to reason any thing as from our selves, but our QUALIFICATION is from GOD;

6 who also qualified us to be Servants of a New Covenant; not of the Letter, but of the Spirit; for the LETTER kills, but the SPIRIT makes alive.

7 Now, if the DISPENSATION OF DEATH, engraved in Letters on Stones, was attended with Glory; so that the sons of Israel were unable to look steadily into the FACE of MOSES, because of the BRIGHTNESS of his COUNTERNANCE;—which [dispensation] is PASSING AWAY;—

8 how, rather, shall not the DISPENSATION of the SPIRIT be attended with Glory?

9 For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY of RIGHTEOUSNESS abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.

11 For if THAT IS BEING ANNULLED through Glory, far superior is this REMAINING in Glory.

12 Having therefore such a PERSUASION, we exercise much Confidence; and are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

13 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

14 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

15 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

16 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

17 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

18 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

19 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

20 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

21 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

22 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

23 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

24 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

25 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

26 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

27 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

28 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

29 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

30 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

31 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

32 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

33 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

34 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

35 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

36 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

37 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

38 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

39 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

40 And are not like MOSES, who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to the END OF THAT BEING ABOLISHED.

Vatican Manuscript.—7. In—omit.

John xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 Cor. xv. 5; 2 Cor. ii. 16.

1 8. 1 Cor. iii.

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νοήματα αὐτῶν· ἀχρι γὰρ τῆς σήμερον τὸ αὐτὸ
 minds of them; till for the to-day the same
 καλυμνα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθή-
 veil on the reading of the old covenant.
 κης, μένει, μὴ ἀκαλυπτομενον, ὅτι ἐν Χριστῷ
 remains, not being discovered, because by Anointed
 καταργεῖται· ¹⁵ ἀλλ' ἕως σήμερον, ἥνικα ἀνα-
 it is taken away; but till to-day, when is
 γίνωσκεται Μωϋσῆς, καλυμμα ἐπὶ τὴν καρδίαν
 read Moses, a veil on the heart
 αὐτῶν κεῖται. ¹⁵ ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς
 of them him. When but it may turn to
 κυρίου, περιαιρεῖται τὸ καλυμμα. ¹⁷ Ὁ δὲ κυριος
 Lord, is taken from around the veil. The but Lord
 τὸ πνεῦμα ἐστίν· ὃ δὲ τὸ πνεῦμα κυρίου
 the spirit is; where and the spirit of Lord
 * [ἐκεῖ] ἐλευθερία.) ¹⁵ ἡμεῖς δὲ πάντες ἀνα-
 [there] freedom.) We but all having
 κεκαλυμμενὸν προσώπῳ τὴν δόξαν κυρίου κατο-
 being unveiled in a face the glory of Lord behold-
 τ· ὁρῶμενοι, τὴν αὐτὴν εἰκὼν μεταμορφουμεθα
 begin in a mirror, the same image we are transformed
 ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνευ-
 from glory to glory, even as from Lord of
 ματος ΚΕΦ. 8'. 4. ¹ Διὰ τοῦτο εἰχοντες τὴν
 spirit. On account of this having the
 διακονίαν ταυτην, καθὼς ἐλεγήθημεν, οὐκ ἐκα-
 service this, even as we received money, not we
 κουμεν· ² ἀλλ' ἀπεικαμεθα τὰ κρυπτά τῆς αἰσ-
 faint; but we refused the secrets of the shame,
 χυνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδε
 not walking in craftiness, nor
 δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανε-
 falsifying the word of the God, but by the manifest-
 ρώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς
 tation of the truth recommending ourselves to
 πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ θεοῦ·
 every conscience of men, in presence of the God.
³ Εἰ δὲ καὶ ἐστὶ κεκαλυμμενον τὸ εὐαγγέλιον
 If but even is having been veiled the glad tidings
 ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμε-
 of us, among them being destroyed it is having been
 νον· ⁴ ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου τυφ-
 veiled; in whom the God of the age this blinded
 λωσε τὰ νοήματα τῶν ἀπιστῶν, εἰς τὸ μὴ
 the minds of the unbelieving ones, in order that not
 ἀναγὰς τὸν φῶτισμον τοῦ εὐαγγελίου τῆς
 to see distinctly the fulgence of the glad tidings of the
 δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ θεοῦ.
 glory of the Anointed one, who is an image of the God.

14 (But their MINDS were obscure; for to THIS DAY, the same Veil remains over the READING of the OLD COVENANT, &c. discovering THAT it is taken away by Christ;

15 but, even to T. day, when Moses is read, a Veil lies on their HEART

16 But when it shall turn to the Lord; the VEIL will be taken from around it.

17 And the LORD is the SPIRIT; and where the SPIRIT of the Lord is, there is Freedom)

18 But we all beholding the GLORY of the Lord as a Face Unveiled, are transformed into the same Likeness, from Glory to Glory, as from the Lord, the Spirit.

CHAPTER IV.

1 Therefore, having this MINISTRY, even as we received MATH, we faint not;

2 but have repudiated the SECRET things of SHAME; not walking in Craftiness; nor falsifying the WORD of God; but by the EXHIBITION of the TRUTH, approving ourselves to Every Man's Conscience in the sight of GOD.

3 (But if, indeed, the GLAD TIDINGS be veiled; they have been veiled in those who are PERISHING;

4 to those UNBELIEVERS, whose MINDS the God of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, who is the LIKENESS of GOD.)

* VATICAN MANUSCRIPT.—17. there—omit.

14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xviii. 28; Rom. xi. 7, 8; 2 Cor. iv. 4.
 15. Exod. xxxiv. 34; Rom. xi. 10, 26. 16. Isa. xlv. 7. 17. 1 Cor. xv. 42. 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. 19. Rom. viii. 29; 1 Cor. xi. 6; Col. iii. 10. 20. 2 Cor. iii. 18. 21. 2 Cor. ii. 17; 1 Thess. ii. 3, 8. 22. 2 Cor. v. 31; vi. 4. 23. 1 Cor. i. 18; 2 Cor. ii. 15; 2 Thess. ii. 16. 24. 1 Cor. xii. 46; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

Ὁν γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν
 Not for ourselves we proclaim, but Anointed
 Ἰησοῦν κυρίον· ἑαυτοὺς δὲ, δούλους ὑμῶν δια
 Jesus a Lord; ourselves and, slaves of you through
 Ἰησοῦν. ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτοῦς
 Jesus. Because the God that commanding out of darkness
 φωτὶ λαμπρῇ, ὃς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν,
 Light to shine, who shone in the hearts of us,
 πρὸς φωτισμὸν τῆς γνώσεως τῆς δοξῆς τοῦ θεοῦ
 for illumination of the knowledge of the glory of the God
 ἐν προσώπῳ * [Ἰησοῦ] Χριστοῦ. Ἔχομεν δὲ
 in face {of Jesus} Anointed. We have but
 τὸν θησαυρὸν τούτων ἐν ὀστέρις σκευῶν,
 the treasure this in earthen vessels,
 ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ὃ τοῦ θεοῦ,
 that the superabounding of the power may be of the God,
 καὶ μὴ ἐξ ἡμῶν * ἐν παντί θλιβομενοι, ἀλλ' οὐ
 and not out of us, in everything being afflicted, but not
 στενωπωμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἀε-
 being straitened; being perplexed, but not being
 πορούμενοι· ὀδικομενοι, ἀλλ' οὐκ εγκαταλεί-
 in despair, being persecuted, but not being forsaken;
 νομενοι· καταβαλλομενοι, ἀλλ' οὐκ ἀπολλυμε-
 being cast down, but not being des-
 τοι. ὅτι πάντες τὴν νεκρώσιν τοῦ Ἰησοῦ ἐν τῇ
 we, always the putting to death of the Jesus in the
 σωματί περιφεροῦντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
 body bearing about, that also the life of the Jesus
 ἐν τῇ σωματί ἡμῶν φανερωθῇ. Ἄει γὰρ
 in the body of you may be manifested. Always for
 ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα δια
 we the living, to death are delivered because of
 Ἰησοῦ, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν
 Jesus, that also the life of the Jesus may be manifested in
 τῇ θνητῇ σαρκὶ ἡμῶν. Ὅστες ὁ θάνατος ἐν
 the mortal flesh of us. So that the death in
 ἡμῶν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἐχούρες
 in us works, the but life in you. Having
 ὁ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
 the same spirit of the faith, according to that
 γεγραμμένον· Ἐπίστευσά, διὸ ἐλάλησα· καὶ
 being here written; I believed, therefore I spoke; also
 ἡμεῖς πιστευομεν, διὸ καὶ λαλοῦμεν. Ἐἰδο-
 we believe, therefore and we speak; know-
 ῖν, ὅτι ὁ εὐαγγελιστὴς τὸν * [κύριον] Ἰησοῦν, καὶ
 that the one raising up the {Lord} Jesus, also
 αὐτὸς διὰ Ἰησοῦ ἐγείρει, καὶ παραστήσει συν
 as through Jesus will raise up, and will present with
 ἡμῶν. Ὅτι τὰ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις
 of us. That for all things on account of you, that the favor

5 † For we do not pro-
 claim Ourselves, but the
 Anointed Jesus, as Lord;
 and ourselves † your bond-
 servants on account of
 Jesus.
 6 Because THAT GOD
 † who COMMANDED the
 LIGHT to shine out of
 Darkness, † shone into our
 HEARTS for illuminating
 with the KNOWLEDGE of
 the GLORY of GOD in the
 face of JESUS CHRIST.
 7 But we have this
 TREASURE in † Earthen
 Vessels, in order † that
 the EXCELLENCE of the
 POWER may be of GOD,
 and not from us;
 8 † being afflicted in
 every thing, but not dis-
 tressed; being perplexed,
 but not in despair;
 9 being persecuted, but
 not deserted; being thrown
 down, but not destroyed;
 10 † always carrying
 about in the BODY, the
 dying state of JESUS,
 † that the LIFE of JESUS
 may also be manifested
 in our BODY.
 11 For we who are LIV-
 ING are always delivered
 up to Death † on account
 of JESUS; in order that the
 LIFE of JESUS also may be
 manifested in our MORTAL
 Flesh;
 12 so that DEATH is
 working in us, but LIFE in
 you.
 13 But having † the
 SAME Spirit of FAITH, ac-
 cording to that HAVING
 BEEN WRITTEN; † "I be-
 lieved, therefore I spoke;"
 we also believe, and there-
 fore we speak;
 14 knowing That † He
 who RAISED UP JESUS,
 will also raise Us up * with
 Jesus, and will present us
 with you.
 15 For † ALL these things
 are on your account, † that

* VATICAN MANUSCRIPT.—4. Jesus—omit. 14. Lord—omit. 14. with.
 † 2. 1 Cor. i. 12, 23; 2. 23. † 5. 1 Cor. ix. 10; 3 Cor. i. 24. † 6. Gen. i. 2.
 † 7. 2 Cor. v. 1. † 7. 1 Cor. ix. 8; 3 Cor. xii. 2. † 8. 3 Cor.
 † 9. 1 Cor. xv. 31; 3 Cor. i. 5—9; Gal. vi. 17; Phil. iii. 10. † 10. Rom. vii.
 † 11. Rom. vi. 11, 12; 1 Pet. iv. 12. † 11. Rom. viii. 24. † 12. Rom. i. 12; 2 Pet. i. 1.
 † 13. Rom. vi. 12. † 14. Rom. viii. 11; 1 Cor. vi. 14. † 15. Col. i. 24; 3 Tim. ii. 8.
 † 16. 1 Cor. i. 11; viii. 18; ix. 11, 12.

πλεονασασα δια των πλειονων, την ευχαριστιαν
having abounded through the many, the thanksgiving
περισσευσθ εις την δοξαν του Θεου. 16 Διο
might superabound to the glory of the God. Wherefore
ουκ εκκακουμεθ· αλλ' ει και ο εξω ημων ανθρω-
not we faint; but if even the outward of us man
πος διαφθειρεται, αλλ' ο εσωθεν ανακαινυται
is wasted, yet the inward is renewed.

ημερα και ημερα. 17 Το γαρ παραντικα ελαφ-
by day and by day. The for momentary light-
ροσ της θλιψεως * [ημων.] καθ' υπερβολην εις
ness of the affliction [of us.] according to an exceeding on
υπερβολην αιωνιον βαρος δοξης καταργαζεται
an exceeding age-lasting weight of glory works out
ημιν· 18 μη σκοπουντων ημων τα βλεπομενα,
for us; not looking of us the things being seen,
αλλα τα μη βλεπομενα· τα γαρ βλεπομενα,
but the things not being seen, the things for being seen,
προσκαιρα· τα δε μη βλεπομενα, αιωνια.
transient things; the things but not being seen, age-lasting things.

ΚΕΦ. ε'. 5. 1 Οϊδαμεν γαρ, οτι, εαν η επι-
We know for, that, if the earthly

γηιος ημων οικια του σκηνους καταλυθρ, οικο-
of us house of the tent should be taken down, a build-
δομην εκ θεου εχουμεν, οικιαν αχειροποιητον,
ing from God we have, a house not made by hands,
αιωνιον, εν τοις ουρανοις. 2 Και γαρ εν τούτῳ
age-lasting, in the heavens. Even for in this
στεναζομεν, το οικητηριον ημων το εξ ουρανου
we groan, the abode of us that from heaven
επενδυσασθαι επιποθουντες. 3 Ειγε και ενδυ-
to be invested earnestly desiring. If at once and having
σαμενοι, ου γυμνοι εδρεθησομεθα. 4 Και γαρ
been invested, not naked once we shall be found. Indeed for
η οστες εν τῷ σκηνει στεναζομεν βαρουμενοι
those being in the tent groan being oppressed;
γρ' η ου θελομεν εκδυσασθαι, αλλ' επενδυ-
in which not we wish to be unclothed, but to be in-
σασθαι, ινα καταποθρ το θνητον ὡς της
vested, that may be swallowed up the mortal by the
ζωης. 5 Ο δε καταργασαμενος ημας εις αυτο
life. The and one having worked out us for some
τωτο, θεος· ο * [και] δους ημιν τον αρραβωνα
this, God; that [also] having given to us the pledge

του πνευματος. 6 Θαρρουντες ουν παντοτε, και
of the spirit. Being confident therefore always, and
ειδότες, οτι ενδημουντες εν τῷ σωματι, εκδη-
knowing, that being at home in the body, we are

the abounding FAVOR may
overflow, through the
THANKSGIVING of MANY,
to the GLORY of GOD.

16 Wherefore, we faint
not; but even if our out-
ward man is wasted,
yet our inward man
is renewed day by day.

17 Besides, the mo-
mentary LIGHTNESS of
the AFFLICTION, works
out for us an exceeding
weight of GLORY;

18 [We aiming not at
the THINGS which are
SEEN, but at the THINGS
which are not seen; for
the THINGS which are
SEEN are temporary, but
the THINGS which are
not seen are eternal.]

CHAPTER V.

1 For we know, That if
the TENT of our FARTHER
Dwelling be taken down,
we have a BUILDING from
God, a HOUSE not made by
hands, eternal, in the
HEAVENS.

2 For indeed, in this
[We are groaning, ear-
nestly desiring to be in-
vested with that IN-
VESTIGATION of ours which is
from Heaven;]

3 and surely, having
been invested, we shall
not be found destitute.

4 For, indeed, though
BEING in the TENT,
groaning, being oppressed,
in which we desire to be
divested, but [in order]
that the MORTAL may be
absorbed by LIFE.

5 Now he who has RA-
BUCKED us for this
thing is THAT God who
[has GIVEN to us the
PLEDGE of the SPIRIT]

6 Therefore, being
ways confident, and know-
ing that being at home
in the BODY, we are in

* VATICAN MANUSCRIPT.—16. our inward.

17. of us—only.

& also—only.

† 16. Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4.

viii. 13; 1 Pet. i. 2, 6; v. 10.

† 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xii. 1.

† 2. Rom. i. 13, 14.

† 3. Rom. viii. 23; 2 Cor. i. 23; Eph. i. 14; iv. 30.

† 17. Mark v. 12; Lk.

xviii. 1.

† 1. 1. 1.

† 4. 1 Cor. xiv. 22, 23.

15 Ὅστε ἡμεῖς ἀπο τοῦ νῦν οὐδεὶς οἶδαμεν κατὰ
So that we from the now no one know according to
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα
Flesh; if and even we knew according to flesh
Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17 Ὅσ-
Anointed, but now no longer we know. So

τε εἰ τις ἐν Χριστῷ, καὶνὴ κτίσις· τὰ ἀρχαῖα
that if any one in Anointed, new creation; the things o.d
παρῆλθεν, ἰδοὺ, γέγονε καινὰ * [τὰ πάντα.]
passed away, lo, has become now [the all things.]

18 Τα δε πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλαξάντος
The but all things out of the God, that one having reconciled
ἑαυτῷ διὰ * [Ἰησοῦ] Χριστοῦ, καὶ δόντος
us to himself through [Jesus] Anointed, and having given
ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. 19 Ὅσ-
us the service of the reconciliation. Namely

τι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάττων
that God was in Anointed a world reconciling
ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
to himself, not reckoning to them the faults
αὐτῶν, καὶ θεμενὸς ἐν ἡμῖν τὸν λόγον τῆς
of them, and having placed in us the word of the
καταλλαγῆς. 20 Ὑπερ Χριστοῦ οὐκ πρεσβεύ-
reconciliation. On behalf of Anointed therefore we are ambas-
μεν, ὡς τοῦ θεοῦ παρακαλουντος δι' ἡμῶν
sadors, as if the God beseeching through us;

δεόμεθα ὑπερ Χριστοῦ, καταλλαγήτε τῷ θεῷ.
we pray on behalf of Anointed, be you reconciled to the God.

21 Τὸν * [γαρ] μὴ γνοῦντα ἁμαρτίαν, ὑπερ ἡμῶν
Him [for] not having known sin, on behalf of us
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο-
sin was made, that we might become righteous-

συνῆ θεοῦ ἐν αὐτῷ. ΚΕΦ. 5. 6. 1 Συνερ-
ness of God in him. Working

γούντες δε καὶ παρακαλούμεν, μὴ εἰς κενόν
together but also we exhort, not in vain

τὴν χάριν τοῦ θεοῦ δεξασθαι ἡμᾶς· 2 (λέγει
the favor of the God to receive you; (he says

γαρ· Καίρῳ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρῃ
for; In a season acceptable I listened to thee and in a day

σωτηρίας ἐβοήθησα σοί. Ἰδοὺ, νῦν καιρὸς ἐν-
of salvation I helped thee. Lo, now a season well-

16 So that we, from the time, respect? No one on account of flesh; and even if we esteemed Christ on account of flesh, yet now we no longer thus regard him.

17 For, if any one in Christ, he is a New Creation; the old things have passed away; behold! they have become new.

18 But ALL things are from THAT God who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That GOD was by Christ reconciling the world to himself; counting to them their OFFENCES; and has RECONCILED with us the word of the RECONCILIATION.

20 On behalf of Christ, therefore, we are Ambassadors; as if God were beseeching through us, we exhort, on behalf of Christ,—be you reconciled to God!

21 For HIM who knew no Sin, he made to be an offering on our behalf; that we might become God's Righteousness as him.

CHAPTER VI

1 And being also laborers, we exhort you not to receive the Grace of God in vain;

2 (for he says: "In a Season acceptable, I listened to thee, and in a day of Salvation I assisted thee." Behold! now is

* VATICAN MANUSCRIPT.—17. all things—omit. 18. Jesus—omit. 21. omit.

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his precious. † 21. There are many passages in the Old Testament; when sacrifices signified a sin-offering. Hosea iv. 6, "They (the priests) eat up the sin-offering of my people." In the New Testament, likewise, the word sin has the same signification. Heb. ix. 26, 28; xiii. 11.—Macknight.

‡ 16. Gal. v. 6. † 17. Gal. vi. 15. † 17. Eph. ii. 15; Rev. xxi. 5. † 18. v. 10; Eph. ii. 10; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. Isa. lxi. 6, 9, 17; Gal. iii. 13; 1 Pet. ii. 23, 24; 1 John iii. 5. † 22. Rom. i. 17; v. 12; † 2. Isa. xlix. 6.

ροδεκτες, ιδου, νυν ἡμερα σωτηριας.)
 expected, lo, now a day of salvation.)

Μηδεμιαν εν μηδενι δικορτες προσκοτην, Ινα
 No one in any thing giving offence, so that

7 μημητηρ η διακορια· 4 αλλ' εν παντι
 it may be blamed the service; but in every thing

υπιστωντες εαυτους ως θεου διακοροι, εν οτω
 establishing ourselves as of God servants, in ye-

ονη πολλη εν θλιψεσιν, εν αναγκαις, εν στε-
 nos much in afflictions, in necessities, in dis-

οχωριας, 5 εν πληγαις, εν φυλακαις, εν ακα-
 tions, in stripes, in prisons, in tor-

αστασiais, εν κοιτοις, εν αγρυπνiais, εν
 tions, in labors, in watchings, in

ηστειαις· 6 εν αγνοτητι, εν γνωσει, εν μακρο-
 lousness, in purity, in knowledge, in long-uf-

νη, εν χρηστοτητι, εν πνευματι ἁγιῳ, εν
 rag, in kindness, in spirit holy, in

ηταις ανωκοριτω, 7 εν λογω αληθειας, εν
 hoo unduged, in a word truth, in

ηταις θεου δια των οπλων της δικαιοσυνης
 power of God; through the arms of the righteousness

ων δεξων και αριστερων, 8 δια δοξης και ατι-
 the rights and of lefts, through glory and di-

μας, δια δυσφημias και ευφημias· ως πλανοι
 rum, through bad fame and good fame; as deceivers

ει αληθεις· 9 ως αγνοουμενοι, και επιγινωσκο-
 ei true, as being ignorant, and being duly appre-

κει· ως αποθνησκοντες, και ιδου ζωμεν· ως
 ei, as dying, and lo we live; as

εμψυνομενοι, και μη θανατουμενοι· 10 ως λυπου-
 ei comforted, and not put to death; as being

ει, αι δε χαιροντες· ως πτωχοι, πολλους
 ei, ai de rejoicing; as poor, many

ει ελπιοντες· ως μηδεν εχοντες, και παντα
 ei making rich; as nothing having, and all things

ει ετεχοντες. 11 Το στομα ημων ανεφωγε προς
 ei making rich; as nothing having, and all things

εις, Κορινθιοι, η καρδια ημων πεπλατυνται.
 you, O Corinthians, the heart of us has been enlarged.

12 Ου στενοχωρεισθε εν ημιν· στενοχωρεισθε δε
 But you are straitened in us; you are straitened be-

εν ταις σπαγχνοις υμων. 13 Την δε αυτην αντι-
 in the bowels of you. The but same recom-

μισθον, (ως τεκνοις λαγω,) πλατυνθητε και
 me, (as to children I speak,) be enlarged also

υμεις.
 you

14 Μη ημεσθε ιεροζυγουστες απιστοις· τις
 Not be you unequally yoking with unbelievers; what

γαρ μετοχη δικαιοσυνη και ανομια· τις δε
 for participation righteousness and lawlessness? what and

well-accepted Season; be-
 hold! now is a Day of Sal-
 vation!)

3 † giving No Offence in
 any thing, that the MINIS-
 TRATION may not be
 blamed;

4 but in everything es-
 tablishing ourselves † as
 God's Servants, by much
 patient endurance in
 afflictions, in Necessities,
 in Distresses;

5 † in Stripes, in Pris-
 ons, in Tumults; in La-
 bors, in Watchings, in
 Fasting;

6 by Purity, by Know-
 ledge, by Forbearance; by
 Kindness, by a holy Spirit,
 by Love undisssembled;

7 † by the Word of
 Truth, by the Power of
 God; † through those
 ARMS of Righteousness, on
 the right hand and Left;

8 through Glory and
 Disgrace; through Bad
 fame and Good fame; as
 Deceivers, and yet true;

9 † as being ignorant,
 yet being duly appre-
 ciated; † as dying, yet be-
 hold! we live; as chris-
 tianized, yet not put to death;

10 as grieving, but al-
 ways rejoicing; as poor,
 but enriching many; as
 having Nothing, yet pos-
 sessing All things.

11 Our MOUTH is opened
 toward you, O Corinthi-
 ans! our HEART has been
 enlarged.

12 You are not strait-
 ened in us, † but you are
 contracted in your own
 TENDER AFFECTIONS.

13 But as a re-pay-
 ment for the SAME, († I speak
 as to Children,) be you
 also enlarged.

14 † Be not unequally
 yoked with Unbelievers;
 for † What Participation
 has Righteousness with
 Iniquity? * or what Coun-

* VATICAN MANUSCRIPT.—14. or what.

† 1. 1 Cor. x. 29.

† 4. 1 Cor. iv. 1.

† 5. 2 Cor. xi. 23.

† 7. 2 Cor. iv. 2.

† 8. 2 Cor. x. 4; Eph. vi. 11, 12; 2 Tim. iv. 7.

† 9. 1 Cor. iv. 9.

† 10. 1 Cor. iv. 9.

† 11. Lev. xix.

† 12. 1 Cor. x. 29.

† 13. 2 Cor. xii. 15.

† 14. 1 Kings xviii. 21; 2 Cor. x. 21; Eph. v. 7, 12.

† 15. 2 Cor. x. 29.

† 16. 2 Cor. x. 29.

† 17. 2 Cor. x. 29.

† 18. 2 Cor. x. 29.

κοινωνία φωτι προς σκοτος; ¹⁵ Τις δε συμφωνη-
fellowship light with darkness? What and agreement

σις Χριστῷ προς Βελιαρ; ἢ τις μερις πιστῶ
of an Anointed with Beliar? or what portion to a believer

μετα ἀπιστοῦ; ¹⁶ Τις δε συγκαταθεσις ναῶ θεοῦ
with an unbeliever? what and connection a temple of God

μετα εἰδωλῶν; Ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζων-
with idols? You for a temple of God are living;

τος· καθὼς εἶπεν ὁ θεός· Ὅτι ἐνοικήσω ἐν
you, as said the God; That I will indwell among

αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἐσμαι αὐτῶν
them, and will walk about in; and I will be to them

θεός, καὶ αὐτοὶ ἐσονται μοι λαός. ¹⁷ Διὸ ἐξελ-
a God, and they shall be to me a people. Wherefore come

θετε ἐκ μεσσοῦ αὐτῶν καὶ ἀφορισθῆτε, λέγει
you out from midst of them and be you separated, says

κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· καγὼ εἰσδε-
Lord, and of an unclean thing not touch you; and I will re-

ξομαι ὑμᾶς, ¹⁸ καὶ ἐσμαι ὑμῖν εἰς πατέρα, καὶ
corrupt you, and I will be to you for a father, and

ὑμεῖς ἐσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει
you shall be to me for sons and daughters, says

κύριου παντοκράτορος. ΚΕΦ. ζ'. 7. ¹ Ταύτας
Lord Almighty. These

οὖν ἐχόντες τὰς ἐπαγγελίας, ἀγαπητοί, καθα-
therefore having the promises, beloved ones, let us

ρίσωμεν ἑαυτοὺς ἀπο παντός μολυσμοῦ σαρκὸς
cleanse ourselves from all pollution of flesh

καὶ πνεύματος, ἐπιτελοῦντες ἁγίασιν ἐν
and spirit, perfecting holiness in

φοβῷ θεοῦ. ² Χωρησάτε ἡμᾶς· οὐδεὶς γὰρ ἡδικη-
fear of God. Receive you us; no one we in-

σαμην, οὐδεὶς ἐφθειραμεν, οὐδεὶς ἐπλεονεκτή-
jured, no one we corrupted, no one we defrauded.

σαμεν. ³ Οὐ προς κατακρισιν λέγω· προεῖρηκα
Not for condemnation I speak; before I said

γὰρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς το
for, that in the hearts of us you are in order that

συναποθάνειν καὶ συζῆν. ⁴ Πολλὴ μοι παρρη-
to die together and to live together. Much with me boldness

σια προς ὑμᾶς, πολλὴ μοι καυχῆσις ὑπερ ὑμῶν
towards you, much with me boasting on behalf of you,

πεπληρωμαι τῇ παρακλησει, ὑπερπερισσενομαι
I have been filled with the consolation, I am overflowing

τῇ χαρᾷ ἐν πάσῃ τῇ θλίψει ἡμῶν. ⁵ Καὶ γὰρ
with the joy in all the affliction of us. Indeed for

Communion has Light with Darkness?

15 And What Accord-
ance has Christ with Beliar? or What Portion is

a Believer with an Unbe-
liever?

16 And What Connec-
tion has God's Temple

with Idols? For we are
a Temple of the living

God; as God said, "I
will dwell among them,

"and walk among them;
"and I will be their God,

"and they shall be to Me
"a People."

17 Wherefore, "depart
"from the midst of them

"and be separated," says
the Lord, "and touch not

"the impure; and I will
"receive you,

18 "and I will be to
"you for a Father, and

"you shall be to Me for
"sons and daughters," says
"the Lord Almighty."

CHAPTER VII.

1 Having, therefore,
; These promises, be-

loved, let us purify our-
selves from all pollution

of flesh and spirit, per-
fecting holiness in the

Fear of God.

2 Receive us; we have
injured No one; we have

corrupted No one; we
have defrauded No one.

3 I speak not for Con-
demnation; for I pre-

viously said, That it is in
our hearts, and to live to-
gether.

4 Great is my Confi-
dence in regard to you

; great is My Boasting on
your behalf; I have been

filled with consolation
I am overflowing with
in All our afflictions

* VATICAN MANUSCRIPT.—16. We are.

+ 18. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writings. Beliar is from the Arabic, literally signifying that which profits not, but causes and is rendered in the Peshito-Syriac, by the word *sedem*.

1. 10. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6. 16. Exod. xxix. C. 10. xxvi. 13; Jer. xxxi. 33; Ezek. xxxvi. 28; Zech. viii. 8. 17. Isa. lvi. 11. 18. 1 Cor. xii. 13. 19. 1 John iii. 2. 20. 1 Cor. x. 22; 2 Cor. xii. 17. 21. 2 Cor. i. 4; 2 Cor. i. 11. 22. Phil. ii. 17; Col. i. 24.

ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἐσχη-
 bringing come of us into Macedonia, not had
 κεν ἀνείσιν ἢ σαρξ ἡμῶν, ἀλλ' ἐν παντί θλιβο-
 rest the flesh of us, but in everything being dis-
 μνοι· ἐξώθεν μάχαι, ἐσώθεν φόβοι. ⁶ Ἀλλ'
 toward; without agons, within fears. But
 ὁ παρακάλων τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς
 the one comforting the lowly ones, comforted us
 ὁ θεὸς ἐν τῇ παρουσίᾳ Τιτου· ⁷ οὐ μόνον δὲ ἐν
 the God by the presence of Titus; not only and by
 τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει
 the presence of him, but also by the comfort
 ἣν παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
 which he was comforted over you, announcing to us
 τὴν ὑμῶν ἐπιποθήσιν, τὸν ὑμῶν ὀδυρμόν, τὸν
 for your earnest desire, the of you lamentation, the
 ὑμῶν ζῆλον ὕπερ ἐμοῦ· ὥστε με μάλλον
 of you zeal on behalf of me; so that me more
 χαρῆται. ⁸ Ὅτι εἰ καὶ ἐλυπησα ὑμᾶς ἐν τῇ
 to have rejoiced. Because if even I grieved you by the
 ἐπιστολῇ, οὐ μεταμελομαι, εἰ καὶ μετεμελόμην·
 letter, not I do repent, if indeed I did repent;
 ὁλοκω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς
 I was for that the letter that, if even for
 ὑμᾶς, ἐλυπησεν ὑμᾶς. ⁹ Νυν χαίρω, οὐχ ὅτι
 at you, I grieved you. Now I rejoice, not because
 ἐλυπηθῆτε, ἀλλ' ὅτι ἐλυπηθῆτε εἰς μετανοίαν·
 you were grieved, but because you were grieved in order to reformation;
 ἐλυπηθῆτε γὰρ κατὰ θεόν, ἵνα ἐν μητρὶ
 you were grieved for according to God, so that in nothing
 ἡμιώθητε ἐξ ἡμῶν. ¹⁰ Ἡ γὰρ κατὰ θεόν
 you might suffer loss from us. The for according to God
 λύτῃ μετανοίαν εἰς σωτηρίαν ἀμεταμέλητον
 our reformation for salvation not to be repeated of
 κτεριγάζεται· ἡ δὲ τοῦ κόσμου λύτῃ θάνατος
 works out, the but of the world sorrow death
 κτεριγάζεται. ¹¹ Ἴδου γὰρ αὐτο τοῦτο τὸ
 works out. Lo for same this the thing
 κτῆς θεοῦ λυπηθῆναι * [ὑμᾶς,] πόσῃν κατείρ-
 coming to God to have been grieved [you,] how much
 νάτατο ὑμῖν σπουδῇ· ἀλλὰ ἀπολογίαν, ἀλλὰ
 toward in you diligence; but a defence, but
 στανκτικῆσιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθήσιν,
 imagination, but fear, but earnest desire,
 ἅλα (ἥλον, ἀλλ' ἐκδικῆσιν ἐν παντί συνεσ-
 but woe, but punishment; in every thing you
 νησάτε ἑαυτοὺς ἀγνοεῖν εἶναι * [ἐν] τῇ πραγ-
 proved yourselves pure to be [in] the mat-
 μῆτι. ¹² Ἀρα εἰ καὶ ἐγράψα ὑμῖν οὐχ εἰνεκεν
 Therefore if indeed I wrote to you not on account
 τοῦ ἀδικησάντος, οὐδὲ εἰνεκεν τοῦ ἀδικήσαν-
 of one having been wronged, nor on account of the one having done

5 For, indeed, I we hav-
 ing come into Macedonia,
 our FLESH had No Rest,
 but I we were distressed
 in every way;—outwardly
 Fightings; inwardly Fears.
 6 But that I God who
 COMFORTS the DISCONSO-
 LATE, comforted us I by
 the PRESENCE of Titus;
 7 and not only by his
 PRESENCE, but also by his
 COMFORT with which he
 was comforted on your ac-
 count, narrating to us
 your earnest desire, your
 Lamentation, your Zeal
 on my behalf; so that I
 greatly rejoiced.
 8 Because if even I
 grieved you by the LET-
 TER, I do not *repent;
 and if even I did repent,
 I see That that LETTER
 grieved you but for a short
 time.
 9 I now rejoice, not Be-
 cause you were grieved,
 but Because you were
 grieved in order to Reform-
 ation; for you were
 grieved according to God,
 so that you might suffer
 loss from us in nothing.
 10 I For the sorrow ac-
 cording to GOD produces
 Reformation for Salvation,
 not to be repented of;
 I but the sorrow of the
 WORLD produces Death.
 11 For behold this very
 thing,—to be GRIEVED ac-
 cording to God,—How
 much Earnestness it pro-
 duced in you! what an
 Apology! what Indigna-
 tion! what Fear! what
 Earnest desire! what
 Zeal! what a Punishment!
 In everything you proved
 yourselves to be pure in
 this MATTER.
 12 If therefore, indeed,
 I wrote to you, it was not
 on HIS account who suf-
 fered the WRONG, *nor
 indeed on HIS account
 who did the WRONG, I but

* VARIAN MANUSCRIPT.—8. repent; and if even I did repent, I see That. 11. you
 -and. 11. in—omit. 12. nor indeed on his account.

1 & 3 Cor. II. 12. 1 & 3 Cor. IV. 8. 1 & 6. See 3 Cor. II. 19
 1 & 3. See. xii. 13; Matt. x. 7. 10. Prov. xvii. 22. 12. 2 Cor. II. 4

τος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν
wrong; but on account of the to have been manifested the diligence
ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνσπῆτων τοῦ
of us that on behalf of you toward you, in presence of the
θεοῦ. ¹³ Διὰ τοῦτο παρακεκλημέθα ἐν τῇ παρα-
God. On account of this we were comforted in the com-
κλήσει ὑμῶν· περισσοτέρως δὲ μάλλον ἐχαρη-
fort of you, more abundantly and rather we re-
μεν ἐν τῇ χαρᾷ Τίτου, ὅτι ἀναπεπνυμένοι το
joyed in the joy of Titus, because has been refreshed the
πνεῦμα αὐτοῦ ἀπο πάντων ὑμῶν· ¹⁴ ὅτι εἰ τι
spirit of him from all of you, because if anything
αὐτῷ ὑπὲρ ὑμῶν καυχῆμαι, οὐ κατησχυνθῆν·
to him on behalf of you I have boasted, not I was ashamed;
ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν,
but as all things in truth we spoke to you,
οὕτως καὶ ἡ καυχῆσις ἡμῶν ἡ ἐπὶ Τίτῳ, ἀληθεῖα
so also the boasting of us that to Titus, truth
ἐγενήθη· ¹⁵ καὶ τὰ σπλάγχνα αὐτοῦ περισσο-
became; and the bowels of him more abun-
τέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκόμενου τὴν
dantly for you is, remembering the
πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρο-
of all of you obedience, as with fear and trem-
μου ἐδεξάσθαι αὐτόν. ¹⁶ Χαίρω, ὅτι ἐν παντί
bling you received him. I rejoice, that in every thing
θαρήν ἐν ὑμῖν.
I have confidence in you.

ΚΕΦ. Η'. 8.

¹ Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν
We make known but to you, O brethren, the favor
τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
of the God that having been given by the congregations of the
Μακεδονίας· ² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ
Macedonia; that in much trial of affliction the
περίσσεια τῆς χάριτος αὐτῶν, καὶ ἡ κατὰ βα-
abundance of the joy of them, and the in deep
θους πτωχεῖα αὐτῶν, ἐπερίσσευσεν εἰς τὸν
poverty of them, abounded to the
πλοῦτον τῆς ἀπολοῦτος αὐτῶν· ³ ὅτι κατὰ
wealth of the liberality of them; because according to
δυναμὶν (μαρτυρῶ) καὶ ὑπὲρ δυναμὶν αυθαιρετοί,
power (I testify) and beyond power of their own accord,
⁴ μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν
with much earnest entreaty asking of us the
χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
favor even the participation of the service of that for
τοὺς ἁγίους. ⁵ Καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ'
the saints. And not as we expected, but

in order that THAT DILIGENCE of ours which we have on your behalf might be MANIFESTED before you in the presence of GOD.

¹³ On this account we were comforted; and in our comfort, we rejoiced more abundantly at the JOY of Titus, because his SPIRIT was refreshed by you all.

¹⁴ Because if I have boasted in any thing to Him on your behalf I was not ashamed; but as we spoke all things to you in Truth, thus the OUR BOASTING before You became a Truth.

¹⁵ And his TENDER AFFECTIONS are overflowing toward you, remembering the OBEEDIENCE of you all, how with Fear and Trembling you received him.

¹⁶ I rejoice That in every thing I have confidence in you.

CHAPTER VIII.

¹ Now, Brethren, we make you acquainted with THAT GIFT for GOD which has been GIVEN by the CONGREGATIONS of MACEDONIA;

² That in a Great Trial of Affliction, the ABUNDANCE of their JOY, even in their DEEP Poverty, overflowed in the wealth of their LIBERALITY;

³ Because That according to their Ability, I testify, and even beyond their Ability, voluntarily.

⁴ with Much Earnestly asking us to accept the GIFT, even the JOINT PARTICIPATION of THAT SERVICE which is for the SAINTS;

⁵ and not as we ex-

* VATICAN MANUSCRIPT.—13. we were comforted; and in our comfort we rejoiced more abundantly. 14. thus also our boasting before Titus.

13. Rom. xv. 32. 15. 2 Cor. ii. 6; Phil. ii. 12. 16. 2 Thess. iii. 4; 1 Cor. xii. 21. 2. Mark xii. 44. 4. Acts xi. 29; xiv. 17; Rom. xv. 23, 28; 1 Cor. xii. 2, 3, 4; 2 Cor. ix. 1.

αὐτοὺς ἐζωκεν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, δια
themselves they gave first to the Lord, and to us, through
θελήματος Θεοῦ· εἰς τὸ παρακαλεῖσαι ἡμᾶς
of God; in order that to intreat us

Τίτου, ἵνα καθὼς προεπηρξέτο, οὕτω καὶ ἐπιτε-
Titus, that as he before began, so also he would

λίσσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. Ἥ ΑΛΛ'
perfect among you also the gift this. But

ἵστερ ἐν παντί περισσεύετε, (πιστεῖ καὶ λόγῳ·
as in everything you abound, (in faith and in word

καὶ γνώσεσι καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν
and knowledge, and in all diligence, and in the love of you to

ἡμῶν ἀγάπῃ,) ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισ-
love,) that also in this the favor you may

σεύεσθε· οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ δια
abound; not according to a command I speak, but through

τῆς ἰσχυρῆς σπουδῆς, καὶ τοῦ τῆς ὑμετέρας ἀγά-
of the of yours diligence, and that of the your love

τῆς γνησίου δοκιμαζόν· (γινώσκετε γὰρ τὴν
truly am proving; (you know for the

χρυσὴν τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ,] ὅτι
bar of the Lord of us Jesus [Anointed,] that

εἰ ὁ ἡμᾶς ἐπώχευσε πλουσίους ὡν, ἵνα ὁμεις
as account of you he became poor rich being, so that you

τῇ ἐκείνου πτωχείᾳ πλουτήσητε·) ¹⁰ καὶ γνώ-
by the of him poverty might become rich;) and an opin-
ion ἐν ταύτῃ διδωμι. Τοῦτο γὰρ ὑμῖν συμφε-
is in this I give. This for to you is profit-

ρει, ὅτι οὐκ ἐστὶν ὑμῖν τὸ ποιῆσαι, ἀλλὰ καὶ τὸ
will, who not alone this to do, but also the

θελεῖν προεπηρξάσθε ἀπὸ τέρτου· ¹¹ νυνὶ δὲ καὶ
to will before began from last year; now but also

τὸ ποιῆσαι ἐπιτελεῖσατε, ὅπως καθάπερ ἡ προ-
to do do you perfect, that as the prompt-

θυμία τοῦ θελεῖν, οὕτω καὶ τὸ ἐπιτελεῖσαι ἐκ
ness of the to will, so also this to finish out of

τοῦ ἔχειν. ¹² Εἰ γὰρ ἡ προθυμία πρόκειται,
the to have. If for the promptness is placed first,

ἴσθι· εἰς ἐχθ * [τις.] ἐνπροσδεκτός, οὐ
nothing to what may have [any one,] acceptable, not

ἴσθι· οὐκ ἔχει. ¹³ Οὐ γὰρ, ἵνα ἀλλοις
nothing to what not he has. Not for, that to others

ἴσθις, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος· ἐν τῇ
will, to you but affliction, but out of an equality; in the

ἐν καιρῷ τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκείνων
want season the to you abundance for the of them

στερημα, ¹⁴ ἵνα καὶ τὸ ἐκείνων περισσεύμα
want, so that also the of them abundance

ἐκπλητῇ εἰς τὸ ὑμῶν ὑστερημα, ὅπως γένηται
may be for the of you want, so that may be

predicted, but they gave themselves first to the Lord, and to us, through the Will of God;

6 so that we DESIRED Titus, that as he had previously begun so also he would finish this GIFT among you.

7 But as you abound in every thing,—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in YOUR Love to us, see that you abound in THIS FREE GIFT also.

8 I do not speak this by Commandment, but through the EARNESTNESS of OTHERS, I am testing also the REALITY of YOUR Love.

9 For you know the FAVOR of our Lord Jesus; That, being rich, yet on your account he was made poor, so that, by HIS Poverty, you might be enriched.

10 And in this I give an Opinion; for this is beneficial for you, who, previously began not only to DO, but also to be WILLING, since the last Year.

11 At present, therefore, finish the DOING also, that according to the PROMPTITUDE to WILL, so also may be the accomplishment, according to ABILITY.

12 If for READINESS OF MIND be present, one is acceptable according to what he may have, and not according to what he has not.

13 Not, however, that to others may be relief, and to you distress,

14 but an Equality; at THIS Time let your Abundance be for THEIR Deficiency, so that also THEIR Abundance may be for your Deficiency; so that there may be an Equality.

* Vatican Manuscript.—Θ. Anointe!—anit.

12. anyone—omit.

16 verse 17; 2 Cor. xii. 8.

17. 1 Cor. i. 5; xii. 8.

18. 1 Cor. vii. 7.

19.

20. 1 John i. 5; Phil. ii. 6, 7.

21. 1 Cor. vii. 25.

22. 2 Cor. ii. 2.

23. Mark xii. 41, 42; Luke xxi. 2.

ισότης¹⁵ καθως γεγραπται· Ὁ το πολυ, ουκ
equality even as it has been written; He the much, not
επλεονασε· και ὁ το ολιγον, ουκ ηλαττωησε.
had over; and he the little, not had lack.

¹⁵ Χαρὶς δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν σπου-
Thanks but to the God to that having given the same earnest-
δὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τιτου· ¹⁷ ὅτι τὴν
ness on behalf of you in the heart of Titus; because the
μεν παρακλησιν ἐδέξατο· σπουδαιοτερος δὲ
indeed exhortation he received; more earnest has
ὑπαρχων, αυθαιρετος ἐξηλθε πρὸς ὑμᾶς.
being, of his own accord he went out to you.

¹⁸ Συνεπεψαμεν δὲ μετ' αὐτοῦ τοῦ ἀδελφον,
We went together and with him the brother,
οὗ ὁ ἐπαινος ἐν τῷ εὐαγγελίῳ διὰ πάντων
of whom the praise in the glad tidings through all
τῶν ἐκκλησιῶν· ¹⁹ οὐ μόνον δέ, ἀλλὰ καὶ χεῖ-
of the congregations; not only and, but also having

ροτανηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνεκδημος
been voted by the congregations a fellow-traveler
ἡμῶν σὺν τῇ χαρίτι ταυτῇ, τῇ διακονουμένῃ
of us with the gift this, that being administered
ὑφ' ἡμῶν πρὸς τὴν * [αὐτοῦ] τοῦ κυρίου
by us for the [name] the Lord
δοξαν καὶ προθυμίαν ἡμῶν· ²⁰ στελλομενοι
glory and readiness of mind of us; avoiding

τοῦτο, μὴ τις ἡμᾶς μωμησῇται ἐν τῇ ἀδρότητι
this, not any one us should blame in the abundance
ταυτῇ τῇ διακονουμένῃ ὑφ' ἡμῶν· ²¹ προσοουμε-
this the being served by us; we are purpose.

νοι γὰρ καλά οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ
for good things not only in presence of Lord, but
καὶ ἐνώπιον ἀνθρώπων· ²² Συνεπεψαμεν δὲ
also in presence of men. Went together and

αὐτοῖς τοῦ ἀδελφον ἡμῶν, ὃν ἐδοκίμασαμεν ἐν
with them the brother of us, whom we proved in
πολλοῖς πολλακὶς σπουδαίον ὄντα, νυνὶ δὲ πολὺ
many things many times diligent being, now but much
σπουδαιοτερον, πεποιθῆσαι πολλῇ τῇ εἰς ὑμᾶς.
more diligent, confidence great in that for you.

²³ Εἴτε ὑπὲρ Τιτου, κοινῶς ἐμός καὶ εἰς ὑμᾶς
And if on behalf of Titus, partner my and for you
συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀποσταλοὶ ἐκ-
a fellow-laborer; and if brethren of us, apostles of
κλησιῶν, δοξα Χριστοῦ. ²⁴ Τὴν οὖν ἐνδείξιν
congregations, glory of Anointed. The therefore proof
τῆς ἀγαπῆς ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ
of the love of you, and of us boasting on behalf
ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν
of you, for them point you out in face of the
ἐκκλησιῶν.
congregations.

¹⁵ even as it has been written, "He who had much, had no surplus; and he who had little, had no deficiency."

¹⁶ But Thanks be to God who has put into the hearts of Titus the same earnestness on your behalf;

¹⁷ because he received indeed, the exhortation, but being very earnest he went away of his own accord to you.

¹⁸ And we went with him; the brother, whose praise by the glad tidings is throughout all the congregations;

¹⁹ and not only so; but also he has been voted the congregations a fellow-traveler with this gift, which is being administered by us for the Glory of the Lord, and of our earnestness;

²⁰ avoiding this, that no one should blame us in this abundance which is being administered by us.

²¹ for we are purpose; excellent things, not only in the presence of the Lord, but also in the presence of men.

²² And we have sent with them our brother, whom we have often found diligent in many things, but now much more diligent because of that great confidence reposed in you.

²³ And if any inquiry respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are the Delegates of the congregations, and the glory of Christ.

²⁴ Show, therefore, to them the reason of your love, and of our boasting on your behalf, before the congregations.

* VATICAN MANUSCRIPT.—19. Same—omit.

15. Exod. xvi. 18. 17. verso 6. 18. 2 Cor. xii. 18. 19. 2 Cor. iv. 15. 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. 22. Phil. ii. 28. 24. 2 Cor. vii. 16; ix. 2.

ΚΕΦ. Θ'. 9.

CHAPTER IX.

¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
Concerning indeed for the service of that for the
ἀγίους περισσόν μοι ἐστὶ τὸ γραφεῖν ὑμῖν.
saints superfluous for me is the to write say you.
² Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
I know for the readiness of mind of you, which on behalf of you
καυχώμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευασ-
I am boasting to Macedonians, because Achaia has been prepared
ται ἀπὸ περσὺς· καὶ ὁ ἐξ ὑμῶν ζήλος πρέβισε
from last year, and the from of you zeal stirred up
τοὺς πλεονάσας. ³ Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα
the many. I sent but the brethren, so that
μὴ τὸ καυχῆμα ἡμῶν τὸ ὑπὲρ ὑμῶν κενώθῃ ἐν
not the boasting of us that on behalf of you should be vain in
τῷ μαρτυρῇ τούτῳ· ἵνα, καθὼς ἐλέγον, περὶ σκευ-
the trumpet this; so that, as I said, having been
ασμένως ᾤντ· ⁴ μᾶλλον εἰάν ἐλθῶσι σὺν ἐμοὶ
prepared may be; lest perhaps if should come with me
Μακεδόνας, καὶ εὐρεῖσιν ὑμᾶς ἀπαρασκευαστούς,
Macedonians, and find you unprepared,
κατασχυνθώμεν ἡμῖς (ἵνα μὴ λεγώμεν ὑμεῖς)
should be ashamed we (that not we may say you)
ἐν τῇ ἐποστάσει ταύτῃ. ⁵ Ἀναγκαῖον οὖν
is the confident expectation this. Necessary therefore
ἠγνόουν παρακαλεῖσθαι τοὺς ἀδελφούς, ἵνα προ-
I thought to exhort the brethren, that they
ελθῶσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν
would go before to you, and would make ready before the
προκατηγγελημένην εὐλογίαν ὑμῶν, ταύτην
pre-announced blessing of you, this
ἵστοῦναι εἰναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς
ready to be thus as a blessing, and not as
πλεονεξίαν. ⁶ Τοῦτο δὲ, ὁ σπειρὼν φειδομένως,
an exception. This do, the one sowing sparingly,
φειδομένως καὶ θερίσει· καὶ ὁ σπειρὼν ἐν
sparingly also shall reap; and the one sowing in
εὐλογίαις, ἐν εὐλογίαις καὶ θερίσει. ⁷ Ἐκασ-
blessings, in blessings also shall reap. Each
τὸς καθὼς προαίρειται τῇ καρδίᾳ· μὴ ἐκ λύπης,
one as he purposes in the heart, not from grief,
ἢ ἐξ ἀνάγκης· ἵλαρον γὰρ δατῇ ἀγάπῃ ὁ θεός.
or from necessity; a cheerful for give loves the God.
⁸ Δυνάστης δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι
Powerful be the God every favor to make abound
εἰς ὑμᾶς, ἵνα ἐν παντὶ πᾶσαν ἀνταρκειαν
to you, that in everything always all-sufficiency
ἔχετε, περισσεύετε εἰς πᾶν ἔργον ἀγαθόν·
having you may abound in every work good.
⁹ καθὼς γέγραπται· Ἐσκορπίσεν, ἔδωκε τοῖς
even so it has been written; He has dispersed, he gave to the
πνεύματι· ἡ δικαιοσύνη αὐτοῦ μὲν εἰς τὸν αἰ-
spirit; the righteousness of him abounds for the age.

¹ For, indeed, concern-
ing THAT SERVICE which
is for the SAINTS it is su-
perfluous for me to WRITE
to you;
² For I know your
PROMPTITUDE, of which
I am boasting on your
behalf to the Macedonians,
that Achaia was pre-
pared last Year, and your
Zeal has excited MANY.
³ But I sent the BRE-
THREN, lest THAT BOAST-
ING of ours on your behalf
should be vain in this
EXPECT; in order that
you may be prepared;
⁴ I lest, perhaps, if the
Macedonians should come
with me, and find you un-
prepared, we, not to say
you, should be ashamed in
this CONFIDENT EX-
PECTATION.
⁵ I thought it necessary,
therefore, to exhort the
BRETHREN, to go on be-
fore to you, and to first
make ready this PREVI-
OUSLY ANNOUNCED GIFT
of yours, that thus it may
be ready as a Gift, and not
as an Extortion.
⁶ But this I say, He
who sows sparingly, will
also reap sparingly; and
he who sows bountifully,
will reap also bountifully;
⁷ even as each one pur-
poses in his HEART, not
from Grief, or from Necessi-
ty; for God loves a
Cheerful Giver.
⁸ And God is able to
make Every Favor abound
to you, so that always hav-
ing All Sufficiency in every
thing, you may abound in
Every good Work.
⁹ as it has been written,
"He has dispersed, he
has given to the POOR;"
"his RIGHTEOUSNESS re-
mains for the AGE."

1 2. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. 2 2 Cor. viii. 4, 17, 18, 22.
3 2. 2 Cor. viii. 24. 4 2. 2 Cor. viii. 10. 5 2. 2 Cor. viii. 6, 17, 18, 22.
6 2. Prov. xi. 24; xii. 17; xiii. 22; Gal. vi. 7, 9. 7. Deut. xv. 7. 7. 2 Rod. xiv.
8 2. 2 Cor. vi. 8; 2. 2 Cor. xi. 22; Rom. xii. 8; 2 Cor. viii. 12. 9 2. Prov. xi. 24, 25; xxviii. 27;
2. 2. 2 Cor. xi. 2, 3.

πα. ¹⁰ Ὁ δὲ ἐπιχορηγῶν σπέρμα τῶ σπεί-
 ροντι καὶ ἄρτον εἰς βρῶσιν, χορηγήσει καὶ
 πληθύνει τὸν σπορὸν ὑμῶν, καὶ αὐξήσει τὰ
 γέννηματα τῆς δικαιοσύνης ὑμῶν ¹¹ ἐν παντί
 πλουτίζομενοι εἰς πᾶσαν ἀνλοτήν, ἥτις κατερ-
 γάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ. ¹² ὅτι
 ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον
 ἐστὶ προσαναπληροῦσα τὰ ὀστερηματα τῶν
 ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν
 εὐχαριστίων τῷ θεῷ. ¹³ διὰ τῆς δοκιμῆς τῆς
 διακονίας ταύτης δοξαζόντες τὸν θεὸν ἐν τῇ
 ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον
 τοῦ Χριστοῦ, καὶ ἀνλοτῆς τῆς κοινωνίας εἰς
 αὐτοὺς καὶ εἰς πάντας, ¹⁴ καὶ αὐτὴν δεήσει
 ὑπερ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερ-
 βαλλούσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. ¹⁵ Χάρις
 * [δε] τῷ θεῷ ἐν τῇ ἀνεκδιήγητῃ αὐτοῦ
 δωρεᾷ.

ΚΕΦ. Ι'. 10.

¹ Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ
 τῆς πραότητος καὶ ἐπιεικίας τοῦ Χριστοῦ, ὃς
 κατὰ προσῶπον μὲν ταπεινὸς ἐν ὑμῖν, αὐτῶν
 δε θαρρῶ εἰς ὑμᾶς. ² δεομαι δὲ, τὸ μὴ παρῶν
 θαρρήσῃ τῇ πεποιθήσει, ἢ λογίζομαι τολμη-
 σαι ἐπὶ τίνας τοὺς λογιζομένους ἡμᾶς ὡς κατα-
 σαρκὰ περιπατοῦντας. ³ Ἐν σαρκὶ γὰρ περιπα-
 τοῦμεν.

¹⁰ And HE : who SUP-
 PLIES Seed to the sower,
 and Bread for Food, will
 multiply your sowing,
 and increase the PRO-
 ducts of your RIGHTE-
 OUSNESS;

¹¹ you being enriched
 in everything for ALL the
 reality, which comes
 through us THANKS
 TO GOD;

¹² because the SER-
 VICE of this PUBLIC ser-
 vice, not only is simply
 supplying the wants of
 the SAINTS, but also is
 abounding through the
 Thanksgiving of MANY
 TO GOD;

¹³ for : they are glorify-
 ing GOD on account of the
 PROOF of this MANIFESTA-
 TION in your ANOIN-
 TINGS of the ANOIN-
 TING one, and the Labors of
 the : CONTRIBUTION to
 them and for all;

¹⁴ and by THEIR FAITH
 on your behalf, and :
 loving you on account of
 the SURPASSING : FAVOR
 GOD bestowed upon you.

¹⁵ Thanks to GOD : for
 his INEXPRESSIBLE :
 Gift!

CHAPTER I

¹ Now : I, (the same
 Paul, : who, in APO-
 stance, indeed, am bold
 among you, but being :
 am bold : among
 you,) exhort you by the
 MEANS and COM-
 MENDATIONS of the ANOIN-
 TING one;

² and I pray : that I
 may not be BOLD, but :
 present, with the CON-
 FIDENCE which I possess
 in :
 some who regard us as
 walking according to the
 Flesh.

³ For though we

* VATICAN MANUSCRIPT.—11. of God.
 1. on account of you.

12. to the ANOINTED.

13. and—

: 10. 1st. 10.

: 10. Hosea x. 12; Matt. vi. 1.

: 11. 2 Cor. i. 11; 1st. 11.

: 12. 2 Cor. viii. 14.

: 12. Matt. v. 16.

: 13. Heb. xiii. 16.

: 14. 1st. 1.

: 15. James i. 17.

: 1. verse 10; 2 Cor. xii. 4, 7, 8.

: 2. 1 Cor. iv. 21; 2 Cor. xiii. 2, 10.

: 1. Rom. xii. 1.

τούτες, ου κατα σαρκα στρατευομεθα, ⁴ (τα
leg, not according to flesh warring, (the

γαρ οπλα της στρατειας ημων ου σαρκικα, αλλα
for arms of the warfare of as not fleshy, but
δυνατα τη θεω προς καθαιρεσιν οχυρωματων,)
powerful in the God for a casting down of fortresses,)

⁵ λογισμους καθαιρουντες και παν υψωμα ελαι-
reasonings casting down and every height raising

ρομενον κατα της γνωσεως του θεου, και αιχ-
lucif up against the knowledge of the God, and lead-

μαλτωσιζοντες παν νοημα εις την υπακοην του
ing captive every mind into the obedience of the

Χριστου, ⁶ και εν ετοιμω εχοντες εκδικησαι
Associated, and in preparation having to punish

τασαν παρακοην, οταν πληρωθρ υμων η υπα-
every disobedience, when may be fulfilled of you the obe-

κοη. ⁷ Τα κατα προσωπον βλεπετε; Ει τις
desec. The things according to face do you see? If any one

πειθειθρ εν αυτω Χριστου ειραι, τουτο λογιζεσθω
has persuaded himself of Associated to be, this let him consider

ωλιν αφ' εαυτου οτι καθως αυτος Χριστου,
again from himself that even as he of Associated,

οутω και ημεις. ⁸ Εαν τε γαρ και περισσοτερον
so also we. If indeed for even more abundantly

τι κευχησμαι περι της εξουσιας
somewhat I should boast concerning the authority

ημων, ης εδωκεν ο κυριος * [ημιν,] εις οικοδο-
am, which gave the Lord [to us,] for building

μην και ουκ εις καθαιρεσιν υμων, ουκ αισχυνη-
ry and not for casting down of you, not I shall be

θησομαι. ⁹ Ινα μη δοξω ως αν εκφοβειν υμας
abashed. So that not I may seem as I would terrify you

δια των επιστολων. ¹⁰ (οτι αι μεν επιστολαι,
by means of the letters, (because the indeed letters,

φθγι, βαρειαι και ισχυραι· η δε παρουσια του
is weak, weighty and powerful; the but presence of the

σωματος ασθενη, και ο λογος εξουθενημενος·)
body weak, and the word having been despised,)

¹¹ τουτο λογιζεσθω η τοιουτος, οτι οιοι εσμεν
this let consider the each an one, that each once we are

τη λογω δι' επιστολων απωρτες, τοιουτοι και
by the word through letters being absent, each like once also

παρωρτες τη εργω. ¹² Ου γαρ τολμωμεν εγκρι-
being present in the work. Not for we dare to rank

ναι η συγκριναι εαυτους τισι των εαυτους συ-
or to compare ourselves with some of these themselves com-

walking in the Flesh, we are not warring according to the Flesh.

⁴ I since the ARMS of our WARFARE are not of Flesh, but I DIVINELY powerful for the Demolition of Fortresses;

⁵ I demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of God, and leading captive Every Mind to the OBEEDIENCE of the ANOINTED ONE;

⁶ and I being prepared to punish All Disobedience, when I Your OBE- DIENCE may be completed.

⁷ I Do you look on THINGS according to Ap- pearance? I If any one seems to trust in himself That he is of Christ, let him consider this again from himself, That as he is of Christ, so also are we.

⁸ For if indeed I should boast somewhat more abundantly of our AT- THORITY, which the LORD gave for your Building up, and not for your over- throwing, I shall not be ashamed;

⁹ so that I may not seem as if I would terrify you by LETTERS;

¹⁰ because "the LET- TERS," says he, "are weighty and powerful; but I the BODILY PRE- SENCE is weak, and I SPEECH contemptible."

¹¹ Let SUCH a one con- sider this, That such as we are in WORD through let- ters, being absent, such also will we be in WORK, being present.

¹² I For * we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

* VANICAN MANUSCRIPT.—7. seems to trust in himself. I dare not.

8. to us—omit.

19.

1 & 4 Eph. vi. 12; 1 Thess. v. 8. 1 & 1 Tim. i. 18; 2 Tim. ii. 2. 1 & 4 Acts vii. 25; 1 Cor. ii. 8; 2 Cor. vi. 7; xiii. 8, 4. 1 & 1 Cor. i. 19; iii. 16. 1 & 2 Cor. xiii. 2, 18. 1 & 2 Cor. ii. 9; vii. 18. 1 & 7 John vii. 24; 2 Cor. v. 12; xi. 18. 1 & 7. 1 Cor. xv. 27; 1 John iv. 6. 1 & 2 Cor. xiii. 16. 1 & 2 Cor. vii. 14; xii. 6. 1 & 10. 1 Cor. ii. 8; 4; verse 1; 1 Cor. xii. 8, 7, 9; Gal. iv. 12. 1 & 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. 1 & 2 Cor. iii. 1; v. 12.

ἔμην ἀπο τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν.
of you from the simplicity of that into the Anointed.

⁴ Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει
If indeed for the one coming another Jesus proclaims

οὐκ ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνει
whom not we proclaimed, or a spirit another you

βαίνειτε ὃ οὐκ ἐλάβετε, ἢ εὐαγγελίον ἕτερον ὃ
receive which not you received, or glad tidings other which

οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε. ⁵ Λογίζομαι
not you embraced, well you might bear. I reckon

γὰρ μηδὲν ὑστερηκεῖναι τῶν ὑπερλίαν ἀποστόλων.
for nothing to have been behind those in the highest degree apostles.

⁶ Εἰ δὲ καὶ ἰδιωτὴς τῷ λόγῳ, ἀλλ' οὐ τῇ
tim. If but even a simple person in the word, yet not in the

γνώσει· ἀλλ' ἐν παντί φανερωθέντες ἐν πάσιν
knowledge, but in everything having been manifested in all things

εἰς ὑμᾶς. ⁷ Ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν
among you. Or sin did I commit, myself

ταπεινῶν, ἵνα ὑμεῖς ἐψωθήτε; ὅτι δωρεὰν τὸ
humbling, so that you might be exalted? because freely the

τοῦ θεοῦ εὐαγγέλιον ἐπηγγέλισαμην ὑμῖν;
of the God glad tidings I announced to you?

⁸ Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν σφώνιον
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς
for the of you service; and being present with you

καὶ ὑστερήσεις, οὐ κατενάρκησα οὐδενός·
and having been in want, not did I lightly burden any one;

⁹ (τὸ γὰρ ὑστερημα μου προσκεκληρώσαν οἱ
the for want of me supplied before the

ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν
brethren having come from Macedonia;) and in

παντί ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ
everything unburdened to you myself I kept, and

τήρησα. ¹⁰ Ἐστὶν ἀλήθεια Χριστοῦ ἐν μοί,
I keep. It is a truth of Anointed in me,

ὅτι ἡ καυχῆσις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν
that the boasting this not shall be stopped concerning me in

τοῖς ἐκλήμασι τῆς Λαχίας. ¹¹ Διατί; * [ὅτι] οὐκ
the regions of the Achaea. Why? [because] not

ἐγὼ οὐκ ἔχω; ¹² Ὁ θεὸς οἶδεν. ¹³ Ὁ δὲ ποίω, καὶ
I have you? The God knows. What but I do, even

τῇ ἰσχύϊ, ἵνα ἐκκώψω τὴν ἀφορμὴν τῶν θελοῦντων
in my power, so that I may cut off the opportunity of those wishing

ἀγρυμνῆν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι
an opportunity, so that in what they boast, they may be found

FROM THAT SIMPLICITY AND THAT PURITY WHICH IS IN THE ANOINTED.

4 For if he who is coming proclaims Another Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or other Glad tidings which you did not embrace, you might well bear with it.

5 * And I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

6 But even if I am a simple person in SPEECH, yet not in KNOWLEDGE; but in every way I have by all things been manifested among you.

7 Did I commit Sin in humbling Myself that you might be exalted? or because I gratuitously announced to you the GLAD TIDINGS of God?

8 I stripped Other Congregations, taking Wages for serving you; and being present with you, and in want, I did not incommode any one;

9 for the WANT having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself from being a burden to you.

10 It is a Truth of Christ by me, that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAEA.

11 Why? Because I love you not? God knows.

12 But what I am doing, I even will do, that I may cut off the OPPORTUNITY from those DESIRING an Opportunity; so that in what they boast, they may be found even as I.

* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY AND THAT PURITY WHICH IS IN THE ANOINTED. And I reckon. 11. because—omit.

1 & Gal. 2. 7, 8. 2 & 3 Cor. xii. 11; Gal. ii. 6. 3 & 1 Cor. i. 17; ii. 1, 12; 2 Cor. i. 14. 4 & Eph. iii. 4. 5 & 3 Cor. iv. 8; v. 11; xii. 12. 6 & 1 Cor. xiii. 1. 7 & Acts x. 23; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 4, 5. 8 & 1 Cor. iv. 10, 14, 16. 9 & 3 Cor. xii. 14, 15. 10. Rom. ix. 3. 11. 1 Cor. i. 12. 12. 11. 3 Cor. vi. 11; vii. 9; xii. 14. 12. 1 Cor. ix. 12.

καθως και ημεις. ¹³ Οἱ γὰρ τοιοῦτοι ψευδοσ-
as. even we. The for such one false apostles

τοιοι εργαται δολοι, μετασχηματιζομενοι εις
workers deceitful, transforming themselves into

αποστολους Χριστου. ¹¹ Και ου θαυμαστον
apostles of Anointed. And not it is wonderful.

αυτος γαρ ο σατανας μετασχηματιζεται εις
himself for the adversary is transformed into

αγγελον φωτος. ¹⁴ ου μεγα ουν, ει και οι διακο-
a messenger of light; not great therefore, if also the servants

νοι αυτου μετασχηματιζονται ως διακονοι δικαι-
of him are transformed as servants of right-

οσυνης. ¹⁵ ον το τελος εσται κατα τα εργα
eousness, of whom the end shall be according to the works

αυτων.
of them.

¹⁶ Παλιν λεγω, μη τις με δοξη αφρονα
Again I say, not any one me should think unwise

ειναι· ει δε μηγε, κεν ως αφρονα δεξασθε
to be; if but otherwise, even as unwise do you receive

με, ινα κγω μικρον τι καυχησωμαι. ¹⁷ Ο
me, so that even I a little somewhat may boast.

What
λαλω, ου λαλω κατα κυριον, αλλ' ως εν αφ-
I speak, not I speak according to Lord, but as in fool-

ρισυνη, εν ταυτη τη θυστασει της καυχη-
ishness, in this the confidence of the boasting.

σεως. ¹⁸ Επει πολλοι καυχονται κατα την
ing. Since many boast according to the

σαρκα, κγω καυχησωμαι. ¹⁹ Ηδεως γαρ ανε-
flesh, also I will boast. Willingly for you

χεσθε των αφρωνων, φρονιμοι οντες. ²⁰ ανεχεσ-
bear with the unwise, wise ones being; you bear

θε γαρ, ει τις υμας καταδουλοι, ει τις κατεσ-
for, if any one you enslaves, if any one enslaves

θει, ει τις λαμβανει, ει τις επαιρεται, ει τις
up, if any one takes you, if any one raises himself up, if any one

υμας εις προσωπον δερει. ²¹ Κατα ατιμιαν
you on face beats. According to dishonor

λεγω, ως οτι ημεις ησθενησαμεν εν 'ω δ' αν
I speak, as that we were weak; in what but

τις τολμα, (εν αφροσυνη λεγω,) τολμας
any one may be bold, (in foolishness I speak,) bold

καγω. ²² Εβραιοι εισι; καγω Ισραηλιται
also I. Hebrews are they? also I; Israelites

εισι; καγω σπερμα Αβρααμ εισι; καγω
are they? also I; seed of Abraham are they? also I;

²³ διακονοι Χριστου εισι; (παραφρωνων λαλω,
servants of Anointed are they? (being a very fool I speak.)

υπερ εγω εν κοποις περισσοτερος, εν πληγαις
above I, in labors more abundant, in stripes

¹³ For such & false
apostles; & deceitful work-
men, are transforming
themselves into Apostles of
Christ.

¹⁴ And it is not surpris-
ing, for the ADVERSARY
himself transforms him-
self into an Angel of Light

¹⁵ It is therefore no
great wonder, if his SER-
VANTS also transform
themselves as & SERVANTS
of Righteousness; & whose
END will be according to
their WORKS.

¹⁶ Again & I say. Let
no one think me a Simple-
ton; but if otherwise,
then receive me as a Sim-
pleton, so that I also may
boast a little.

¹⁷ What I speak & :
THIS CONFIDENCE of
BOASTING, I do not speak
according to the Lord, but
as in Folly.

¹⁸ & Since many boast
according to the Flesh, I
also will boast.

¹⁹ & For being wise your-
selves, you readily bear
with the UNWISE.

²⁰ For you endure & :
one enslave you; if one
eat you up; if one take
from you; if one raise him-
self up; if one beat you
in the Face.

²¹ As concerning Re-
proach, I say & That we
were weak; yet & in what
any one is daring, (I speak
foolishly,) I also am
daring.

²² Are they Hebrews?
& so am I. Are they Is-
raelites? so am I. Are
they the Seed of Abra-
ham? so am I.

²³ Are they SERVANTS
of Christ? (I speak as
being beside myself :
I am superior; & in labors
exceedingly abundant, &

& 13. Acts xv. 24; Rom. xvi. 16; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1.
Rev. ii. 9. & 13. 2 Cor. ii. 17; Phil. iii. 3; Titus i. 16, 11. & 14. 2 Cor. ii. 9
& 15. Phil. iii. 19. & 16. verse 1; 2 Cor. xii. 6, 11. & 17. 2 Cor. ix. 4. & 18. Ph-
il. ii. 4. & 19. 1 Cor. iv. 10. & 20. Gal. ii. 4; iv. 9. & 21. 2 Cor. x. 10. & 22. & 23.
Phil. iii. 4. & 23. Acts xxii. 3; Rom. xi. 1; Phil. iii. 6. & 24. 1 Cor. xv. 30.

χασθαι δὴ οὐ συμφερεῖ * [μοι.] ελευσόμεαι
boast indeed not to profitable [for me.] I will come
γὰρ εἰς οὐρανίας καὶ ἀποκαλύψεις κυρίου.
for to visions and revelations of Lord.
² Οἶδα ἀνθρώπον ἐν Χριστῷ, πρὸ εἰκοσίων ἡμερῶν
I know a man in Association, above years fourteen
σαρῶν, (εἴτε ἐν σωματί, οὐκ οἶδα· εἴτε ἔκτος
(whether with a body, not I know, or without
* [τοῦ] σωματός, οὐκ οἶδα· ὁ θεὸς οἶδεν) ἄρτα
(the) body, not I know; the God knows;) having
γένηται τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.
been snatched away the such a one to third heaven.
³ Καὶ οἶδα τὸν τοιοῦτον ἀνθρώπον, (εἴτε ἐν
And I know the such a man, (whether in
σώματι, εἴτε ἔκτος τοῦ σώματος, οὐκ οἶδα· ὁ
a body, or without the body, not I know; the
θεὸς οἶδεν) ⁴ ὅτι ἤρπαγῃ εἰς τὸν παραδεί-
God knows,) that he was snatched away into the paradise,
σον, καὶ ἤκουσεν ἀρρήτα ῥήματα, ἃ οὐκ
and heard indescribable things spoken, which not
ἐξόν ἀνθρώπῳ λαλῆσαι. ⁵ Ὑπὲρ τοῦ τοι-
being possible for a man to speak. Concerning the such
οὔτου καυχέσθωμαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχέ-
a one I will boast; on behalf but of myself not I will
σόμεαι, εἰ μὴ ἐν ταῖς ἀσθενείαις * [μου.] ⁶ Ἐὰν
boast, if not in the weakness [of me.] If
γὰρ θέλω καυχῆσθαι, οὐκ ἐσμαι ἀφρων·
for I should desire to boast, not I shall be unwise;
ἀληθεῖαν γὰρ ἔρω· φαιδόμεαι δὲ, μὴ τις εἰς
truth for I will say; I fortify but, lest any one to
ἐμὲ λογισθῇ ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι
me should impute beyond what he sees me, or hears anything
ἐξ ἐμοῦ. ⁷ Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων
from of me. And by the transcendancy of the revelations
ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκολοῦ τῇ
that not I should be over-elated, was given to me a thorn in the
σαρκί, ἀγγέλος σατάν, ἵνα με κολαφίσῃ, ἵνα μὴ
flesh, a messenger adversary, that me it might buffet, that not
ὑπεραίρωμαι. ⁸ Ὑπὲρ τούτου τρίς τὸν κύριον
I might be over-elated. Concerning this thrice the Lord
παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ· ⁹ καὶ
I entreated, that it might be removed from me; and
εἰρηκὲ μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύνα-
he said to me, Is enough for thee the favor of me; the for power,
μις * [μου] ἐν ἀσθενείᾳ τελειοῦται. Ἠδιστα
[of me] in weakness is perfected. Most gladly
οὖν μάλλον καυχέσσομαι ἐν ταῖς ἀσθενείαις
therefore rather I will boast in the weakness
* [μου], ἵνα ἐπισημώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ
[of me], so that may dwell upon me the power of the

CHAPTER XII

1 Is it necessary to boast? it is not profitable indeed; but I will come even to Visions and Revelations of the Lord.
2 I know a Man in Christ, a co-above years 14 years since—namely such a Body, I know not; without a Body, I know not; God knows;—that a one I suddenly carried away to the third heaven.
3 And I know this very Man, (whether with a Body, or without the Body, I know not; God knows;)
4 That he was suddenly conveyed away into Paradise, and heard indescribable things spoken, which it is not possible for a Man to relate.
5 Respecting such a person I will boast; but respecting myself I will not boast, unless in my weaknesses.
6 For if I should desire to boast, I shall not be wise; for I will speak the Truth; but I fortify myself; lest any one should impute to Me more than what he sees me to be, or hears from me.
7 And in order that I might not be unduly elated by the transcendancy of the Revelations, a Thorn in the Flesh was given to me—I an angry adversary—that it might afflict me; so that I should not be too much exalted.
8 Concerning this, I entreated the Lord thrice, that it might be removed from me;
9 but he said to me, "My FAVOR is sufficient for thee. For POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESSES, so that the POWER of the ARMED may abide upon Me.

* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord. 1. for me—omit. 2. the—omit. 3. of me—omit. 4. of me—omit. 5. of me—omit. 6. 2. Act. xlii. 17. See Acts xiv. 18, 19. 7. 2 Cor. x. 8; xi. 16. 8. 7. Gal. i. 22. 9. 2 Cor. x. 8; xi. 16. 10. 2. Luke xlii. 14. 11. 2. 5. 2 Cor. xi. 20. 12. 7. Job ii. 7; Luke xlii. 16.

δοκεῖτε, ὅτι ὑμῖν ἀπολογουμένα; Κατερωπιῶν
do you think, that to you we apologise? In presence

τοῦ θεοῦ, ἐν Χριστῷ, λαλοῦμεν
of the God, in Anointed, we speak

ταδε πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκο-
but all things, beloved ones, on behalf of the you build-

δομῆς. ²⁰ Φοβουμαι γὰρ, μήπως ἐλθὼν οὐχ
ing up. I am afraid for, lest perhaps having come not

οἶους θέλω εὑρεῖν ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν
such ones I wish I should find you, and I should be found by you

οἶον οὐ θελετε· μήπως ἐρεῖς, ζηλοῖ, θυμοί,
such a one not you wish, lest perhaps strife, jealousy, anger,

ἐριθείαι, καταλαλαίαι, ψιθυρισμοί, φυσιώσεις,
contentions, evil-speaking, whisperings, puffings up,

ἀκαταστασίαι· ²¹ μὴ πάλιν ἐλθόντα με ταπει-
disturbances; lest again having come me should

νωσθῇ ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήθῃσιν πολ-
humble the God of me before you, and I should lament for many

λους τῶν προημαρτηκότων, καὶ μὴ μετανοήσαν-
of those having previously sinned, and not having reformed

των ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ,
in respect to the impurity and fornication and lewdness,

ἣ ἐκραζαῖ. ΚΕΦ. ιγ'. 13. ¹ Τρίτον τούτου
which they practiced. Third time this

ἐρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτυ-
I come to you; in mouth of two wit-

ρῶν καὶ τριῶν σταθῆσεται παν ῥημα. ² Προει-
ness and of three shall be established every word. I have

ρηκα καὶ προλέγω, (ὡς παρών,) τὸ δευτε-
said before and I tell beforehand, (as being present,) the second

ρον, (καὶ ἀπών νυν,) τοῖς προημαρτηκόσι καὶ
time, (and being absent now,) to those having previously sinned and

τοῖς λοιτοῖς πᾶσιν, ὅτι εἰς ἐλθὼν εἰς τὸ
to the others to all, that if I should come to the

πάλιν, οὐ φέισομαι. ³ Ἐπεὶ δοκιμὴν ζητεῖτε
again, not I will spare. Since a proof you seek

τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὃς εἰς ὑμᾶς
of the in me speaking Anointed, (who towards you

οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· ⁴ καὶ γὰρ εἰ
not is weak, but is powerful in you; even for if

ἐσταυρώθῃ ἐξ ἀσθενείας, ἀλλὰ ὅτι ἐκ δυνα-
he was crucified from weakness, yet he lives from power

μῆος θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεεν ἐν αὐτῷ,
of God; also for we are weak with him,

ἀλλὰ ζήσομεθα σὺν αὐτῷ ἐκ δυναμῆος θεοῦ
but we shall live with him from power of God

*[εἰς ὑμᾶς:] ⁵ αὐτοὺς πείρα(ετε, εἰ ἐστε ἐν
[towards you:] yourselves try you, if you are in

19 I Again, do you think
That we are apologizing to
You? In the presence of
God; we speak by Christ;
but ALL things, O be-

loved, for your Edification.

20 For I am afraid, lest
perhaps, having come, I
may find you such as I do
not wish; and I may be
found by you such as you
do not wish;—lest there be

Strife, Jealousies, angry
Fends, Contentions, Evil-
speaking, secret Slanders,
proud Swellings, Distur-

ances;—

21 lest, having come
again, my God; may hum-
ble me before you; and I
should lament for many
of those; who had pre-

viously sinned, and have
not reformed from the im-
purity, and Fornication,
and Licentiousness which
they practiced.

CHAPTER XIII.

1 I Thus third time I
come to you; by the
Mouth of Two Witnesses,
or three, Every Fact shall
be established.

2 I I have said before,
and I say beforehand, as
when present the second
time, though now absent:
to those [who had pre-

viously sinned, and to
all the others, That if I
come AGAIN, I will not
spare.

3 Since you seek a Proof
of the ANOINTED; speak-
ing by me; (he is not weak
towards you, but is power-

ful among you;

4 for though, indeed,
he was crucified from
Weakness, yet he lives from
God's Power; and there-
fore we are weak with him,
yet we shall live with him from
God's Power.)

5 I try yourselves,

* VATICAN MANUSCRIPT.—20. Jealousy.

4. towards you—omit.

1 12. 2 Cor. v. 12. 2 10. Rom. ix. 1; 2 Cor. xi. 31. 3 12. 1 Cor. x. 22. 4 21
1 Cor. iv. 21; 2 Cor. x. 2; xlii. 2, 10. 5 21. 2 Cor. ii. 1, 4. 6 21. 2 Cor. x. 22
7 21. 1 Cor. v. 1. 8 1. 2 Cor. xlii. 14. 9 1. Num. xxv. 30; Deut. xvii. 4; Num.
xviii. 10; John viii. 17; Heb. x. 28. 10 2. 2 Cor. x. 2. 11 2. 2 Cor. xlii. 21. 12
2 Cor. i. 22. 13 2. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 16. 14 4. Phil. ii. 7, 8; 1 Pet. ii. 12
15 2. 1 Cor. x. 22.

την πίστιν· ἑαυτοὺς δοκιμαζέτε. Ἡ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἔστιν· εἰ μὴτι ἀδοκιμοί εστέ. Ἐλπίζω δὲ ὅτι γνωστὸν ἔσται ὅτι ἡμεῖς οὐκ ἐσμεν ἀδοκιμοί. Ἐυχόμαι δὲ πρὸς τὸν θεόν, μὴ ποιῆσαι ὑμᾶς ἅτιν τι μὴδὲν οὐχ ἵνα ἡμεῖς δοκιμοὶ φανώμεν, ἀλλ' ἵνα ὑμεῖς το καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδοκιμοὶ ὦμεν. Ὁ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὅπερ τῆς ἀληθείας. Ὁ καὶ ῥομὴν γὰρ, ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾖτε· τούτο [δὲ] καὶ εὐχομεθα, τὴν ἡμῶν ἐκκαρτίσιν. Διὰ τοῦτο ταῦτα ἀπαύγωμαι, ἵνα παρὼν μὴ ἀποτομῶς χρῆσθαι, κατὰ τὴν ἐξουσίαν, ἣν ἔδωκε μοι ὁ κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν. Λοιπὸν, ἀδελφοί, χαίρετε, κατάρτιζεσθε, παρακαλῆσθε, ὁ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς ἐρήμης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. Ἀσπάζεσθε ἀλλήλους ἐν ἁγίῳ φιλημάτων· ἀσπάζονται ὑμεῖς οἱ ἅγιοι πάντες. Ἡ χάρις τοῦ κυρίου ἡμῶν [Χριστοῦ], καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

whether you are in the FAITH; prove Yourself. Or do you not know yourself, † That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And * I wish before God, that you may do nothing Evil; not that we may appear approved, but that you may do what is good, † though indeed we may be without proof;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed, † when we are weak, and you are strong; and this we wish, YOUR complete restoration.

10 † On this account, being absent, I write these things, so that, being present, † I may not use SEVERITY, † according to the AUTHORITY which the LORD gave me for Building up, and not for Pulling down.

11 Finally, Brethren, rejoice! Be you fully restored; be admonished; † mind the SAME thing; cultivate peace; and the GOD of LOVE and † Peace shall be with you.

12 † Salute each other with a Holy Kiss.

13 All the SAINTS salute you.

14 The † FAVOR of the LORD Jesus, and the LOVE of GOD, and † the JOINT PARTICIPATION of the HOLY Spirit be with you all.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

* VATICAN MANUSCRIPT.—6. is—omit. 7. we wish. 9. but—omit. 11. omitted—omit. Substitution.—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.
 1. 1. Rom. viii. 10; Gal. iv. 10. 2. 7. 2 Cor. vi. 9. 3. 9. 1 Cor. iv. 10; 2 Cor. xii. 1. 4. 1. 5, 9. 10. 5. 1 Cor. iv. 21; 2 Cor. ii. 3; x. 2; xii. 5, 9. 6. 10. Titus i. 13. 7. 1. 2 Cor. x. 2. 8. 11. 1 Cor. i. 10; Phil. ii. 2; i. 10; 1 Pet. iii. 2. 9. 11. Rom. x. 12. 12. Rom. xvi. 10; 1 Cor. xvi. 20; 1 Thess. v. 20; 1 Pet. v. 14. 13. 14. xvi. 24. 15. Phil. ii. 1.

* [ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.
[OF PAUL AN EPISTLE] TO GALATIANS.
TO THE GALATIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Παῦλος, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ
Paul, an apostle not from men nor
δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ
through a man, but through Jesus Anointed and
θεοῦ πατρὸς τοῦ ἐγειράτος αὐτὸν ἐκ νεκρῶν·
God a father of the having raised him out of dead ones;
² καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλη-
and those with me all brethren, to the congre-
σιαῖς τῆς Γαλατίας· ³ χάρις ὑμῖν καὶ εἰρήνη
gations of the Galatia; favor to you and peace
ἀπο θεοῦ πατρὸς, καὶ κυρίου ἡμῶν Ἰησοῦ Χρισ-
from God a father, and Lord of us, Jesus Anointed,
του, ⁴ τὸν δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν
of the having given himself concerning the sins
ἡμῶν, ὅπως ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐρεστώτος
of us, in order that he might rescue us out of the having been present
αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ θεοῦ καὶ
an age of evil, according to the will of the God and
πατρὸς ἡμῶν, ⁵ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
father of us, to whom the glory for the ages of the
αἰώνων· ἀμήν. ⁶ Θαυμάζω, ὅτι οὕτω ταχέως
ages; so hait. I wonder, because so quickly
μετατιθεσθε ἀπὸ τοῦ καλεσάντος ὑμᾶς ἐν
you are being changed from the one having called you by
χαρίτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον· ⁷ ὃ οὐκ
favor of Anointed to other glad tidings; which not
ἐστὶν ἄλλο· εἰ μὴ τινες εἰσὶν οἱ ταρασσόντες
is other; if not some are who are troubling
ὑμᾶς, καὶ θελόντες μεταστρεφῆναι τὸ εὐαγγέλιον
you, and wishing to turn about the glad tidings
τοῦ Χριστοῦ. ⁸ Ἀλλὰ καὶ εἰ ἡμεῖς ἡ ἀγγελος
of the Anointed. But even if we or a messenger
ἐξ οὐρανόθεν εὐαγγελίζεσθαι ὑμῖν, παρ'
from heaven should announce glad tidings to you, contrary to
ὃ εὐαγγελισαμεθα ὑμῖν, ἀναθεμα ἐστώ. ⁹ Ὡς
what we announced to you, occurred let him be. As
προειρηκάμεν, καὶ ἄρτι πάλιν λέγω· εἰ τις
we before said, even now again I say; if any one
ὑμᾶς εὐαγγελίζεσθαι παρ' ὃ παρελάβετε,
you address with good tidings contrary to what you received,
ἀναθεμα ἐστώ. ¹⁰ Ἀρτί γὰρ ἀνθρώπων πειθεῖ-
occurred let him be. Now for men do I obey,

¹ Paul, an Apostle.—(Not from Men, nor by a Man, but by Jesus Christ, and THAT God the Father who raised him from the Dead.)—
² AND ALL the Brethren who are with me; TO the CONGREGATIONS of GALATIA;
³ FAVOR to you and Peace from God the Father, and THAT Lord of ours, Jesus Christ;
⁴ WHO GAVE himself on account of our sins, in order that he might rescue us from the PRESENT evil Age, according to the WILL of our God and Father;
⁵ to whom be the GLORY for the AGES of the AGES. Amen.
⁶ I am astonished that you have so quickly turned away from him who CALLED you by the Favor of Christ, to other glad Tidings;
⁷ I not that there are any other; but there are CERTAIN persons who are TROUBLING you, and wishing to subvert the GLAD TIDINGS of the ANOINTED.
⁸ But even if I be, or an Angel from Heaven should announce glad tidings to You different from what we announced to you, let him be accursed.
⁹ As we before said, even now again I say: If any one announces glad tidings to You different from what you received, let him be accursed.
¹⁰ For do I now obey Men, or God? or do I

* VATICAN MANUSCRIPT.—TUL—TO THE GALATIANS.

21. ver. 11, 12. 21. Acts ix. 6; xxi. 16, 17, 21; xxi. 16; Titus i. 2. 21. Acts
11. 24. 22. Phil. ii. 23; iv. 21. 22. 1 Cor. xvi. 1. 22. Rom. x. 7; 1 Cor.
i. 8; 3 Cor. i. 2; 2d. 24. Matt. xx. 28; Rom. iv. 7; Gal. ii. 20; Titus ii. 14. 23. 2d.
John xvii. 14, 18. 27. 3 Cor. ix. 4. 27. Acts xv. 24; 3 Cor. ix. 17; 2d. 23; 2d.
v. 10, 12. 28. 1 Cor. xvi. 22.

τον θεον· η (ητω ανθρωποις αρεσκειν· ει
 the God? or do I seek men to please? if
 [α] ετι ανθρωποις ηρεσκον, Χριστου δουλος
 [for] still men I pleased, of Anointed a slave
 παν ημεν. 11 Γνωριζω δε υμιν, αδελφοι, το
 if I should be. I make known but to you, brethren, the
 αγγελιον το ευαγγελισθεν υπ' εμου, οτι
 the tidings the having been announced by me, that
 κ εστι κατα ανθρωπον· 12 ουδε γαρ εγω
 it is according to man, neither for I
 πα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην,
 in man received is nor was I taught,
 αλ δι' αποκαλυψεως Ιησου Χριστου. 13 Ηκου-
 α through a revelation of Jesus Anointed. You
 πε γαρ την εμην αναστροφην ποτε εν τη
 it for the my conduct formerly when in the
 υμαιο, οτι καθ' υπερβολην εδιωκον την
 the religion, that exceedingly I persecuted the
 κλησιν του θεου, και επορθουν αυτην· 14 και
 religion of the God, and ravaged her; and
 οριστων εν τη Ιουδαισμω υπερ πολλους
 do progress in the Jewish religion beyond many
 ηλικιας εν τη γενει μου, περισσοτερως
 [the same age among the race of me, more earnestly
 αυτης υπαρχων των πατρικων μου παραδο-
 ments being of the fathers of me traditions.
 αυ. 15 Οτε δε ευδοκησεν * [ο θεος,] δ αφο-
 When but it pleased [the God,] that having
 ραι με εκ κοιλας μητρος μου, και καλεσας
 parted me from womb of mother of me, and having called
 ι της χαριτος αυτου, 16 αποκαλυψαι τον υιον
 with the favor of himself, to reveal the son
 του εν εμοι, ινα ευαγγελιζωμαι αυτον εν
 myself to me, so that I might announce him to
 ι εθνεισιν· ευθως, ου προσανεθεμην σαρκι
 to nations; immediately, not I consulted with flesh
 ι αιματι, 17 ουδε απηλθον εις Ιερουσαλυμα
 to blood, nor I went up to Jerusalem
 ος τους προ εμου αποστολους, αλλ' απηλθον
 those before me apostles, but I went
 Αραβιαν, και καινι υπεστρεψα εις Δαμασκον.
 Arabia, and again returned to Damascus.
 Επειτα μετα ετη τρια απηλθον εις Ιερουσαλυ-
 Then after years three I went up to Jerusalem,
 ι ιστορησαι Πετρον, και επεμεινα προς αυτον
 to visit Peter, and I remained with him
 ιρας δεκαεντε· 19 ετερον δε των αποστολων
 re fifteen, other but of the apostles
 ι ειδον, ει μη Ιακωβον τον αδελφον του
 I saw, if not James the brother of the
 μου. 20 (Α δε γραφω υμιν, ιδου ενωπιον
 of [What now I write to you, lo in presence

I seek to please Men? for
 if I still pleased Men, I
 should not be a Servant of
 Christ.

11 But I make known
 to you, Brethren, That
 THOSE GLAD TIDINGS
 which were ANNOUNCED
 by me, that they are not
 according to Man;

12 for I neither re-
 ceived nor learned them
 from a Man, but through
 a Revelation from Jesus
 Christ.

13 For you heard of MY
 Conduct formerly in JUDA-
 ISM, that I Exceedingly
 persecuted the CONGREGA-
 tion of God, and I laid it
 waste;

14 and made proficiency
 in Judaism beyond Many
 of the same age among my
 OWN RACE, being an ex-
 cessive Zealot for the
 TRADITIONS of my FA-
 THERS.

15 But when it pleased
 THAT GOD who BATH ME
 APART from my Birth, and
 CALLED ME by HIS FAVOR,

16 to reveal his SON to
 me, that I might an-
 nounce him to the NA-
 TIONS, I did not imme-
 diately consult with FLESH
 and BLOOD;

17 nor did I go up to
 Jerusalem to THOSE who
 were APOSTLES before me,
 but I went away into
 Arabia, and returned again
 to Damascus.

18 Then, after three
 Years, I went up to Jeru-
 salem to visit Cephas,
 and remained with him
 fifteen Days;

19 and I saw no other
 of the APOSTLES except
 James, the BROTHER of
 the LORD.

20 (Now, the things I

VATICAN MANUSCRIPT.—10. For.—omit. 15. the God.—omit. 18. Cephas.
 The Hebrews called all near relations *brethren*. This James was the son of Alphaeus
 the sister of our Lord's mother.—*Macknight*.
 11. 1 Thess. ii. 4; James iv. 4. 12. 1 Cor. xv. 8. 13. Eph. iii. 2. 14. Acts xiii. 2;
 15. xiii. 4; xvi. 11; 1 Tim. i. 13. 16. Acts viii. 2. 17. 14. Acts ix. 15; xiii. 21;
 18. Phil. iii. 6. 19. 14. Matt. xv. 2; Mark vii. 3. 20. 14. Matt. xvi. 17; 1 Cor. xv. 34; Eph. vi. 12.
 Acts ix. 24.
 11. 12. Matt. xiii. 51; Mark vi. 2.

του θεου, ὅτι οὐ ψευδομαι.) ²¹ Ἐπειτα ἦλθον
of the God, that not I am speaking falsely.) Then I went

εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.
into the regions of the Syria and of the Cilicia;

²² Ἡμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκ-
I was but being unknown by the face to the con-

κλησιαῖς τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. ²³ μόνον
gregations of the Judaea those in Anointed, only

δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε,
but hearing they were; That the one persecuting us once,

νυν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπο-
now proclaimeth the faith which once he was laying

θεῖ· ²⁴ καὶ ἐδοξάζον ἐν ἐμοὶ τὸν θεόν. ΚΕΦ. Β'.
was, and they were glorifying in me the God.

² Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέ-
Then through fourteen years again I went

βην εἰς Ἱερουσόλυμα μετὰ Βαρναβᾶ, συμπαρα-
up to Jerusalem with Barnabas, having taken me

λαβὼν καὶ Τίτον. ³ Ἀνέβην δὲ παρὰ ἀποκαλύ-
a companion also Titus. I went up but according to a revela-

ψιν, καὶ ἀνέθεμην αὐτοῖς τὸ εὐαγγέλιον ὃ κη-
tion, and submitted to them the glad tidings which I

ρυσσάμην ἐν τοῖς ἐθνεσὶ· κατ' ἰδίαν δὲ τοῖς δοκου-
publish among the Gentiles; by one's self but to those appearing

σι, μᾶλλον εἰς κενὸν τρέχω, ἢ εἰς βλάβην.
somewhat, lest for a vain thing I should run, or had run.

² Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὢν,
But not even Titus he with me, a Greek being,

πραγκασθὴ περιτμηθῆναι. ⁴ Διὰ δὲ τοὺς
was under a necessity to be circumcised. On account of but the

παρεισακτοὺς ψευδαδελφούς· (οἵτινες παρεῖ-
secretly introduced false brethren; who secretly

ἦλθον κατασκοπεῖν τὴν ἐλευθερίαν ἡμῶν ἣν
in to have spied out the freedom of us which

ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταβου-
we hold in Anointed Jesus, so that us they might

λυσώσιν·) ⁵ οἷς οὐδὲ πρὸς ὥραν εἵκαμεν τῇ
enslave us.) to whom not even for an hour we yielded by the

ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου δια-
submission, in order that the truth of the glad tidings might

am writing to you, to hold
in the presence of G. n.
; I do not falsely affirm.

²¹ After that I went in-
to the regions of Syria
and of Cilicia;

²² but I was unknown
personally to those con-
gregations of Judaea

which are in Christ;
²³ they only having
heard, That - HE who was

once PERSECUTING us, is
now ANNOUNCING us, in
things the FAITH which he

formerly laid waste -
²⁴ And they glorified
God on my account.

CHAPTER II.

¹ Then within †Four-
teen Years I went up
again to Jerusalem w. a
Barnabas, taking Titus
also with me.

² Now I went up ac-
cording to a Revelation,
and submitted to them the
GLAD TIDINGS which I
publish among the NATION;
but privately to
THOSE in whom I appear,
lest perhaps for a vain
thing I may run, or perhaps
have run.

³ But not even Titus,
my associate, though a
Greek, was under a neces-
sity to be circumcised.

⁴ On account even of
the FALSE BROTHERS
SECRETLY INTRODUCED
who creep in to spy out
our FREEDOM which we
possess in the Anointed
Jesus, so that they might
enslave us.)

⁵ To whom not even for
an Hour did we yield by
SUBMISSION; in order that
the TRUTH of the GLAD

* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jeru-
salem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in deter-
mining the exact chronology of this visit to Jerusalem, though this was probably the
first, as the apostle says he went up by revelation, and therefore it must have been on re-
spectable grounds. Some contend, however, that the journey alluded to was the one men-
tioned in Acts xxi. 27, when the congregation at Antioch sent Barnabas and Saul with retri-
but for the poor Christians in Judaea, but this would not allow sufficient time for the journey
years mentioned.

‡ 21. Rom. ix. 1. § 21. Acts ix. 26. § 4. Acts xv. 1, 24; 2 Cor. xi. 28. § 4.
Gal. v. 1, 23. § 4. 2 Cor. xi. 20; Gal. iv. 2, 6. § 5. verse 14.

μενῶν πρὸς υμᾶς. ὁ ἄπο δὲ τῶν δοκουν-
remain throughout with you. From but of those appearing
 τινος εἴη τι, ὅποιοι τότε ἦσαν, οὐδὲν
to be something, of what sort once they were, nothing
 μοι διαφέρει· (προσώπων θεὸς ἀνθρώπου οὐ
to me it brings, (a face God of a man not
 λαμβάνει·) ἐμοὶ γὰρ οἱ δοκουντες οὐδὲν
accepts,) to me for those appearing somewhat nothing
 προσανέθεντο, ἅλλα τουναντίον, ἰδόντες, ὅτι
communicated, but on the contrary, seeing, that
 πεπιστευμαι το εὐαγγέλιον τῆς ἀκροβυσ-
I have been entrusted with the glad tidings of the uncircum-
 τίας, καθὼς Πέτρος τῆς περιτομῆς, ὁ δὲ γὰρ
circumcision, even as Peter of the circumcision, he for
 ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς
having energetically wrought in Peter for an apostleship of the
 περιτομῆς, ἐνεργήσας καὶ ἐμοὶ εἰς τὰ ἔθνη,
circumcision, energetically wrought also in me for the gentiles,
 ὅ καὶ γράστας τὴν χάριν τὴν δοθεῖσαν μοι,
and having perceived the favor that having been given to me,
 Ἰακώβου καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκουντες
James and Cephas and John, those seeming
 ὕψιστοι εἶναι, δεξιὰς ἐδωκαν ἐμοὶ καὶ Βαρναβᾶ
to me to be, right hands they gave to me and Barnabas
 κοινωνίας, ἵνα ἡμεῖς μετ' εἰς τὰ ἔθνη, αὐτοὶ δὲ
of fellowship, that we insofar for the gentiles, they but
 εἰς τὴν περιτομὴν· ἵνα μόνον τῶν πτωχῶν ἴσῃ
for the circumcision; only of the poor ones that
 ἀνηρνούμεν· ὁ καὶ ἐσπουδᾶσα αὐτοῦ τούτου
to should be mindful, which also I earnestly came thing this
 νουήσαι. Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιο-
to have done. When he came Peter to Antioch,
 χιμῶν, κατὰ προσώπον αὐτῷ ἀντίστην, ὅτι
before face to him I opposed, because
 κατεγγνωσμένος ἦν. Ἐπὶ τοῦ γὰρ ελθεῖν
having been blamed he was. Before of the for to have come
 τινος ἐκ Ἰακώβου, μετὰ τῶν ἔθνων συνησθίειν
came from James, with the Gentiles he was eating,
 ὅτε δὲ ἦλθον, ὠκίστατε καὶ ἀφώριζεν ἑαυ-
when but they came, he was withdrawing and was separating him-
 ταν, φοβούμενος τοὺς ἐκ περιτομῆς. ὁ καὶ
fearing those of circumcision. And
 συνηκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι·
dissembled with him also the other Jews,
 ὥστε καὶ Βαρναβᾶς συναπηχθὲν αὐτῶν τῇ ὑποκ-
so that even Barnabas was led astray of them by the hypoc-
 ρισίᾳ. Ἄλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι
But when I saw, that not they walk straight

TINGS might remain with you.

6 But from THOSE OF REPUTATION, whatever they were formerly is of no consequence to me; († God does not accept a Man for Personal appearance;) for to Me, THOSE OF REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—† perceiving That I † was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, † operated in me also for the GENTILES;)

9 † and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that for should be for the GENTILES, and they for the CIRCUMCISION;

10 only urging that we should be mindful of the poor,—† which very thing I was even ardently hastening to perform.

11 But when * Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

12 For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

* Vatican Manuscript.—11. Cephas.

† 1. Acts x. 34; Rom. II. 11.

† 2. Acts x. 11. † 7. 1 Thess. II. 4.

† 3. Acts x. 10; Gal. I. 10; Col. I. 20.

† 4. Acts x. 11.

† 5. See 1 Cor. xvi. 1; 2 Cor. viii. 12.

† 6. Acts xiii. 46; Rom. I. 9; xi. 13; 1 Tim. II. 7;

† 7. Acts ix. 13; xii. 2; xxii. 31; xxvi. 17, 18;

† 8. Rom. I. 5; xii. 2, 6; xv. 13; 1 Cor. xv. 10;

προς την αληθειαν του ευαγγελιου, ειπον
with respect to the truth of the glad tidings, I said
τω Πιτρω εμπροσθεν παντων· Ει συ, Ιουδαίος
to the Father in presence of all; If thou, a Jew
ὕπαρχων, ἐθνικῶς ὥς καὶ οὐκ Ἰουδαίως,
being, like Gentiles thou livest and not like Jews,
πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαίειν. 15 Ἡμεῖς
how the Gentiles doest thou compel to Judaism. We
ῥυπαί Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί·
by nature Jews, and not of Gentiles sinners;
16 εἰδότες δὲ, ὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ
knowing and, that not is justified a man by
ἐργῶν νόμου, εἰ μὴ διὰ πίστεως Ἰησοῦ Χρισ-
works of law, if not on account of faith of Jesus Anointed,
τοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστευσά-
and we into Anointed Jesus believed,
μεν, ἵνα δικαιώθωμεν ἐκ πίστεως Χριστοῦ, καὶ
so that we may be justified by faith of Anointed, and
οὐκ ἐξ ἐργῶν νόμου· διὰτι ἐξ ἐργῶν νόμου οὐ
not by works of law; because by works of law not
δικαιωθήσεται πᾶσα σὰρξ. 17 Εἰ δὲ ζητοῦντες
will be justified all flesh. If but seeking
δικαιωθῆναι ἐν Χριστῷ εἰσέβημεν καὶ αὐτοὶ
to have been justified in Anointed we were found even we ourselves
ἁμαρτωλοὶ, ἀρὰ Χριστὸς ἁμαρτίας διακονοῦς;
sinners, then Anointed of sin a servant?
Μὴ γένοιτο. 18 Ἐγὼ γὰρ ἃ κατέλυσα, τὰντα
Not let it be. If for what I pulled down, those things
παλιν οἰκοδομῶ, παραβατὴν ἑμαυτοῦ συνισ-
again I build, a transgressor myself I con-
τάν. 19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον
stittate. I for on account of law by law died
ἵνα θεὸς ζῇ. 20 Χριστῷ συνιστάωμαι
so that by God I may live. With Anointed I have been constituted,
ὥς δὲ, οὐκέτι ἐγώ, ὥς δὲ ἐν ἐμοὶ Χριστός· ὅ
I live but, no longer I, live but in me Anointed; the
δε νυνὶ ὥς ἐν σαρκί, ἐν πίστει ὥς τῇ τοῦ υἱοῦ
but now I live in flesh, by faith I live in the of that son
τοῦ θεοῦ, τοῦ ἀγαπήσαντος με καὶ παραδόντος
of the God, of that having loved me and having delivered up
ἑαυτὸν ὑπὲρ ἐμοῦ. 21 Οὐκ ἀθετῶ τὴν χάριν
himself in behalf of me. Not I set aside the favor
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἀρὰ
of the God; if for through law justification, then
Χριστὸς ὄψεσθαι ἀπεθάνει. ΚΕΦ. γ'. 3. 1 Ὁ
Anointed without cause died.

with respect to the truth of the glad tidings, I said to the Father in the presence of all; "If thou, a Jew, livest like the Gentiles, and not like the Jews, how is it that thou dost compel the Gentiles to Judaism?"

15 We are Jews by natural birth, and not sinners of the Gentiles;

16 and knowing that a Man is not justified by works of Law, except on account of Faith of Christ Jesus, even we have believed into Jesus Christ, so that we may be justified by Faith of Christ, and not by Works of Law, Because by Works of Law will no flesh be justified."

17 But if seeking to be justified by Christ, even we ourselves are found sinners, is Christ then a Servant of Sin? By no means.

18 For if I rebuild those very things I pulled down, I constitute myself a Transgressor.

19 Besides, I (through Law) died by Law, and I might live by God.

20 I have been crucified together with Christ; still I live, yet no longer I, but Christ lives in me; for that life which I now live in the flesh, I am living by the Faith of the Son of God, who loved me even to delivering himself up on my behalf.

21 I do not set aside the FAVOR of God; for through Law I have no righteousness, then Christ unnecessary.

CHAPTER III.

1 O Thou that

* VATICAN MANUSCRIPT.—14. Cephas. 16. Christ Jesus. 20. Jesus Christ.
20. by THAT Faith of THAT God and Christ, who loves me.
: 14. verse 5. : 14. 1 Tim. v. 20. : 14. Acts x. 23; xii. 24. : 14. Eph. ii. 8, 19. : 14. Rom. i. 17; iii. 28. : 14. Gal. iii. 24; Heb. vii. 18, 19. : 14. Ps. cxlii. 2; Rom. iii. 20; Gal. iii. 11. : 14. Rom. vii. 2. : 14. Rom. vii. 14; vii. 4, 5. : 14. Rom. vii. 11. : 14. 2 Cor. v. 17. : 14. Heb. ix. 14; 1 Pet. iv. 2. : 14. Rom. vi. 6; Gal. v. 24; vi. 14. : 14. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. : 14. Eph. v. 2; Gal. i. 4; Titus ii. 14. : 14. Gal. iii. 21; Heb. vii. 11.

ἀσθητοί, Γαλάται, τίς ὑμᾶς ἐβασκαρε; οἷς
 troubled, Galatians, who you deluded? to whom
 κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προσεγράφη
 with respect to eyes Jesus Anointed was before set forth
 ἡ [ἐν ὑμῖν] ἐσταυρωμένος. ²Τοῦτο μόνον θέλω
 among you having been crucified. This thing only I wish
 λαθεῖν ἀφ' ὑμῶν ἐξ ἔργων νόμου το πνευ-
 have learned from you, on account of works of law the spirit
 μα λαβετε, ἢ ἐξ ἀκοῆς πίστεως; ³Οὐ-
 did you receive, or on account of a hearing of faith? No
 γὰρ ἀσθεῖς ἐστε; ἐναρξαμένοι πνεύματι, νυν
 thoughtless are you? having begun in spirit, now
 γάρ τι πεπτελεῖσθε; ⁴Τόσαυτα ἐπαθετε
 how much you being made perfect? So many things you suffered
 ἵνα; εἴτε καὶ εἰκῇ. ⁵Ὁ οὖν ἐπιχο-
 without cause? If indeed even without cause. He then supply-
 ῖν ὑμῖν τὸ πνεῦμα, καὶ ἐνέργων δυνάμεις ἐν
 to you the spirit, and working miracles among
 ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς
 you, on account of works of law, or on account of obedience
 πίστεως; ⁶καθὼς Ἀβραὰμ ἐπίστευσε τῷ θεῷ,
 of faith? even as Abraham believed in the God,
 καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ⁷Γινώσ-
 and it was counted to him for righteousness. Know you
 ῖτε ἅρα, ὅτι οἱ ἐκ πίστεως, οὗτοι εἰσιν υἱοὶ
 verily, that those of faith, these are sons
 Ἀβραὰμ. ⁸Προειδούσα δὲ ἡ γραφή, ὅτι ἐκ πί-
 Abraham. Having before seen and the writing, that by faith
 στί δικαιοὶ τα εὐθὴ ὁ θεός, προεγγηγλισάτο
 justifies the nations the God, before announced glad tidings
 ἡ Ἀβραὰμ. ⁹Ὅτι ἐνευλογηθῆσονται ἐν σοὶ
 the Abraham, That shall be blessed in thee
 πάντα τα εὐθῇ. ¹⁰Ὅστε οἱ ἐκ πίστεως, ευλο-
 all the nations. So that those of faith, are
 γονται σὺν τῇ πιστῇ Ἀβραὰμ. ¹¹Ὅσοι γάρ
 meet with the believing Abraham. As many as for
 ἔργων νόμου εἰσιν, ὑπο καταραν εἰσιν γέγ-
 works of law are, under a curse they are; it has
 ἔσται γὰρ ὅτι ἐπικαταρατός καὶ δεσ οὐκ ἐμ-
 shall be for That accursed every one who not con-
 τίνει ἐν ᾧ καὶ τοῖς γεγραμμένοις ἐν τῇ βιβλίῳ
 continues in all things those having been written in the book
 το νόμου, τὸν ποιῆσαι αὐτά. ¹²Ὅτι δε ἐν
 the law, of the to have done them. That but by
 οὐδεὶς δικαιούται παρα τῷ θεῷ, δηλον
 no one is justified before the God, clear,
 ὅτι οἱ δικαιοὶ ἐκ πίστεως, ζήσεται. ¹³ὁ δε
 because that the just by faith, shall live, the but

tians! † who has deluded
 You, before whose Eyes
 Jesus Christ was previous-
 ly represented as having
 been crucified.

2 This only I desire to
 learn from you;—† Did you
 receive the spirit on ac-
 count of Works of Law,
 or on account of Obedience
 of Faith?

3 Are you so thought-
 less? † Having begun in
 Spirit, are you now being
 made perfect in Flesh?

4 Have you suffered so
 Much for nothing? if in-
 deed it is for nothing.

5 † Has then SUPPLYING
 to you the spirit, and per-
 forming Miracles among
 you, does he these on ac-
 count of Works of Law, or
 on account of Obedience of
 Faith?

6 even as Abraham † be-
 lieved God, and it was
 "counted to him for Right-
 "eousness;"

7 Know you, certainly,
 † That those of Faith,
 these are Sons of Abraham.

8 And the scripture,
 having foreseen That God
 would justify the NATIONS
 by Faith, previously an-
 nounced glad tidings to
 ABRAHAM, That † "In thee
 "shall All the NATIONS be
 "blessed."

9 Those of Faith, there-
 fore, are blessed with AB-
 RAHAM.

10 For as many as are
 of Works of Law are under
 a Curse; for it has been
 written, † "Accursed is
 "every one who continues
 "not in All those THINGS
 "HAVING BEEN WRITTEN
 "in the book of the LAW
 "to do them."

11 Besides, That no one
 is justified by Law be-
 fore God is clear; Be-
 cause, † "The righteous
 "by Faith, shall live."

* Vatican Manuscript.—1. among you—omit.

† 1. Gal. v. 7.

† 2. Acts viii. 15; Eph. i. 13.

† 3. Gal. iv. 9.

† 4. 9 Cor.

† 5. Gen. xv. 6; Rom. iv. 9, 21, 22; James ii. 23.

† 6. Gen. xii. 8; xviii. 15; xxi. 13; Acts iii. 25.

† 7. John. viii. 50;

† 8. Deut.

† 9. 11. 12, 16.

† 10. Gal. ii. 16.

† 11. Hab. ii. 4; Rom. i. 17; Heb. x. 20.

† 12. 3. Cor. x. 2.

νομος ουκ εστιν εκ πιστεως· ἀλλ' ὁ ποιήσας
law not is of faith; but the one having done

αὐτὰ, ῥησεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς
these things, shall live by them. Anointed as

ἐξηγοράσεν ἐκ τῆς καταρας τοῦ νόμου, γενομέ-
bought us from the curse of the law, having be-

νος ὅτι ἡμῶν καταρα· (γεγραπται γὰρ· Ἐπι-
some on behalf of us a curse, (it has been written for, Ac-

καταρατος πᾶς ὁ κρεμασμενος ἐπὶ ξυλου·)
cursed every one he being hung on a tree,)

14 ἵνα εἰς τὰ εὐνῇ ἡ εὐλογία τοῦ Ἀβραὰμ γενῇ
so that for the nations the blessing of the Abrahā might

ταῖς ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ
be in Anointed Jesus, that the announcement of the

πνεύματος λαβῶμεν διὰ τῆς πίστεως. 15 Ἀδελ-
spirit we might receive through the faith. Brethren,

φοί, κατὰ ἀνθρώπον λέγω· ὁμῶς ἀνθρώπου
according to man I speak, though of a man

κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἡ ἐκ διατα-
having been ratified a covenant no one sets aside or superadds

σεται. 16 Τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγе-
To the now Abrahā were spoken the promi-

λίαι, καὶ τῷ σπέρματι αὐτοῦ. Οὐ λέγει· Καί
son, even for the seed of him. Not he says, And

τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ'
to the seeds, as concerning many, but as concerning

ἑνός· Καὶ τῷ σπέρματι σου ὅς ἐστι Χριστός.
one; And to the seed of them; who is Anointed.

17 Τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην
This but I say; a covenant previously ratified

ὑπὸ τοῦ θεοῦ * [εἰς Χριστὸν,] ὁ μετὰ τετρακο-
by the God [concerning Anointed,] that after four hun-

σία καὶ τριακόντα ἐτη γεγὼνας νόμος οὐκ ἀνυ-
dred and thirty years having become a law not can-

ροί, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ
null, so as the to have cancelled the promise; 18

γὰρ ἐκ νόμου ἡ κληρονομία, οὐκεὶ ἐξ ἐπαγγе-
for by law the inheritance, no longer by promise; 19

λιάς· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχαρισ-
to the but Abrahā through promise has freely

ται ὁ θεός. 19 Τί οὖν ὁ νόμος. Τῶν παραβα-
given the God. Why then the law? The transgre-

σεων χάριν ἐτεθῇ, (ἀχρις οὗ ἐλθῇ
sions on account of it was appointed, (to which time should have come

τὸ σπέρμα, φ' ἐπαγγελται,) διαταγεί-
the seed, to whom it has been promised,) having been instituted

τῷ ἀγγέλῳ, ἐν χειρὶ μεσίτου. 20 Ὁ δὲ
by means of messengers, in hand of a mediator. The but

μεσίτης ἑνὸς οὐκ ἐστίν· ὁ δὲ θεὸς εἷς ἐστίν.
mediator of one not holds; the but God one is.

12 Now the law is not
of Faith; but the one having done

these things, shall live by them.

13 Christ has redeemed

us from the curse of the

law, having become a

Curse on our behalf; for

it has been written.

14 EVERY ONE WHO IS

HANGED ON A TREE IS

CURSED;")

15 SO THAT THE BLESS-

ING OF ABRAHAM MAY

BE FOR THE NATIONS, BY

THE ANNOUCEMENT OF

THE FAITH WE MIGHT

RECEIVE THE ANNOUNCEMENT

OF THE SPIRIT.

16 Brethren, I speak

according to man, though

of a man

sets aside or superadds

conditions to a

Compact, though human

17 Now to ABRAHAM

were the PROMISES made,

even for his SEED. He

does not say, "And to the

SEEDS," as concerning

many, but as concerning

one; "And to thy

"SEED,"—who is Christ.

18 Now this I say, that a

Covenant, ratified

* VATICAN MANUSCRIPT.—concerning Anointed—omit.

12. Lev. xviii. 5; Neh. ix. 20; Ezek. xx. 11; Rom. x. 5.

13. Gal. iv. 6.

14. Gen. xii. 7.

15. 1. Cor. xii. 41.

16. 1. Cor. xii. 41.

17. 1. Cor. xii. 41.

18. 1. Cor. xii. 41.

19. 1. Cor. xii. 41.

20. 1. Cor. xii. 41.

12. Rom. viii. 3; 1. Cor.

13. Heb. ix. 12.

14. Rom. ix. 12; verse 11.

15. Rom. ix. 12; verse 11.

16. Heb. ix. 12.

17. Rom. ix. 12; verse 11.

18. Heb. ix. 12.

19. Rom. ix. 12; verse 11.

20. Rom. ix. 12; verse 11.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν * [τοῦ
The then law contrary to the promises [of the

θεοῦ.] Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ
God? Not let it be. If for was given a law that

δυναμὸς (ποιεῖν), οὕτως ἀν ἐκ νόμου ἦν ἡ
being able to have made alive, truly by law was the

δικαιοσύνη. 22 ἀλλὰ συνεκλείσεν ἡ γραφή τα
righteousness; but shut up together the scripture the

τάτα ὑπο ἁμαρτιαν, ἵνα ἡ ἐπαγγελία ἐκ
things under sin, in order that the promise by

πιστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστευούσι.
Faith of Jesus Anointed might be given to the believers.

23 Πρὸ τοῦ δε ελθεῖν τὴν πίστιν, ὑπο νόμον
Before the but to have come the faith, under law

ἐκφυγεῖν συγκεκλεισμένοι εἰς τὴν μελλού
we were guarded being shut up together for the being

σαν πίστιν ἀποκαλυφθῆναι. 24 Ὅστε δ νόμος
that faith to have been revealed. So that the law

ταῖς ἡμῶν γεγενῆσιν, εἰς Χριστόν, ἵνα ἐκ
child-leader of us has become, to Anointed, that by

πιστεως δικαιοσύνῃς. 25 ἐλθούσης δὲ τῆς πῖ
Faith we might be justified; having come but the faith,

ως, οὐκετι ὑπο παιδαγωγῶν ἐσμεν. 26 Παν
no longer under a child-leader we are. All

τες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πιστεως ἐν
for sons of God you are through the faith by

ἡμῶν Ἰησοῦ. 27 ὅσοι γὰρ εἰς Χριστόν ἐβαπ
Anointed Jesus; as many as for into Anointed were

πτύσθητε, Χριστὸν ἐνεδύσασθε. 28 Οὐκ ἐν ἰου
Anointed you were clothed. Not there is a

δαίμονι, οὐδὲ Ἕλληνι οὐκ ἐν δούλῳ, οὐδὲ ἐλευ
nor a Greek; not there is a slave, nor

θῆρ, οὐκ ἐν ἀρσενί καὶ θηλίᾳ πάντες γὰρ
man, not there is male and female; all for

ἐῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δὲ ὑμεῖς
we one are in Anointed Jesus; if but you

πιστοὶ, ἀπὸ τοῦ Ἀβραάμ σπέρμα ἐστε, * [καὶ]
Anointed, certainly of the Abraham seed you are, [and]

ἐπεγγελίαν κληρονομοῖ. ΚΕΦ. Δ'. 4.
being to promise heirs.

ἐγὼ δὲ, ἐφ' ὅσον χρόνον ὁ κληρονομος
my now, for as long as a time the heir

ἐῖς ἐσθην, οὐδὲν διαφέρει δούλου, κυρίου
and I, nothing he differs a slave, lord

21 Is the LAW then con
trary to the PROMISES?

By no means; for if a
Law were given which was

able to make alive, cer
tainly RIGHTEOUSNESS

would come from that
Law;

22 but the SCRIPTURE
has shut up together ALL

under Sin, † in order that
the PROMISE by Faith of

Jesus Christ might be
given to the BELIEVERS.

23 And before the com
ing of that FAITH, we were

guarded under Law, being
shut up together for the

FAITH BEING ABOUT to be
revealed.

24 So that the LAW has
become our † Pedagogue

to lead to Christ, † that we
might be justified by Faith.

25 But the FAITH hav
ing come, we are no longer

under a Pedagogue;

26 since you are all
‡ Sons of God, through the

FAITH, by Christ Jesus.

27 Besides, † as many of
you as were immersed into

Christ, were clothed with
Christ.

28 † In him there is not
Jew nor Greek; there is

not a Slave nor a Free
man; there is not Male

and Female; for you all
are † one in Christ Jesus;

29 and if you belong to
Christ, certainly you are

ABRAHAM'S Seed, † and
Heirs according to Prom
ise.

CHAPTER IV.

1 Now I say, for as long
as Time as the HEIR is a
Child, he differs in nothing
from a Slave, Lord of all
though he be;

VATICAN MANUSCRIPT.—21. of God—omit.

22. and—omit.

21. "Pedagogue, from *paid*, a child, and *agogos*, a leader, which among the Greeks was recognized a servant whose business it was constantly to attend on his young master, to oversee his behavior, and particularly to lead (*agere*) him to and from school, as we of exercise. These *paidagogoi* were generally slaves, *imprætoris* and *ærore*, and were entrusted to the Jewish teachers and Jewish law, to which the term is applied by Paul."—*Forster*.

22. Rom. i. 10, 23; xi. 32.

† 24. Acts xiii. 37; Gal. ii. 16.

† 21. John i.

1 Cor. vii. 14—16; Gal. iv. 4, 15; 1 John i. 1, 2.

† 27. Rom. vi. 3.

† 24. Rom. x. 12;

1 Cor. i. 14; Col. iii. 11.

† 24. Eph. ii. 14—16; iv. 4, 13.

† 23. Rom. vii. 17;

25. Eph. i. 10.

παντων ὧν ² ἀλλὰ ὑπο ἐπιτροπῶν ἐστὶ καὶ οὐκ
of all being; but under guardians it is and serv-
κοινοῦν, ἀχρι τῆς προθεσμίας τοῦ πατρὸς.
ards, till the before-appointed of the father.

³ Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὡς τα
So also we, when we were children, under the

στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· ⁴ ὅτε
rudiments of the world we were having been enslaved; when

δε ἦλθε το πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν
but came the fulness of the time, sent forth

ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενομένον ἐκ γυναικός,
the God the son of himself, having been born from a woman,

γενομένον ὑπο νόμον, ⁵ ἵνα τοὺς ὡς νόμον
having been born under law, in order that those under law

εἰσάγοιεν, ἵνα τὴν νόθεσίαν ἀπολάβωμεν.
he might buy off, that the sonship we might receive.

⁶ Ὅτι δε εἰστε υἱοί, ἐξαπέστειλεν * [ὁ θεός]
Because and you are sons, he sent forth [the God]

τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν,
the spirit of the son of himself into the hearts of us,

κραζόν· ἀββὰ, ὁ πατήρ. ⁷ Ὡστε οὐκέτι εἰ
cryin; Abba, the father. So that no longer thou art

δουλός, ἀλλ' υἱός· εἰ δε υἱός, καὶ κληρονομός
a slave, but a son; if but a son, also an heir

θεοῦ * [διὰ Χριστοῦ.] ⁸ Ἀλλὰ τότε μὲν, οὐκ
of God [through Anointed.] But then indeed, not

εἰδότες θεόν, ἐδουλεύσατε τοῖς φύσει μὴ οὐσί
knowing God, you were enslaved to those by nature not being

θεοῖς· ⁹ νῦν δε, γινώσκτες θεόν, μᾶλλον δε γινώσ-
gods; now but, having known God, more and having

θεντες ὡς θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
been known by God, how do you turn back again to the

ἀσθενῆ καὶ πτωχὰ στοιχεῖα, εἰς πάλιν ἀσθεν
weak and poor rudiments, to which again as at first

δουλεῖν θέλετε; ¹⁰ Ἡμέρας παρατηρεῖσθε·
be in subjection you wish? Days you watch narrowly?

καὶ μηνῶν καὶ καιρῶν καὶ ἐνιαυτῶν; ¹¹ Φοβου-
and moons and seasons and years? I am

μαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.
afraid you, lest perhaps in vain I labored hard for you.

¹² Γινέσθε ὡς ἐγώ, ὅτι καὶ ἐγὼ ὡς ὑμεῖς· ἀδελ-
Become you as I, for even I as you; brother-

φῶν, δεομαι ὑμῶν· οὐδὲν με ἠδικήσατε. ¹³ Οὐ-
ren, I entreat you; nothing me you wronged. You

εἰπε δε, ὅτι δι' ἀσθενίαν τῆς σαρκὸς ἐπαγγε-
saw but, that through weakness of the flesh I announced

3 but is under Guar-
dians and Stewards; 2
THAT PERIOD PREDETER-
MINED OF THE FATHER.

3 Thus we also, when
we were Children, were
enslaved under the RUD-
IMENTS OF THE WORLD.

4 But when the COM-
PLETION OF THE TIME ar-
rived, God sent forth his
SON, who HAVING BEEN pro-
duced FROM A WOMAN,
BORN UNDER LAW,

5 in order that he might
redeem THOSE under Law
that we might receive the
SONSHIP.

6 And Because you are
Sons, he sent forth [the
SPIRIT OF his son into
our HEARTS, crying, Abba! Father!]

7 So that thou art no
longer a Slave, but a Son;
and if a Son, also an
Heir of God.

8 But at that time, I
knew, not knowing God
[you were enslaved to
THOSE by Nature who are
not Gods;]

9 now, however, having
known God, I rather
having been a
known by God; how
is it you are turning
again to the weak and
poor Rudiments, to which
again, as at first, you wish
to be in subjection?

10 Are you observing
Days, and Moons, and
Seasons, and Years?

11 I am afraid for you
lest I perhaps I have
labored for you in vain.

12 Brethren, I entreat
you to be as I am; for I
am as you were; you have
injured Me in nothing;

13 And you know [that
through Weakness of
FLESH I ORIGINALLY

* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED OF THE FATHER. 6. God—
7. through God.

1. 2. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10. 1. 4. Gen. xlv. 26; Dan. ix. 24
Mark i. 15. 1. 4. Gen. xlv. 26; Dan. ix. 24. 1. 4. Luke ix. 2. 1. 4. Luke ix. 2.
Gal. iii. 13; 1 Pet. i. 18, 19. 1. 4. John i. 12; Gal. iii. 26; Eph. i. 5. 1. 4. Rom. viii. 1
1. 7. Rom. viii. 10, 17; Gal. iii. 20. 1. 4. Rom. i. 26; 1 Cor. xii. 2. 1. 4. Gal. iii. 1
Col. ii. 20. 1. 9. Rom. viii. 3; Heb. vii. 18. 1. 10. Rom. xiv. 5; Col. ii. 16. 1. 11. Gal. ii. 3; v. 2, 4; 1 Thess. iii. 8. 1. 12. 1 Cor. ii. 8; 2 Cor. xi. 30; xii. 7, 9.

ἀσπαρῆ ὑμῖν το πρῶτερον. ¹⁴ καὶ τὸν πειρασμὸν
saltings to you the formerly, and the temptation
μου τὸν ἐν τῇ σαρκὶ μου οὐκ ἐξουθενήσατε οὐδὲ
time that in the flesh of me not you despised nor
ἐξέπτυσάτε· ἀλλ' ὡς ἀγγέλιον θεοῦ ἐδεξάσθε
but as a messenger of God you received
ἐμὲ, ὡς Χριστοῦ Ἰησοῦ. ¹⁵ Τίς οὖν ἦν ὁ μακά-
I, even as Anointed Jesus. What then was the benedic-

ρσις ὑμῶν; μαρτυρεῖ γὰρ ὑμῖν, ὅτι, εἰ δύνα-
tion of you? I testify for to you, that, if able,
τὴν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορυζάντες ἀνέδω-
the eyes of you having dug out would you

εἰ μοι. ¹⁶ Ὅστε ἐχθρὸς ὑμῶν γέγονα ἀλη-
to me. So that an enemy of you have I become speak-
ῶν ὑμῖν; ¹⁷ Ζηλοῦσιν ὑμᾶς οὐ καλῶς·
truth to you? They show affection towards you not honorably,

ἀλλ' ἐκκλίσαι ὑμᾶς θελοῦσιν, ἵνα αὐτοὺς (ζη-
but to have shut out you they wish, so that them you
λοῦτε. ¹⁸ Καλὸν δὲ * [το] ζηλοῦσθαι ἐν
may ardently love. Honorable but [the] to be ardently devoted in

ἐμῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρῇναι
a good thing at all times, and not only in the to be present
ἐμὲ πρὸς ὑμᾶς. ¹⁹ Τεκνία μου, οὓς καλῶς ὠδινῶ,
me with you. O child children of me, whom again I am bearing,

ἀγρίαι οὐ μορφωθὲν Χριστὸς ἐν ὑμῖν· ²⁰ ἠθέληον
I may have been formed Anointed in you, I could wish
δε παρῇναι πρὸς ὑμᾶς ἀρτί, καὶ ἀλλάξαι τὴν
but to be present with you now, and to change the

ὠντήν μου· ὅτι ἀπορούμαι ἐν ὑμῖν. ²¹ Λέγετε
time of me, because I am perplexed with you. Speak you
μοι, εἰ ὅπο νόμον θελοῦντες εἶναι, τοῦ νόμον
me, those under law desiring to be, the law

ἢ οὐκ ἀκούετε; ²² Γεγραπται γὰρ, ὅτι Ἀβραὰμ
or do you hear? It has been written for, that Abraham
ἔστω υἱὸς ἐσχέρ· ἵνα ἐκ τῆς παιδίσκης, καὶ
be come had, one from the bond-woman, and

ἐκ τῆς ἐλευθέρης. ²³ Ἀλλ' ὁ * [μὲν] ἐκ τῆς
from the free-woman. But that [indeed] from the
παιδίσκης, κατὰ σάρκα γεγενηται· ὁ δὲ ἐκ
woman, according to flesh has been born; that but from

τῆς ἐλευθέρης, διὰ τῆς ἐπαγγελίας. ²⁴ Ἄτινα
free-woman, through the promise. Which things
ἀλληγορούμενα· αὗται γὰρ εἰσι δύο
things allegorized to another meaning; these for are two

ἡμεῖς· μία μὲν ἀπὸ ὄρους Σινι, εἰς δουλείαν
we, one indeed from mount Sinai, for servitude

nounced glad tidings to you;

¹⁴ and * THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me as a Messenger of God, & even as Christ Jesus.

¹⁵ * What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your eyes, and given them to me.

¹⁶ So that I have become your Enemy, & by telling you the truth!

¹⁷ They love you ardently, not honorably; but they desire to exclude us, so that you may love them ardently.

¹⁸ Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you.

¹⁹ O my Little child, and whom I am bearing again, till Christ be formed in you;

²⁰ and I could wish to be present with you now, and to change my time; because I am perplexed concerning you.

²¹ Tell me, you who are desiring to be under Law, do you not hear the LAW?

²² For it has been written, That Abraham had Two Sons; & one from the BOND-WOMAN, and & one from the FREE-WOMAN.

²³ Now, & the one from the BOND-WOMAN was naturally produced; & that the other from the FREE-WOMAN was through the PROMISE.

²⁴ Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

* HEBREW MANUSCRIPT.—14. YOUR TRIAL which was in my FLESH. 15. Where
17. to exclude us, so that. 18. the—omit. 23. Indeed—omit.
19. I bear you witness. 20. Mal. ii. 7. 21. John xiii. 20. 22. Gal. ii. 2, 14
23. 1 Pet. i. 10; 1 Thim. ii. 10; James i. 13. 24. 21. Gen. xvi. 13. 25. Gen. xxi
26. Rom. ix. 7. 27. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11.

γεννώσα, ἥτις ἐστὶν Ἀγαρ· ²⁵ το γὰρ Ἀγαρ, bringing forth, which is Agar, the for Agar,

Σινὰ ὅρος ἐστὶς ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῇ Sinai mountain it is in the Arabic, it corresponds and to the

νυν Ἱερουσαλὴμ, δουλεῖται γὰρ μετὰ τῶν τέκ- present Jerusalem, she is in bondage for with the children

νῶν αὐτῆς· ²⁶ ἡ δὲ ἀπὸ Ἱερουσαλὴμ, ἐλευθερά of herself, the but above Jerusalem, a free-woman

ἐστὶν, ἥτις ἐστὶ μητὴρ ἡμῶν· ²⁷ γέγραπται γὰρ it, who is a mother of us; it has been written for,

Εὐφρανῆθι στείρα ἡ σὺ τίκτουσα, ῥῆξον καὶ Be thou made glad O barren who not is bearing, burst thou forth and

βοήσον ἡ οὐκ ὠδινούσα· ὅτι πολλὰ τὰ τέκνα about thou who not is bringing to birth; because many the children

τῆς ἐρημίου μᾶλλον ἢ τῆς ἐχούσης τὸν ἀνδρα. of the deserted one more than of the one having the husband.

²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας We now, brethren, like Isaac, of a promise

τέκνα ἐσμεν. ²⁹ Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα children are. But just as then according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ being born persecuted him according to spirit, so also

νυν. ³⁰ Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβάλει τὴν now. But what says the writing? Cast out the

παῖδισκην καὶ τὸν υἱὸν αὐτῆς· σὺ γὰρ μὴ κλη- bond-woman and the son of her; not for not should

ρονομήσῃ ὁ υἱὸς τῆς παῖδισκης μετὰ τοῦ υἱοῦ inherit the son of the bond-woman with the son

τῆς ἐλευθεράς. ³¹ Ἀρα, ἀδελφοί, οὐκ ἐσμεν of the free-woman. Then, brethren, not we are

παῖδισκης τέκνα, ἀλλὰ τῆς ἐλευθεράς. ΚΕΦ. of bond-woman children, but of the free-woman. KEΦ.

ε'. 5. ¹ Τῇ ἐλευθερίᾳ ᾧ ἡμᾶς Χριστὸς in the freedom with which us Anointed

ἡλευθερώσε, στηκετε, καὶ μὴ καλὴν ζυγὸν δου- made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. ² Ἴδε, ἐγώ, Παῦλος λέγω ὑμῖν, bondage be you held fast. Lo, I, Paul say to you,

breeding children for Ser- vitude;—that is Hagar.

²⁵ Now [†] Hagar ἐρ- πο- fice Sinai—(a Mountain in ARABIA)—and it corre- sponds to the PRESENT Je- rusalem, for she is in ban- dage with her CHILDREN.

²⁶ But the EXALTED Jerusalem represents the Free-woman, who is our Mother.

²⁷ For it has been writ- ten, [†] Rejoice, O Barren woman, who dost not "BRING FORTH! Burst forth and shout, thou, who art not in LABOUR; For many more are the "CHILDREN of the DESERTED one, than of HER "HAVING the HUSBAND."

²⁸ Now "yes, brethren like Isaac, are; Children of a Promise.

²⁹ But just as then, [†] the one born according to flesh, persecuted [†] the born according to Spirit: so also now.

³⁰ But what says the SCRIPTURE? [†] "Cast out "the BOND-WOMAN and "her SON; for [†] the son "of the BOND-WOMAN "should not be an heir "with the SON of the FREE- WOMAN."

³¹ [†] Wherefore, Breth- ren, we are not Children of a Bond-woman, [†] but of the FREE-WOMAN.

CHAPTER V.

¹ [†] In the FREEDOM with which Christ made us free, therefore, stand you firm, and do not again be held fast in a Yoke of Servitude.

² Behold! I Paul say to

* VATICAN MANUSCRIPT.—²⁸ Now [†] you Brethren. are not.

³¹ Wherefore, Brethren, we

[†] ²⁵ Grotius says, Sinai is called Hagar or Agar synecdochically, because in that moun- tain there was a city which bore Hagar's name. By Hagar, it is called Agar; and to Agar, and its inhabitants were called Hagarites. Psal. lxxviii. 6. The later Greeks were likewise call them Agareni. Whitby thinks the allusion is taken from the manner of Hagar, which in the Hebrew language signifies a rock; for so Sinai is sometimes called. Exod. xxi. 1. 22.—*MacKnight*. In Arabic it means a rock, or rocky mountain, and so [†] is remarkably such, it might be called *to agar*, the rock.—*Blomfield*.
[†] ²⁷ Isa. lvi. 1. [†] ²⁸ Acts iii. 25. Rom. ix. 8; Gal. iii. 29. [†] ²⁹ Gen. xxi. 2.
[†] ³⁰ Gal. iii. 8, 22. [†] ³⁰ Gen. xxi. 10, 12. [†] ³⁰ John viii. 25. [†] ³¹ 1. John viii. 32; Rom. vi. 18; 1 Pet. ii. 10. [†] ³¹ 1. John 22

ὅτιαν περιτεμνηθε, Χριστος ὑμᾶς οὐδεν ὠφε-
that is circumcisedly you should be, Anointed you nothing will

ληται· ³ μαρτυρομαι δε παλιν παντι ανθρωπω
I testify but again to every man

κρινεσθαι, ὅτι οφειλετης εστιν ὅλον τον
being accounted, that a debtor he is whole the

νομον ποιησαι. ⁴ Κατηργηθητε απο * [του]
law to have done. You are set free from [the]

κνητου ολτινεις εν νομω δικαιουσητε της
Anointed whosoever by law are justifying yourselves, of the

αριτος εξεπισατε. ⁵ Ημεις γαρ πνευματι εκ
law you fell off. We law in spirit from

πατεως ελπιζα δικαιοσυνης απεκδεχομεθα.
faith a hope of righteousness we wait for.

Εν γαρ Χριστω * [Ιησου] ουτε περιτομη τι
in law Anointed [Jesus] neither circumcision anything

σχη, ουτε ακροβυστια· αλλα πιστις δι' αγα-
ma, nor anacronism; but faith through love

της ενεργουμενης. ⁷ Ετρεχετε καλως· τις ὑμᾶς
strongly working. You were running well; who you

ηκοψε * [τη] αληθειᾳ με πειθεισθαι. ⁸ Η
[in the] truth not to confute. The

πισμων ουκ εκ του καλουντος ὑμᾶς. ⁹ Μικρα
promises not from the one calling you. A little

ὅλη ὅλον το φυραμα [υμοι]. ¹⁰ Εγω πεποιθα
now whole the mass I believe.

εἰ ὑμᾶς * [εν κυριω,] ὅτι οὐδεν αλλο φρο-
naming you [in Lord,] that no one other thing you

ητε· ὁ δε ταρασσων ὑμᾶς βασταει το κρι-
mind, the but one troubling you shall bear the judg-

μα, ὅστις αν γ. ¹¹ Εγω δε, αδελφοι, εἰ περι-
mind, whoever he may be. I but, brethren, if circum-

μας ετι κηρυσσω, τι ετι διωκομαι; ἀρα
mind with I preach, why still am I persecuted? then

απηργηται το σκανδαλον του σταυρου.
was abolished the stumbling-block of the cross.

Οφελον και αποκοφομαι οἱ αναστατοντες
I wish even they shall be out of these overturning

μας. ¹² Τυμεις γαρ εἰς ελευθεριαν εκληθητε,
you You for to freedom were invited,

βελφοι· μὴνον μη την ελευθεριαν εἰς αφορμην
others, only not the freedom for an occasion

you, † That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, † That he is bound to per-

form the Whole LAW.

4 † Whoever of you are justifying yourselves by

LAW, are separated from Christ; † you are fallen off from the FAVOR.

5 **SEE**, however, are waiting, in Spirit, for a

† Hope of Righteousness from Faith.

6 For, † in Christ Jesus, neither Circumcision nor

Uncircumcision avails any- thing, but † Faith operat-

ing in us by Love.

7 You were running well; who hindered You from confiding in the

Truth?

8 This PERSECUTION is not from † HIM INVITING you.

9 † A Little Leaven fer- ments the Whole MASS.

10 † I have confidence respecting you, That you will not regard any other

thing; but † HE who TROUBLES you, whoever he be, † shall bear the

JUDGMENT.

11 † And I, Brethren, if I still proclaim Circum-

cision, why am I still per- secuted? Nay, indeed, † the SCANDAL of the

CROSS been removed?

12 † I wish it was;— but those who are SUB- VERTING you shall be cut

off.

13 Now, Brethren, you were invited to Freedom; only † take care lest this

FREEDOM become an Oc-

* Vatican Mss.—4 the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

† 12. **Psalmist** says "after all, it may be doubted whether the Greek language will ad-

mit such a construction being construed with a future verb; " nor do I know that any one in-

ter such a construction has been yet produced from any approved Greek writer.

† 13. **the witness of the phraseology in Gal. v. 12, is further increased by the insertion of**

the words *εἰς αφορμην* **"before a temptation."** Bengel has in *Thomson*, reads as follows: "Is then the

all of the cross taken away? I wish it was. And they shall be cut off that trouble

This reading has been adopted.

† 2 Acts xv. 1. † 3 Gal. iii. 10. † 4 Rom. ix. 21, 22; Gal. ii. 21. † 5 1 Cor. vii. 12; Gal. iii. 25.

† 6 1 Cor. vii. 12; Gal. iii. 25. † 7 1 Cor. vii. 12; Gal. iii. 25. † 8 Gal. i. 6. † 9 1 Cor. vii. 12; Gal. iii. 25.

τῇ σαρκί, ἀλλὰ δια τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πλη-
the flesh, but through the love be you subservient to each other. 14 The for whole law in one word is fully

ροῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. 15 Εἰ δὲ ἀλλήλους δακνέτε καὶ
set forth, in this, Thou shalt love the neighbor of thee as thyself. 15 If but each other you bite and

κατεσθίετε, βλέπετε, μὴ ὑπο ἀλλήλων ἀναλω-
you devour, take you care, lest by each other you may be consumed.

16 Λέγω δὲ· πνευματικῶς περιπατεῖτε, καὶ ἐπιθυ-
I say but, by spirit walk you, and a desire

μὴν σαρκὸς οὐ μὴ τελεστήτε. 17 Ἡ γὰρ γὰρ
of flesh not not you should fulfil. The for flesh

ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα
desires against the spirit, of the and spirit

κατὰ τῆς σαρκὸς· ταῦτα δὲ ἀλλήλοις ἀντικει-
against the flesh; these and to each other are opposed,

ταί, ἵνα μὴ, ἃ ἀνθυλάτε, ταῦτα ποιῆτε.
so that not, the things you would wish, these you should do.

18 Εἰ δὲ πνευματικῶς ἀγαθὸς, οὐκ ἐστε ὑπο νόμον,
If but by spirit you be led, not you are under law,

19 φανερά δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς· ἅτινα
Manifest but it is the works of the flesh; which things

ἐστὶ πόρνη, ἀκαθαρσία, ἀσελγία, 20 εἰδωλολα-
it is fornication, impurity, debauchery, idolatry,

τρεῖς, φαρμακεία, ἐχθραί, ἐρις, ζήλοι, θυμοί,
sorcery, enmities, quarrels, jealousies, contentions,

ἐριθείαι, διχοστασίαι, αἵρεσεις, 21 φθόνοι, * [φθ-
brawlings, factions, sects, envyings, [un-

νοι,] μεθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις·
den,] drunkenness, revellings, and the things like to them;

ἃ προλέγω ὑμῖν, καθὼς * [καὶ] προείπον,
which things I tell before to you, even as [also] I said before,

ὅτι οἱ ταῦτα πράσσοντες βασιλείαν θεοῦ
that they the these things practising a kingdom of God

οὐ κληρονομήσουσιν. 22 Ὁ δὲ καρποὶ τοῦ πνεύ-
not shall inherit. The but fruit of the spirit

ματος ἐστὶν ἀγάπη, χάρις, εἰρήνη, μακροθυμία,
is love, joy, peace, forbearance,

χρηστοτης, ἀγαθωσύνη, πίστις, πραότης, ἐγ-
kindness, goodness, fidelity, meekness, self-

κρατεία· 23 κατὰ τὴν τοιοῦτων οὐκ ἐστὶ νόμος.
control; against the suchlike not is a law.

24 Οἱ δὲ τοῦ Χριστοῦ, τὴν σὰρκα ἐσταυρώσαν
Those but of the Anointed, the flesh crucified

casion for the flesh; but through LOVE be you subservient to each other.

14 For the whole Law is fully set forth in this Single Precept:—

“Thou shalt love thy neighbor as thyself.”

15 But if you bite and devour each other, beware lest you be consumed by each other.

16 Now I say. Walk by the Spirit, and fulfil not the Desire of the Flesh.

17 For the flesh desires the contrary of the Spirit, and the Spirit the contrary of the flesh;—

* for these are opposed to each other; so that you do not perform the things which you wish.

18 But if you be led by Spirit, you are not under Law.

19 Now the works of the flesh are manifestly these;—Fornication, Impurity, Debauchery,

20 Idolatry, Sorcery, Enmities, Quarrels, * Jealousies, Resentments, Altercations, Factions, Sects,

21 Envyings, Incertainties, Revellings, and THINGS SIMILAR to these; respecting which I tell you before, even as I previously told you, that those who PRACTISE SUCH THINGS shall not inherit God's Kingdom.

22 But the FRUIT of the Spirit is Love, Joy, Peace, Forbearance; * Kindness; * Goodness, Fidelity, Meekness, Self-control.

23 Against such like THINGS there is no Law.

24 And THOSE who belong to Christ Jesus have crucified the flesh

* VATICAN MANUSCRIPT.—17. for these. 21. also—omit. 24. Christ Jesus.

20. Jealousy.

21. murder—omit.

† 13. 1 Cor. ix. 19; Gal. vi. 2.

† 14. Matt. vii. 12; xii. 40; James ii. 8.

† 15. Lev. xix. 19; Matt. xxii. 39; Rom. xiii. 9.

† 16. Rom. vi. 12; viii. 7, 8, 9; xii. 13.

† 17. Rom. vii. 23; viii. 6, 7.

† 18. 1 Cor. iii. 8; Eph. v. 3.

† 19. Rom. vii. 23; 1 Pet. ii. 11.

† 20. 1 Cor. vi. 9; Eph. v. 3; Col. iii. 6.

† 21. John xv. 3; 1 Tim. i. 6.

† 22. Col. iii. 12; James iii. 17.

† 23. Rom. xv. 14.

† 24. 1 Tim. i. 6.

ἐν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. ²⁵ εἰ
with the passions and the desires; if
ζῶμεν πνεύματι, πνεύματι καὶ στοιχοῦμεν.
we live by spirit, by spirit also we should walk.
²⁶ Μὴ γίνωμεθα κενδοδοεῖσι, ἀλλήλους προκα-
Not we should become vain-glorious, each other provoking.
λοῦμενοι, ἀλλήλοις φθονοῦντες. ΚΕΦ. 6'. Θ.

Ἀδελφοί, εἰ, καὶ προληφθὴν ἄνθρωπος ἐν
Brethren, if, even should be surprised a man in
τῇ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρ-
say fault, you the spiritual ones do you
γεῖτε τὸν τοιοῦτον ἐν πνεύματι τρυφήτος·
rejoice the such like with a spirit of meekness;
ἐκτενέσθε, μὴ καὶ ἐν πειρασθῆς. ³ Ἀλλή-
watching thyself, lest also thou shouldst be tempted. Of each
λων τὰ βάρη βασταγεῖτε, καὶ οὕτως ἀνακληρώ-
also the burdens bear you, and thus fold you
γετε τὸν νόμον τοῦ Χριστοῦ. ³ Εἰ γὰρ δοκεῖ
the law of the Anointed. If for think

τίς εἰμὶ τι, μὴδὲν ὄν, ἑαυτὸν φρεναπάτα
myself to be something, nothing being, himself he deceives
τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω * [ἐκάστος,]
the but work of himself let him try [each one,]

καὶ τότε εἰς ἑαυτὸν μόνον τὸ καυχῆμα ἔξει, καὶ
and then to himself alone the boasting he will have, and
οὐκ εἰς τὸν ἕτερον. ⁵ Ἐκάστος γὰρ τὸ ἰδίον φορ-
not in the other; each one for the his own bur-
τίον βαστάσει. ⁶ Κοινωνεῖται δὲ ὁ κατήχου-
will bear. Let him communicate but the one being

μενός τὸν λόγον, τῷ κατήχοντι, ἐν παντί
at the word, to the one teaching, in all
ὑμῶν. ⁷ Μὴ πλανασθε· θεὸς οὐ μυκτηρίζεται.
and things. Not do you mistake; God not in to be mocked at.

Ὅ γὰρ εἰς σπεῖρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·
but for if may sow a man, this also he will reap;

ὅτι ὁ σπεῖρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς
because the one sowing for the flesh of himself, from the

σάρκος θερίσει φθόραν· ὁ δὲ σπεῖρων εἰς τὸ
flesh he will reap corruption; the but one sowing for the

πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.
spirit, from of the spirit he will reap life ago-lasting.

Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν καιρὸν
the but good doing not we should lag; in season

ἡμεῖς ἵνα θερίσωμεν, μὴ ἐκλυομενοί. ¹⁰ Ἀρα
we shall reap, not fainting. So

ὥς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθόν
as opportunity we have, we should work the good

with the PASSIONS and DESIRES.

²⁵ If we live by Spirit, we should also walk by Spirit.

²⁶ We should not become Vain-glorious, pro- voking each other, envy- ing each other.

CHAPTER VI.

1 Brethren, if a Man should be surprised by some Fault, do you, the SPIRITUAL, restate such person with a Spirit of Meekness; watching thy- self, lest thou also shouldst be tempted.

² Bear you each other's BURDENS, and thus fulfil the LAW of the ANOINTED one.

³ For if any one think he is something, being no- thing, he deceives himself; 4 but let him try his own work, and then he will have BOASTING in himself alone, and not in ANOTHER;

⁵ for each one shall bear his own Burden.

⁶ Let the person BE- ING TAUGHT the WORD, communicate to the IN- STRUCTOR in All Good things.

⁷ Do not mistake; God is not to be decided. For whatever a Man may sow, this also he will reap;

⁸ because the one sow- ing for his FLESH, will from the FLESH reap Cor- ruption; but the one sow- ing for the SPIRIT, will from the SPIRIT reap aia- nian Life.

⁹ Therefore, we should not lag in Doing well; for we shall reap, at the proper season, if we do not relax.

¹⁰ So then, as we have Opportunity, we should

* VATICAN MANUSCRIPT.—4. each one—omit.

25. 1. Rom. x. 12. 26. Phil. 11. 3.

1. 1. Cor. x. 12. 2. 2. Rom. xv. 1.

1. 1. Cor. x. 12. 2. 2. Rom. xv. 1.

1. 1. Cor. x. 12. 2. 2. Rom. xv. 1.

1. 1. Cor. x. 12. 2. 2. Rom. xv. 1.

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1. 1. Cor. x. 12. 2. 2. Rom. xv. 1.

1. 1. Cor. x. 12. 2. 2. Rom. xv. 1.

26. Phil. 11. 3.

2. 2. Rom. xv. 1.

2. 2. Rom. xv. 1.

2. 2. Rom. xv. 1.

2. 2. Rom. xv. 1.

2. 2. Rom. xv. 1.

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2. 2. Rom. xv. 1.

2. 2. Rom. xv. 1.

2. 2. Rom. xv. 1.

1. 1. Heb. xii. 13; James v. 19.

2. 2. John xii. 14; 15; 34; 1 John iv. 21.

3. 3. 1 Cor. iii. 2.

4. 4. 1 Cor. iii. 2.

5. 5. 1 Cor. iii. 2.

6. 6. Rom. xv. 27.

7. 7. 1 Cor. x. 12.

8. 8. 1 Cor. x. 12.

9. 9. 1 Cor. x. 12.

10. 10. 1 Cor. x. 12.

11. 11. 1 Cor. x. 12.

12. 12. 1 Cor. x. 12.

13. 13. 1 Cor. x. 12.

14. 14. 1 Cor. x. 12.

προς πάντας, **μαλιστα δε προς τους οικειους**
 to all, especially but to the family-members
 της πιστεως. **11** *Ιδετε, πολλοις υμιν γραμματιν*
 of the faith. You see, how many things to you in letters
εγραψα τη εμη χειρι. **12** *Οσοι θελουσιν ευ-*
 I wrote with the my hand. As many as wish to
προσώπῃαι εν σαρκι, οδοι αναγκουσιν
 appear fair in flesh, (these) constrain
υμας περιτεμεσθαι μονον, ινα μη τῷ σταυρῷ
 you to be circumcised; only, that not for the cross
του Χριστου διακονηται. **13** *Ουδε γαρ οι περι-*
 of the Anointed they should be persecuted. Not even for these being
τεμνομενοι αυτοι νομον φυλασσουσιν **αλλα**
 circumcised themselves a law do they keep; but
θελουσιν υμας περιτεμεσθαι, ινα εν τῷ θρε-
 they wish you to be circumcised, so that in the your
τερτ σαρκι καυχῶνται. **14** *Εμοι δε μη γενο-*
 flesh they might boast. For me but not it may be
το καυχασθαι, ει μη εν τῷ σταυρῷ του κυριου
 to boast, if not in the cross of the Lord
ημων Ιησου Χριστου δι' ου εμοι κοσμος
 of us Jesus Anointed, through which to me a world
*εσταυρωται, κγω * [τῷ] κοσμῷ.* **15** ** [Εν]*
 has been crucified, and I [in the] world. [in]
*γὰρ * [Χριστου Ιησου] ουτε περιτομη τι εστιν,*
 for [Anointed Jesus] neither circumcision anything is,
ουτε ακροβυστια, αλλα καινη κτισις. **16** *Και*
 neither uncircumcision, but a new creation. And
οσοι τῷ κανονι τούτῳ στοιχησουσιν, ειρηνη
 as many as by the rule this will walk, peace
εσ' αυτους και ελεος, και επι του Ισραηλ του
 on them and mercy, and on the Israel of the
θεου. **17** *Του λοιπου, κοπους μοι μηδεις παρε-*
 God. Of the remaining, troubles to me no one let
*χετε· εγω γὰρ τα σιγματα του * [κυριου] Ιη-*
 furnish; I for the brand-marks of the [Lord] Je-
σου εν τῷ σωματι μου βασταω. **18** *Ἡ χαρις*
 us in the body of me bear. The favor
του κυριου ημων Ιησου Χριστου μετα του πνευ-
 of the Lord of us Jesus Anointed with the spirit
ματος υμων, αδελφοι. Αμην.
 of you, brethren. So be it.

do good to all, but espe-
 cially to the MEMBERS of
 the FAMILY of the FAITH.
 11 You see how many
 things in a letter, I have
 written to you with MY
 OWN HAND.
 12 As many as wish to
 appear fair in the flesh,
 these constrain you to be
 circumcised, only that they
 may not be PERSECUTED
 for the CROSS of the
 ANOINTED JESUS.
 13 For not even the cir-
 cumcised themselves keep the
 Law, but they wish
 you to be circumcised, so
 that they may boast in
 your flesh.
 14 But if it is not for Me
 to boast, except in the
 CROSS of our LORD JESUS
 Christ, through which the
 World has been crucified
 to Me, and I to the World.
 15 For neither is Cir-
 cumcision anything, nor
 Uncircumcision; but a
 New Creation.
 16 And as many as walk
 by this RULE, Peace and
 Mercy be on them,
 and on the Israel of God.
 17 FINALLY, let no one
 cause me Trouble; for I
 bear in my BODY the
 BRAND-MARKS of JESUS.
 18 The FAVOR of our
 LORD JESUS Christ be with
 your SPIRIT, Brethren.
 Amen.

* TO THE GALATIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. the ANOINTED JESUS, 14. to the—omit. 15. Anointed Jesus—omit. 17. Lord—omit. Subscriptum—To the GALATIANS. WRITTEN FROM ROME.

† 17 The apostle calls the scars he received from stripes, chains, etc., in the service of Christ, (compare 2 Cor. xi. 33, etc.), the marks of the Lord Jesus, by a beautiful allusion to stigmata with which servants and soldiers were sometimes marked to show that they belonged. See Raphael's, Wolfgang, and Wolstein, on the place, Denberg and Fetscher on Rev. vii. 3; xiii. 16, 17, and Leviticus on Isa. xlii. 8.—Perkshure.

† 16. Eph. ii. 12. 17. chap. v. 11. 18. Phil. iii. 2, 7, 8. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

* TO THE EPHESIANS.

• ΚΕΦ. α'. 1.

CHAPTER I.

Ἰησοῦς, ἀποστόλος Ἰησοῦ Χριστοῦ δια
 Paul, an apostle of Jesus Anointed through
 θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς συσιν ἐν Ἐφε-
 will of God, to the saints to those being in Ephes-
 σῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· ² χάρις ὑμῖν
 us even to believers in Anointed Jesus; Love to you
 καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου
 and peace from God a father of us, and Lord
 Ἰησοῦ Χριστοῦ. ³ Εὐλογητὸς ὁ Θεὸς * [καὶ
 Jesus Anointed. Writing of praise the God [and
 πατὴρ] τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
 father, of the Lord of us Jesus Anointed, he
 εὐλογησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
 having blessed us with every blessing spiritual
 ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ· ⁴ καθὼς ἐξελέξ-
 in the heavens in Anointed, even as he chose
 εἶς ἡμᾶς ἐν αὐτῷ προ καταβολῆς κόσμου, ἐἶνα
 us in him before a making down of a world, to have
 ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ·
 us holy ones and blameless ones in sight of him; ⁵
 ἐν ἀγάπῃ προορίσας ἡμᾶς εἰς υἱοθεσίαν δια
 in love having previously marked out us for sonship through
 Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν
 Jesus Anointed for himself, according to the good pleasure
 τοῦ θελήματος αὐτοῦ, ⁶ εἰς ἐπαινον δόξης τῆς
 of the will of himself, for a praise of glory of the
 χαρίτος αὐτοῦ, ἐν ᾗ ἐχαίρωνσεν ἡμᾶς ἐν τῇ
 for us of himself, with which he favored us in the
 ἡγάπηματι, ⁷ ἐν ᾗ ἐχομεν τὴν ἀπολυτρώσιν·
 the loving-kindness beloved, by whom we have the redemption
 δια τοῦ αἵματος αὐτοῦ, τὴν ἀφ᾽ οὗ τὸν παρὰ
 through the blood of him, the forgiveness of the faults,
 τῶν ἁμαρτιῶν. κατὰ τὸν πλοῦτον τῆς χαρίτος αὐτοῦ,
 according to the wealth of the favor of him,
 ὃς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ
 who he caused to abound towards us in all wisdom and
 γνώσει, ⁹ γνωρίσας ἡμῖν τὸ μυστήριον τὸν
 and having made known to us the secret of the
 ἁμάρτιας αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν
 of himself according to the good pleasure of himself, which
 ἐδοξέτο ἐν αὐτῷ, ¹⁰ εἰς οἰκονομίαν τοῦ πλη-
 was glorified in himself, for an administration of the ful-

1 Paul, an Apostle of
 Christ Jesus, through
 God's Will, to THOSE
 SAINTS who are in Eph-
 esus, even to Believers in
 Christ Jesus;
 2 } Favor to you, and
 Peace from God our Fa-
 ther, and from the Lord
 Jesus Christ.
 3 } Blessed be THE
 God of our Lord Jesus
 Christ, who has BLESSED
 us with Every spiritual
 Blessing in the HEAVEN-
 LINES, by Christ;
 4 even as He chose us
 in him before the Founda-
 tion of the World, } that
 we might be holy and
 blameless in his presence;
 5 having in Love pre-
 viously marked us out for
 Sonship through Christ
 Jesus for himself, accord-
 ing to the GOOD PLEASURE
 of his WILL,
 6 to the Praise of his
 Glorious Beneficence, with
 which he previously fa-
 vored us in } the BELOVED
 one;
 7 } by whom, through
 his blood, we possess the
 REDEMPTION—THE FOR-
 GIVENESS OF OFFENCES—
 according to the OPULENCE
 of his FAVOR,
 8 which he caused to
 overflow towards us, }
 All Wisdom and Intellec-
 tual
 9 } having made known
 to us the SECRET of His
 WILL, according to His
 OWN BENEVOLENT DE-
 SIGN, which he previously
 purposed in himself,
 10 in regard to an Ad-
 ministration of the FULL

17. CAN MANUSCRIPT. - 17. - TO THE EPHESIANS.
- 17. - S. Christ Jesus.

1. Christ Jesus. 2. and

[illegible]

ρωματος των καιρων, ανακεφαλαιωσασθαι τα
 near of the seasons, to reduce under one head the things
 παντα εν τῷ Χριστῷ, τα εν τοις ουρανοῖς και
 all in the Anointed, the things in the heavens and
 τα επι της γης, εν αὐτῷ, ¹¹ εν ᾧ και εκ-
 the things on the earth, in him, by whom also we
 ληρωθημεν, προορισθεντες κατα προ-
 obtained a portion, having been previously marked out according to a
 θεσιν του τα παντα ενεργουντες κατα την
 design of the things all operating according to the
 βουλην του θεληματος αὐτου. ¹² εις το ειναι
 counsel of the will of himself, in order that to be
 ἡμας εις εκαινον * [της] δοξης αὐτου, τους προ-
 us for a praise [of the] glory of him, those having
 ηλτικотας εν τῷ Χριστῷ. ¹³ εν ᾧ και ὑμεῖς
 been before him in the Anointed, in whom also you
 (εισασπατες τον λογον της αληθείας, το ευαγ-
 (having heard the word of the truth, the glad
 γελιον της σωτηρίας ὑμων,) εν ᾧ και πιστευ-
 tidings of the salvation of you,) in whom also having
 σαντες εσφραγισθητε τῷ πνευματι της εωαγγελ-
 believed you were sealed with the spirit of the promise
 λιας τῷ ἁγίῳ, ¹⁴ ὃς εστιν ἀρραβων. της κληρο-
 with the holy, which is a pledge of the inheri-
 νομιας ἡμων εις ἀπολυτρωσιν της περιποιήσεως,
 tance of us in a redemption of the possession,
 εις εκαινον της δοξης αὐτου. ¹⁵ Δια τουτο
 for a praise of the glory of him. On account of this
 κηρω ακουσαι την καθ ὑμας πιστιν εν τῷ κυ-
 even I having heard the in you faith in the Lord
 ριῳ Ἰησοῦ, και την αγαπην την εις παντας τους
 Jesus, and the love that for all the
 ἁγίους, ¹⁶ ου παυομαι ευχαριστων ὡπερ ὑμων,
 holy ones, not I cease giving thanks on behalf of you,
 μνειαν * [ὑμων] ποιουμενος επι των προσευ-
 a remembrance [of you] making in the prayers
 χων μου. ¹⁷ ἵνα ὁ θεος του κυριου ἡμων Ἰησοῦ
 of me; that the God of the Lord of us Jesus
 Χριστου, ὁ πατηρ της δοξης, δεη ὑμιν πνευμα
 Anointed, the father of the glory, may give to you a spirit
 σοφιας και ἀποκαλυψεως εν ἐκγνωσει αὐτου,
 of wisdom and of revelation in full knowledge of him;
 * Περ φωτισμενους τους οφθαλμους της καρδιας
 Having been enlightened the eyes of the heart
 ὑμων, εις το ειδεναι ὑμας, τις εστιν ἡ ἐλπις
 of you, for the to know you, what is the hope
 της κλησεως αὐτου, * [και] τις ὁ πλουτος της
 of the calling of you, [and] what the wealth of the

NESS of the APPOINTED
 TIMES, & to re-unite all
 things under one head,
 even under the ANOINTED
 one;—the THINGS in the
 HEAVENS, and the THINGS
 on the EARTH,—AND
 him,

¹¹ & by whom also we
 obtained an inheritance,
 having been previous-
 ly marked out according to
 a design of HIM who is
 OPERATING ALL things
 agreeably to the COUNSEL
 of his own WILL;

¹² & in order that we
 might BE for a PRAISE of
 his GLORY, we who had a
 prior hope in the ANOINT-
 ED one;

¹³ by whom also you
 (having heard & the WORD
 of the TRUTH, the SALU-
 TIDINGS of your SALVA-
 TION,) by whom (I say) you
 also having believed were
 sealed with the SPIRIT of
 the PROMISE,—the HOLY Spirit,—

¹⁴ & which is a Token
 of our INHERITANCE, is
 & a Redemption of the
 PURCHASE, to the PRIZE
 of his GLORY.

¹⁵ On this account, &c.
 indeed, & having heard of
 your Faith in the LORD
 Jesus, and THAT LOVE
 which you have for ALL the
 SAINTS,

¹⁶ & do not omit giving
 thanks on your behalf,
 making a Remembrance of
 you in my PRAYERS;

¹⁷ That the GOD of our
 LORD Jesus Christ, the
 GLORIOUS FATHER, & may
 give you a Spirit of Wis-
 dom and REVELATION, &
 the full KNOWLEDGE of HIM

¹⁸ the EYES of your
 HEART having been en-
 lightened, that you may
 KNOW what is & the PRICE
 of his INVITATION, what
 the GLORIOUS WEALTH

* VATICAN MANUSCRIPT.—12. of the—omit.

18. of you—omit.

13. and—omit.

* 10. John xi. 52; Eph. ii. 14—17.

* 11. Acts ix. 32; xxvi. 19; Col. i. 12; 14.

Titus i. 3; James ii. 5; 1 Pet. i. 4.

* 12. verse 6, 14.

* 13. Acts xii. 4—7.

* 14. 1 Cor. i. 21; r. 5.

* 15. 1 John. iv. 30.

* 15. Col. i. 4; Philimon 2.

* 16. Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3.

* 17. Col. i. 9.

* 18. 1 Cor. ii. 14

δοξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
 glory of the inheritance of him in the holiness,
 19 καὶ τὸ ὑπερβαλλὸν μέγεθος τῆς δυνάμεως
 and what the surpassing greatness of the power
 αὐτοῦ εἰς ἡμᾶς, τοὺς πιστευόντας κατὰ τὴν
 of him towards us, those behaving according to the
 ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, 20 ἣν
 operation of the strength of the might of him, which
 ἐπεργάσεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ
 he exerted in the Anointed, having raised up him out of
 νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς
 dead ones, and seated at right of himself in the
 οὐρανοῖς, 21 ὑπεραν πάσης ἀρχῆς καὶ ἐξου-
 heavens, for above every government and author-
 σίας καὶ δυνάμεως καὶ κυριότητος, καὶ πάντος
 ity and power and lordship, and every
 ὀνόματος ἀναμειζόμενον οὐ μόνον ἐν τῷ αἰῶνι
 name being named not only in the age
 τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· 22 καὶ πάντα
 this, but also in the one about coming, and all things
 ὑτάξεν ὑπο τοὺς πόδας αὐτοῦ· καὶ αὐτὸν
 placed under the feet of him, and him
 ἔθηκε κεφαλὴν ὑπὲρ πάντα τὴν ἐκκλησίαν,
 he made a head over all things for the congregation,
 23 ἥτις ἴσκι το σῶμα αὐτοῦ, τὸ πληρῶμα τοῦ
 which is the body of him, the completeness of him
 τὰ πάντα ἐν πασὶ πληρούμενον· ΚΕΦ. β'.
 the things all with all things is filling.

2. 1 καὶ ὅμας ὄντας νεκροὺς τοῖς παραπτώμασι
 and you being dead ones in the faults
 καὶ τοῖς ἁμαρτίαις· 2 (ἐν αἷς ποτε περιπατή-
 and the sins; (in which once you walked
 σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ
 according to the age of the world this, according to
 τοῦ ἀρχόντος τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύ-
 the ruler of the authority of the air, of the spirit
 ματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
 of that now operating in the sons of the
 ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρά-
 disobedience, among whom also we all lived
 ζήμεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,
 once in the desires of the flesh of us,
 ποιοῦντες τὰ θέληματα τῆς σαρκὸς καὶ τῶν
 doing the wishes of the flesh and of the
 διαβολῶν, καὶ ἡμεῖς τέκνα φύσει ὀργῆς, ὡς καὶ
 thoughts, and we were children by nature of wrath, as also
 οἱ λοιποὶ· 4 ὁ δὲ θεὸς, πλούσιος ἐν ἐλέει,
 the others, the but God, rich being in mercy,
 διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ᾔγαπήσεν
 through the much love of himself, with which he loved

his INHERITANCE among the SAINTS.

19 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, according to the ENERGY of his MIGHTY STRENGTH,

20 which he exerted in the ANOINTED one, having raised him from the Dead, and having seated him at his own Right hand in the HEAVEN.

21 far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and he subjected All things under his FEET; and constituted Him a Head over all things for that CONGREGATION,

23 which is his BODY, the FULL DEVELOPMENT of HIM who is FILLING ALL things with all.

CHAPTER II.

1 And you, being dead in OFFENCES and SINS,

2 (in which you once walked according to the AGE of this WORLD, according to the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 among whom, also, we all once lived in the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but God, being rich in Mercy, on account of his GREAT Love with which he loved us.)

* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the heaven, far above Every Authority, and Government. 1. your loves, in which.

1. 25. verso 11. 1. 10. Eph. iii. 7; Col. i. 29; ii. 12. 1. 30. Acts ii. 34, 35. 1. 31. Phil. ii. 9, 10; Col. i. 10. Heb. i. 4. 1. 32. Ps. vii. 6; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. 1. 33. Eph. iv. 13, 14; Col. i. 18; Heb. ii. 7. 1. 34. Rom. xii. 8; 1 Cor. xii. 13, 17; Eph. iv. 12; 1. 35. Col. i. 18, 24. 1. 36. Col. ii. 10. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1. 101. 1. 102. 1. 103. 1. 104. 1. 105. 1. 106. 1. 107. 1. 108. 1. 109. 1. 110. 1. 111. 1. 112. 1. 113. 1. 114. 1. 115. 1. 116. 1. 117. 1. 118. 1. 119. 1. 120. 1. 121. 1. 122. 1. 123. 1. 124. 1. 125. 1. 126. 1. 127. 1. 128. 1. 129. 1. 130. 1. 131. 1. 132. 1. 133. 1. 134. 1. 135. 1. 136. 1. 137. 1. 138. 1. 139. 1. 140. 1. 141. 1. 142. 1. 143. 1. 144. 1. 145. 1. 146. 1. 147. 1. 148. 1. 149. 1. 150. 1. 151. 1. 152. 1. 153. 1. 154. 1. 155. 1. 156. 1. 157. 1. 158. 1. 159. 1. 160. 1. 161. 1. 162. 1. 163. 1. 164. 1. 165. 1. 166. 1. 167. 1. 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668. 1. 669. 1. 670. 1. 671. 1. 672. 1. 673. 1. 674. 1. 675. 1. 676. 1. 677. 1. 678. 1. 679. 1. 680. 1. 681. 1. 682. 1. 683. 1. 684. 1. 685. 1. 686. 1. 687. 1. 688. 1. 689. 1. 690. 1. 691. 1. 692. 1. 693. 1. 694. 1. 695. 1. 696. 1. 697. 1. 698. 1. 699. 1. 700. 1. 701. 1. 702. 1. 703. 1. 704. 1. 705. 1. 706. 1. 707. 1. 708. 1. 709. 1. 710. 1. 711. 1. 712. 1. 713. 1. 714. 1. 715. 1. 716. 1. 717. 1. 718. 1. 719. 1. 720. 1. 721. 1. 722. 1. 723. 1. 724. 1. 725. 1. 726. 1. 727. 1. 728. 1. 729. 1. 730. 1. 731. 1. 732. 1. 733. 1. 734. 1. 735. 1. 736. 1. 737. 1. 738. 1. 739. 1. 740. 1. 741. 1. 742. 1. 743. 1. 744. 1. 745. 1. 746. 1. 747. 1. 748. 1. 749. 1. 750. 1. 751. 1. 752. 1. 753. 1. 754. 1. 755. 1. 756. 1. 757. 1. 758. 1. 759. 1. 760. 1. 761. 1. 762. 1. 763. 1. 764. 1. 765. 1. 766. 1. 767. 1. 768. 1. 769. 1. 770. 1. 771. 1. 772. 1. 773. 1. 774. 1. 775. 1. 776. 1. 777. 1. 778. 1. 779. 1. 780. 1. 781. 1. 782. 1. 783. 1. 784. 1. 785. 1. 786. 1. 787. 1. 788. 1. 789. 1. 790. 1. 791. 1. 792. 1. 793. 1. 794. 1. 795. 1. 796. 1. 797. 1. 798. 1. 799. 1. 800. 1. 801. 1. 802. 1. 803. 1. 804. 1. 805. 1. 806. 1. 807. 1. 808. 1. 809. 1. 810. 1. 811. 1. 812. 1. 813. 1. 814. 1. 815. 1. 816. 1. 817. 1. 818. 1. 819. 1. 820. 1. 821. 1. 822. 1. 823. 1. 824. 1. 825. 1. 826. 1. 827. 1. 828. 1. 829. 1. 830. 1. 831. 1. 832. 1. 833. 1. 834. 1. 835. 1. 836. 1. 837. 1. 838. 1. 839. 1. 840. 1. 841. 1. 842. 1. 843. 1. 844. 1. 845. 1. 846. 1. 847. 1. 848. 1. 849. 1. 850. 1. 851. 1. 852. 1. 853. 1. 854. 1. 855. 1. 856. 1. 857. 1. 858. 1. 859. 1. 860. 1. 861. 1. 862. 1. 863. 1. 864. 1. 865. 1. 866. 1. 867. 1. 868. 1. 869. 1. 870. 1. 871. 1. 872. 1. 873. 1. 874. 1. 875. 1. 876. 1. 877. 1. 878. 1. 879. 1. 880. 1. 881. 1. 882. 1. 883. 1. 884. 1. 885. 1. 886. 1. 887. 1. 888. 1. 889. 1. 890. 1. 891. 1. 892. 1. 893. 1. 894. 1. 895. 1. 896. 1. 897. 1. 898. 1. 899. 1. 900. 1. 901. 1. 902. 1. 903. 1. 904. 1. 905. 1. 906. 1. 907. 1. 908. 1. 909. 1. 910. 1. 911. 1. 912. 1. 913. 1. 914. 1. 915. 1. 916. 1. 917. 1. 918. 1. 919. 1. 920. 1. 921. 1. 922. 1. 923. 1. 924. 1. 925. 1. 926. 1. 927. 1. 928. 1. 929. 1. 930. 1. 931. 1. 932. 1. 933. 1. 934. 1. 935. 1. 936. 1. 937. 1. 938. 1. 939. 1. 940. 1. 941. 1. 942. 1. 943. 1. 944. 1. 945. 1. 946. 1. 947. 1. 948. 1. 949. 1. 950. 1. 951. 1. 952. 1. 953. 1. 954. 1. 955. 1. 956. 1. 957. 1. 958. 1. 959. 1. 960. 1. 961. 1. 962. 1. 963. 1. 964. 1. 965. 1. 966. 1. 967. 1. 968. 1. 969. 1. 970. 1. 971. 1. 972. 1. 973. 1. 974. 1. 975. 1. 976. 1. 977. 1. 978. 1. 979. 1. 980. 1. 981. 1. 982. 1. 983. 1. 984. 1. 985. 1. 986. 1. 987. 1. 988. 1. 989. 1. 990. 1. 991. 1. 992. 1. 993. 1. 994. 1. 995. 1. 996. 1. 997. 1. 998. 1. 999. 1. 1000. 1.

ήμας,) ⁵ και οντας ήμας νεκρους τοις παρωτων-
us,) and being us dead ones in the families

μασι, συνεωποήσατε τῷ Χριστῷ (χαριτι
he quickened together with the Anointed; (by favor

ε. . . σεσωσμένοι) ⁶ και συνηγειρε, και συνε-
you are having been saved,) and raised up together, and seated

καθισε εν τοις ουρανοις εν Χριστῷ Ἰησού
together in the heavens by Anointed Jesus;

⁷ ἵνα ἐνδείξηται ἐν τοις αἰώσι τοις ἐπερχομένοις
that he may point out in the ages those coming

τον ὑπερβαλλοντα πλουτον της χαριτος αὐτου,
the surpassing wealth of the favor of himself,

ω χρηστοτητι ἐφ' ήμας εν Χριστῷ Ἰησού.
by kindness towards us in Anointed Jesus.

⁸ Τη γαρ χαριτι εστε σεσωσμένοι δια * [της]
By the for favor you are having been saved through [the]

πιστεως· και τουτο ουκ ἐξ ὑμων· θεου το
faith; and this not from you; of God the

δωρον, ⁹ ουκ ἐξ ἔργων· ἵνα μη τις καυχῆσθαι.
gift, not from works; so that not any one should boast.

¹⁰ Αὐτου γαρ εσμεν ποιημα κτισθεντες εν Χρισ-
Of him for we are a work having been formed in Anointed

τῷ Ἰησού ἐπι ἐργοις αγαθοις, οἷς προητοιμασεν
Jesus upon works good, in which before prepared

δ θεος ἵνα ἐν αὐτοις περιπατήσωμεν. ¹¹ Διο
the God that in them we should walk. Therefore

μνημονευετε, ὅτι ὑμεῖς ποτε τα εθνη εν σαρκι,
remember, that you once the gentiles in flesh,

(οἱ λεγομενοι ακροβυστια ὑπο της λεγομενης
(those being called uncircumcision by that being called

περιτομης εν σαρκι χειροποιητου,) ¹² ὅτι ηγε
circumcision in flesh done by hand,) that you were

¹³ εν τῷ καιρῷ ἐκείνῳ, χωρις Χριστου, ἀπηλ-
[in] the season that, without Anointed, having

λοτριωμενοι της πολιτειας του Ἰσραηλ, και
being aliens from the commonwealth of the Israel, and

ξενοι των διαθηκων της επαγγελιας, ἐλπιδα
strangers from the covenants of the promise, a hope

μη εχοντες, και αθεοι, εν τῷ κόσμῳ ¹³ νυν δε,
not having, and godless ones, in the world, now but,

εν Χριστῷ Ἰησού, ὑμεῖς οἱ ποτε οντες μακραν,
in Anointed Jesus, you those once being far off,

εγγυς ἐγενήθητε εν τῷ αἵματι του Χριστου.
near were made by the blood of the Anointed.

¹⁴ Αὐτος γαρ εστιν ἡ εἰρηνη ἡμων, ὃ ποιησας
He for is the peace of us, the one having made

⁵ § we also being dead
* in OFFENCES; § he made
alive together by the
ANOINTED one—(by fa-
vor you have been saved.—

⁶ and raised us up to-
gether, and seated us to-
gether in the HEAVENLES,
by Christ Jesus.

⁷ in order that he might
exhibit, in THOSE AGES
which are APPROACHING,
the SURPASSING WEALTH
of his FAVOR, by § kind-
ness towards us in Christ
Jesus.

⁸ § By that FAVOR, in-
deed, you have been saved
through the FAITH; and
this is not from you; § it
is God's GIFT;

⁹ § not from Works, so
that no one may boast;

¹⁰ for we are § His
Work, having been formed
in Christ Jesus for good
Works, for which God
before prepared us, that
we might walk in them.

¹¹ Therefore, § remem-
ber, that you, once GEN-
TILES in FLESH, (BEING
CALLED the UNCIRCUM-
CISION by THAT which is
TERMED § the CIRCUM-
CISION done by the hand of
the flesh;)

¹² § That you were, at
that TIME, without an
Anointed one, Aliens from
the POLITY of ISRAEL, and
Strangers from § the CO-
VENANTS of the PROMISE,
not possessing a Hope,
and § Godless in the
WORLD.

¹³ But now, in Christ
Jesus, you, who formerly
WERE § far off, are made
near by the BLOOD of the
ANOINTED one.

¹⁴ For § he is our PEACE.
§ he HAVING MADE BOTH

* VATICAN MANUSCRIPT.—5. IN OFFENCES AND LUSTS, he made alive together in the ANOINTED ONE. 8. the—omit. 13. in—omit.

§ 5. Rom. v. 6, 8, 10; verse 1. § 5. Rom. vi. 4, 5; Col. ii. 12, 13; III. 1, 2. § 2. THEE III. 4. § 5. verse 5; Rom. iii. 24; § Tim. i. 9. § 1. John iii. 15, 16; Rom. x. 14, 15, 17. § 0. Rom. iii. 20, 27, 28; iv. 2, 15, 11; § 1 Cor. i. 30—31. § 10. 2 Cor. v. 12, 17. Eph. v. 24. § 11. Eph. v. 8; Col. i. 21; II. 15. § 11. Col. ii. 11. § 11. Eph. iv. 18. § 12. Rom. ix. 4, 8. § 12. Gal. iv. 8; 1 Thess. iv. 8. § 13. Acts v. 14. § 14. Micah v. 5; John xvi. 31; Acts x. 36; Rom. v. 1; Col. i. 20. § 14. John x. 14.

τα ἀμφοτέρω ἐν, καὶ τὸ μέστωιχον τοῦ
the things both one, and the middle wall of the
φραγμοῦ λύσας, ¹⁵ τὴν ἐχθραν· ἐν τῇ σαρκί
have having broken up, the enmity, by the flesh

ἔποιον τοὺς νόμον τῶν ἐντολῶν ἐν δογμασί
of himself the law of the commandments in ordinances

καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ
having made powerless, so that the two he might form in himself

εἰς ἓνα καινὸν ἄνθρωπον, ποιοῦν εἰρήνην· ¹⁶ καὶ
into one new man, making peace; and

ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σωματί
to might reconcile the both in one body

τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνων τὴν
to the God through the cross, having killed the

ἐχθρὰν ἐν αὐτῷ. ¹⁷ Καὶ ἔλθων εὐηγγελί-
enmity by it. And having come he announced as glad

εἶπε εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,
he said peace to you to those far off and to those near,

ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν εἰς
because through him we have the access the

ἀμφοτέροις ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.
both with one spirit to the father.

¹⁸ Ἀρὰ οὐκέτι ἐστε ξένοι καὶ παροικοί, ἀλλὰ
so then no longer you are strangers and sojourners, but

συνκεκλιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,
have become of the holy ones and family-members of the God,

οἰκοδομηθέντες ἐπὶ τῇ θεμελίῳ τῶν ἀποστόλων
having been built on the foundation of the apostles

καὶ προφητῶν, ὅντος ἀκρογωνίου αὐτοῦ
and prophets, being a corner-stone of it

τοῦ Χριστοῦ· ¹⁹ ἐν ᾧ πάντα * [ὁ] οἰκοδομῇ
of Christ; on which all [the] building

κατασκευάζεται αὐξῶν εἰς ναὸν ἅγιον ἐν
is built up together grows up into a temple holy in

τῷ κυρίῳ· ²⁰ ἐν ᾧ καὶ ὑμεῖς συνοικοδομαίσεσθε, εἰς
in which also you are built up together, for

ἐκκλησίαν τοῦ θεοῦ ἐν πνεύματι. ΚΕΦ.
ecclesiastion of the God in spirit.

γ'. 3. ¹ Τούτου χάριν ἐγὼ Παῦλος, ὁ δεσμιός
For this cause I Paul, the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν,
of Christ Jesus because of you of the Gentiles,

ἵνα γένησθε τῆς οἰκονομίας τῆς χάριτος
that you be of the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

¹⁵ having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the two in himself into † One New Man,—making Peace;

¹⁶ and might † reconcile BOTH in One Body to God, through the cross, † having destroyed the ENMITY by it.

¹⁷ And having come, he announced as glad tidings Peace to you the FAR-OFF, and * Peace to us, the NEAR;

¹⁸ Because, through him, we BOTH have † the INTRODUCTION to the FATHER, with One Spirit.

¹⁹ So then you are no longer Strangers and Sojourners, but * you are † Fellow-citizens with the SAINTS, and of the † Family of God;

²⁰ having been built on the FOUNDATION of † the APOSTLES and Prophets, * Christ Jesus being † a Foundation corner-stone of it;

²¹ on which ALL the BUILDING being fitly compacted together, increases into † a holy Temple for the Lord;

²² † on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

¹ For This Cause I, Paul, am † the PRISONER of the ANOINTED Jesus on account of † you of the GENTILES;

² (since indeed, you heard † the ADMINISTRATION

* VATICAN MANUSCRIPT.—17. Peace to the NEAR.
† Christ Jesus.

19. you are Fellow-citizens.

† 11. Col. ii. 14, 20. † 12. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 16. Col. i. 20—22.
† 13. 2 Cor. vi. 10; Gal. iii. 14. † 14. 1 Cor. iii. 12. † 17. Phil. iii. 20; Heb. † 18. Isa. xlviii. 16
† 19. Gal. vi. 10. † 20. Matt. xvi. 18. † 21. Acts xxviii. 17
† 22. 1 Cor. i. 17; 2 Cor. vi. 16. † 23. 1 Pet. ii. 5. † 24. Rom. i. 5; Col. i. 23.

γενῶσα, ἥτις ἐστὶν Ἀγάρ· ²⁵ το γὰρ Ἀγάρ, bringing forth, which is Agar, the for Agar.

Σίνα οὖτος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῇ Sinai mountain it is in the Arabia, it corresponds and to the

νῦν Ἱερουσαλὴμ, δουλεῖ γὰρ μετὰ τῶν τεκ- present Jerusalem, she is in bondage for with the children

νῶν αὐτῆς· ²⁶ ἡ δὲ ἀνω Ἱερουσαλὴμ, ἐλευθερά of herself, the but above Jerusalem, a free-woman

ἐστίν, ἥτις ἐστὶ μητὴρ ἡμῶν· ²⁷ γεγραπταὶ γὰρ is, who is a mother of us; it has been written for,

Εὐφρανθήτι στείρα ἡ οὐ τικτοῦσα ῥῆξον καὶ Be thou made glad O barren who not is bearing, burst thou forth and

βοήσον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα about thou who not is bringing to birth; because many the children

τῆς ἐρημίου μᾶλλον ἢ τῆς ἐχούσης τὸν ἀνδρά. of the deserted one more than of the one having the husband.

²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας We now, brethren, like Isaac, of promise

τέκνα ἐσμεν. ²⁹ Ἀλλ' ὥστερ τότε ὁ κατὰ σάρκα children are. But just as then according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτως καὶ being born persecuted him according to spirit, so also

νῦν. ³⁰ Ἀλλὰ τί λέγει ἡ γραφή; Ἐξβάλει τὴν now. But what says the writing? Cast out the

παῖδικὴν καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κλη- bond-woman and the son of her; not for not should

ρονομήσῃ ὁ υἱὸς τῆς παῖδικης μετὰ τοῦ υἱοῦ inherit the son of the bond-woman with the son

τῆς ἐλευθέρης. ³¹ Ἀρα, ἀδελφοί, οὐκ ἐσμεν of the free-woman. Then, brethren, not we are

παῖδικης τέκνα, ἀλλὰ τῆς ἐλευθέρης. ΚΕΦ. of bond-woman children, but of the free-woman.

ε'. 5. ¹ Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς In the freedom with which us Anointed

ἡλευθερώσατε, στήκετε, καὶ μὴ πάλιν (υῖον) δου- made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. ² Ἴδε, ἐγὼ, Παῦλος λέγω ὑμῖν, bondage be you held fast. Lo, I, Paul say to you,

breeding children for Servitude;—that is Hagar.

²⁵ Now Sinai is called Agar—*a Mountain in Arabia*—and it corresponds to the present Jerusalem, for she is in bondage with her children.

²⁶ But the *higher* Jerusalem represents the free-woman, who is Mother.

²⁷ For it has been written, "Rejoice, O Barren woman, who dost not bring forth! Burst forth and alight, thou who art not in labour." For many more are the "children of the desert" than one, than of her having the husband.

²⁸ Now "you," like Isaac, are; "Children of a Promise."

²⁹ But just as then the one born according to flesh, persecuted the born according to spirit, so also now.

³⁰ But what says the scripture? "Cast out the bond-woman and her son; for the son of the bond-woman should not be with the son of the free-woman."

³¹ Wherefore, brethren, we are not Children of a Bond-woman, but the free-woman.

CHAPTER V.

¹ In the freedom with which Christ has made you free, therefore, stand you firm, and do not be held fast in a bond of servitude.

² Behold! I Paul say

* VATICAN MANUSCRIPT.—28. Now you Brethren.

31. Wherefore, Brethren, are not.

† 25. *Grotius* says, Sinai is called Hagar or Agar synecdochically, because in that time there was a city which bore Hagar's name. By *Phung*, it is called Agar; and its inhabitants were called Hagarenes. *Psa. lxxviii. 6.* The later Greeks likewise call them Agarim. *Why* this allusion is taken from the name *Hagar*, which in the Hebrew language signifies a rock; for so Sinai is sometimes called. *xviii. 22.—Wachsmuth.* In Arabic it means a rock, or rocky mountain, and is remarkably such, it might be called *Agar*, the rock.—*Blomfield.*

1 27. *Isa. li. 1.* 1 28. *Gal. iii. 8.* 1 29. *Gen. xxi. 10, 13.* 1 30. *John viii. 32.* 1 31. *John viii. 32.* 1 32. *Gal. iii. 28.* 1 33. *Gal. v. 1, 23.* 1 34. *Gal. v. 1, 23.* 1 35. *Gal. v. 1, 23.* 1 36. *Gal. v. 1, 23.* 1 37. *Gal. v. 1, 23.* 1 38. *Gal. v. 1, 23.* 1 39. *Gal. v. 1, 23.* 1 40. *Gal. v. 1, 23.* 1

ὅτι εἰς περιτομῆσθε, Χριστὸς ὅμας οὐδὲν ὠφε-
 λήσει. 3 μαρτυροῦμαι δὲ πάλιν πᾶσι ἀνθρώποις
 περιτομωμένῳ, ὅτι ἀφελείῃ ἐστὶν ὅλον τὸν
 νόμον πεινῆσαι. 4 Κατηργήθητε ἀπὸ * [τοῦ]
 Σηττοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε τῆς
 χάριτος ἐξέπισατε. 5 Ἡμεῖς γὰρ πνεύματι ἐκ
 πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.
 6 Ἐν γὰρ Χριστῷ * [Ἰησοῦ] οὐτε περιτομὴ τί
 ἰσχύει, οὐτε ἀκροβυστία· ἀλλὰ πίστις δι' ἀγα-
 πῆς ἐνεργουμένη. 7 Ἐτρέχετε καλῶς· τίς ὅμας
 ἐρεκοφῆ * [τῇ] ἀληθείᾳ μὲ πείθεσθαι. 8 Ἡ
 πείσμοσις οὐκ ἐκ τοῦ καλοῦντος ὅμας. 9 Μικρά
 ἔχη ὅλον τὸ φυτόμα [ὑμοί]. 10 Ἐγὼ παροίθα
 εἰς ὅμας * [ἐν κυρίῳ,] ὅτι οὐδὲν ἄλλο φρο-
 νήσατε· ὁ δὲ ταράσσων ὅμας βαστάσει τὸ κρι-
 νί, ὅστις ἐν π. 11 Ἐγὼ δὲ, ἀδελφοί, εἰ περι-
 τωμὴν ἐτι κηρύσσω, τί ἐτι διωκομαι; ἀρ-
 αὐτὸν ἐκατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.
 12 Ὁφείλου καὶ ἀποκοφόνται οἱ ἀνωστατούντες
 ὅμας. 13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
 ὁ δὲ φόρος μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν

you, & That if you should
 be circumcised, Christ will
 be of no-benefit to you.

3 And I testify again to
 Every circumcised Man,
 That he is bound to per-
 form the Whole LAW.

4 & Whoever of you are
 justifying yourselves by
 Law, are separated from
 Christ; & you are fallen off
 from the FAVOR.

5 SEE, however, are
 waiting, in Spirit, for a
 Hope of Righteousness
 from Faith.

6 For, in Christ Jesus,
 neither Circumcision nor
 Uncircumcision avails any-
 thing, but Faith operat-
 ing in us by Love.

7 You were running
 well; who hindered You
 from confiding in the
 Truth?

8 This PERSUASION is
 not from HIM INVITING
 you.

9 A Little Leaven fer-
 ments the Whole MASS.

10 I have confidence
 respecting you, That you
 will not regard any other
 thing; but THE who
 TROUBLES you, whoever
 he be, shall bear the
 JUDGMENT.

11 And I, Brethren,
 if I still proclaim Circum-
 cision, why am I still per-
 secuted? Has, indeed,
 the SCANDAL of the
 cross been removed?

12 I wish it was;—
 but THOSE who are sub-
 VERTING you shall be cut
 off.

13 Now, Brethren, you
 were invited to Freedom;
 only take care lest this
 FREEDOM become an Oc-

* VATICAN MSS.—& the—omit. 6. Jesus—omit. 7. In the—omit. 10. In Lord—omit.
 12. Peshito says "after all, it may be doubted whether the Greek language will ad-
 vantage being construed with a future verb; . . . nor do I know that any one in-
 stead of such a construction has been yet produced from any approved Greek writer,
 or the use of the word of the phraseology in Gal. v. 12, is further increased by the insertion of
 "and before apostrophizing." Bengel has in Otonon, reads as follows: "Is then the
 trial of the cross taken away? I wish it was. And they shall be cut off that trouble
 . . . This rendering has been adopted.
 1. Acts xv. 1. 2. Rom. viii. 24, 25; 1 Tim. iv. 8. 3. 1 Cor. vii. 12; Gal. iii. 28.
 4. Gal. iii. 1. 5. 1 Thess. i. 8; 2a. 1 Cor. ii. 14, 20, 22. 6. 1 Cor. vii. 12; Gal. iii. 28.
 7. 1 Cor. ii. 8; viii. 22. 8. Gal. i. 7. 9. 10. 1 Cor. i. 10. 11. Gal. vi. 14. 12. 1 Cor. i. 23. 13. 1 Cor. viii. 9; 1 Pet. ii. 10; Jude 4.

τῇ σαρκί, ἀλλὰ δια τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. 15 Εἰ δὲ ἀλλήλους δακνέτε καὶ κατασβίετε, βλέπετε, μὴ ὑπο ἀλλήλων ἀναλωθῆτε. 16 Λέγω δὲ· πνευματικῶς περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελεσῆτε. 17 Ἡ γὰρ γὰρ ἐπιθυμία κατὰ τὸν πνεύματος, τὸ δὲ πνεύματος κατὰ τῆς σαρκὸς· ταῦτα δὲ ἀλλήλοις ἀντικειναι, ἵνα μὴ, ὅς ἂν θελήτε, ταῦτα ποιῆτε. 18 Εἰ δὲ πνευματικῶς ἀγεσθε, οὐκ ἐστέ ὑπο νόμον, 19 φανερά δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς· ἅτινα ἐστὶ πόρνη, ἀκαθαρσία, ἀσελγία, εἰδωλολατρία, φαρμακεία, ἐχθραὶ, ἐριεῖς, ζηλοὶ, θυμοὶ, ἐριθείαι, διχοστασίαι, αἵρεσεις, φθόνοι, μεθαι, καῖμοι, καὶ τὰ ὅμοια τούτοις· ὅς ἂν προλέγω ὑμῖν, καθὼς * [καὶ] προείπον, ὅτι οἱ τα τοιαῦτα πρᾶσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν. 20 Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χάρα, εἰρήνη, μακροθυμία, χρηστοτης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστὶ νόμος. 21 Οἱ δὲ τοῦ Χριστοῦ, τὴν σὰρκα ἐσταύρωσαν

cession for the FLESH; but through LOVE be ye subject to each other. 14 For the whole Law is fully set forth in this Single Precept;—“Thou shalt love thy neighbor as thyself.” 15 But if you bite and devour each other, beware lest you be consumed by each other. 16 Now I say, Walk by the Spirit, and shall not the Desire of the Flesh.

17 For the FLESH desires the contrary of the SPIRIT, and the SPIRIT the contrary of the FLESH; for these are opposed to each other; so that you do not perform the things which you wish. 18 But if you be led by Spirit, you are not under Law. 19 Now the works of the FLESH are these;—Fornication, Impurity, Debauchery, Idolatry, Sorcery, Enmities, Quarrels, Jealousies, Factions, Sects, Revellings, and things similar to these; respecting which I tell you before even as I previously told you, That those who PRACTISE SUCH THINGS shall not inherit God's Kingdom. 20 But the FRUIT of the SPIRIT is Love, Jealousness, Goodness, Fidelity, Meekness, Self-control.

21 Against such things there is no Law. 22 And those who belong to Christ Jesus have crucified the FLESH;

1 say but, by spirit walk you, and a desire of flesh not not you should fulfil. The for flesh desires against the spirit, of the and spirit desires against the flesh; these and to each other are opposed, so that not, the things you would wish, those you should do. If but by spirit you be led, not you are under law, 19 Manifest but it is the works of the flesh; which things are fornication, impurity, debauchery, idolatry, sorcery, enmities, quarrels, jealousies, factions, sects, revellings, and the things like to them; which things I tell before to you, even as [also] I said before, that they the these things practising a kingdom of God shall inherit. The but fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control; against the suchlike not is law. 21 Those but of the Anointed, the flesh crucified

* VATICAN MANUSCRIPT.—17. for these. 21. also—omit. 24. Christ Jesus.

30. Jealousy.

21. murder—omit.

† 13. 1 Cor. ix. 10; Gal. vi. 2. † 14. Matt. vii. 12; xxii. 40; James ii. 8. † 15. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9. † 16. Rom. vi. 12; viii. 1, 4, 13; and i. verso 25; 1 Pet. ii. 11. † 17. Rom. vii. 23; viii. 6, 7. † 18. Rom. vii. 14; viii. 2. † 19. 1 Cor. iii. 9; Eph. v. 2; Col. iii. 2; James ii. 19; 1 Tim. ii. 15. † 20. 1 Cor. vi. 9; Eph. v. 3; Col. iii. 6; Rev. xxi. 27. † 21. 1 Cor. iii. 13; James iii. 17. † 22. 1 Tim. i. 5. † 23. 1 Tim. i. 5.

ΕΝ ΤΟΙΣ ΠΑΘΗΜΑΣΙ ΚΑΙ ΤΑΙΣ ΕΠΙΘΥΜΙΑΣ. ²⁵ ΕΙ

(ΜΕΝ) ΠΝΕΥΜΑΤΙ, ΠΝΕΥΜΑΤΙ ΚΑΙ ΣΤΟΙΧΩΜΕΘ.

²⁶ ΜΗ ΓΙΝΩΜΕΘΑ ΚΕΝΟΔΟΞΟΙ, ΑΛΛΗΛΟΥΣ ΠΡΟΚΑ-

ΛΟΥΜΕΝΟΙ, ΑΛΛΗΛΟΙΣ ΦΘΟΝΟΥΝΤΕΣ. ΚΕΦ. 5'. 6.

¹ ΑΔΕΛΦΟΙ, ΕΣΤ, ΚΑΙ ΠΡΟΛΗΦΘΗ ΑΝΘΡΩΠΟΣ ΕΝ

ΤΙΜΙ ΠΑΡΕΠΤΩΜΑΤΙ, ΘΥΜΕΙΣ ΕΙ ΠΝΕΥΜΑΤΙΚΟΙ ΚΑΤΑΡ-

ΤΙΣΤΕ ΤΟΥ ΤΟΙΟΥΤΟΥ ΕΝ ΠΝΕΥΜΑΤΙ ΠΡΩΤΗΤΟΣ.

ΕΣΤΩΝ ΣΕΑΥΤΟΥ, ΜΗ ΚΑΙ ΕΝ ΠΕΙΡΑΣΘΗΣ. ² ΑΛΛΗ-

ΛΟΥ ΤΑ ΒΑΡΗ ΒΑΣΤΑΖΕΤΕ, ΚΑΙ ΟΥΤΩΣ ΑΝΑΠΛΗΡΩ-

ΣΑΤΕ ΤΟΝ ΝΟΜΟΝ ΤΟΥ ΧΡΙΣΤΟΥ. ³ ΕΙ ΓΑΡ ΔΟΚΕΙ

ΕΙΣ ΕΙΝΑΙ ΤΙ, ΜΗΔΕΝ ΕΝ, ΕΑΥΤΟΝ ΦΡΕΝΑΠΑΤΑ

ΤΟ ΔΕ ΕΡΓΟΝ ΕΑΥΤΟΥ ΔΟΚΙΜΑΖΕΤΑΙ * [ΕΚΑΣΤΟΣ,]

ΚΑΙ ΤΟΤΕ ΕΙΣ ΕΑΥΤΟΝ ΜΟΝΟΝ ΤΟ ΚΑΥΧΗΜΑ ΕΞΕΙ, ΚΑΙ

ΕΙΣ ΤΟΝ ΕΤΕΡΟΝ. ⁵ ΕΚΑΣΤΟΣ ΓΑΡ ΤΟ ΙΔΙΟΝ ΦΟΡ-

ΕΙΟΝ ΒΑΣΤΑΖΕΙ. ⁶ ΚΟΙΝΩΝΕΙΤΑΙ ΔΕ Δ ΚΑΤΗΧΟΥ-

ΝΤΟΣ ΤΟΝ ΛΟΓΟΝ, ΤΗ ΚΑΤΗΧΟΥΝΤΙ, ΕΝ ΠΑΝΤΙ

ΝΑΘΙΣ. ⁷ ΜΗ ΠΛΑΝΑΣΘΕ ΘΕΟΣ ΟΥ ΜΥΚΤΗΡΙΖΕΤΑΙ,

Ο ΓΑΡ ΕΑΝ ΣΠΕΙΡΗ ΑΝΘΡΩΠΟΣ, ΤΟΥΤΟ ΚΑΙ ΘΕΡΙΣΕΙ.

ΟΤΙ Δ ΣΠΕΙΡΩΝ ΕΙΣ ΤΗΝ ΣΑΡΚΑ ΕΑΥΤΟΥ, ΕΚ ΤΗΣ

ΑΡΚΗΣ ΘΕΡΙΣΕΙ ΦΘΟΡΑΝ. Δ ΔΕ ΣΠΕΙΡΩΝ ΕΙΣ ΤΟ

ΝΕΥΜΑ, ΕΚ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΘΕΡΙΣΕΙ ΖΩΗΝ ΑΙΩΝΙΟΝ.

ΓΟ ΔΕ ΚΑΛΟΝ ΠΟΙΟΥΝΤΕΣ ΜΗ ΕΚΚΑΚΩΜΕΝ. ΚΑΙΡΩ

ΕΡ ΙΔΩΝ ΘΕΡΙΣΟΜΕΝ, ΜΗ ΕΚΛΥΟΜΕΝΟΙ. ¹⁰ ΑΡΑ

ΩΣ ΚΑΙΡΩΝ ΕΧΟΜΕΝ, ΕΡΓΑΖΟΜΕΘΑ ΤΟ ΑΓΑΘΟΝ

ΩΣ ΟΚΑΙΡΩΝ ΕΧΟΜΕΝ, ΕΡΓΑΖΟΜΕΘΑ ΤΟ ΑΓΑΘΟΝ

with the PASSIONS, and DESIRES.

²⁵ If we live by Spirit, we should also walk by Spirit.

²⁶ We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

¹ Brethren, if a Man should be surprised by some Fault, do you, the SPIRITUAL, restate such person with a Spirit of Meekness; watching thyself, lest thou also shouldst be tempted.

² Bear you each other's BURDENS, and thus fulfil the LAW of the ANOINTED ONE.

³ For if any one think he is something, being nothing, he deceives himself;

⁴ but let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

⁵ for each one shall bear his own Burden.

⁶ Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

⁷ Do not mistake; God is not to be derided. For whatever a Man may sow, this also he will reap;

⁸ because the one sowing for his FLESH, will from the FLESH reap Corruption; but the one sowing for the SPIRIT, will from the SPIRIT reap eternal Life.

⁹ Therefore, we should not flag in Doing WELL; for we shall reap, at the proper season, if we do not relax.

¹⁰ So then, as we have Opportunity, we should

* Vatican Manuscript.—4. each one—omif.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

προς πάντας, ^{to all} ^{especially} ^{but} ^{to} ^{the family-members} ^{of the} ^{family} ^{of the} ^{faith.} ^{You see, how many things to you} ^{in letters} ^{I write with the my hand.} ^{As many as} ^{wish} ^{to} ^{appear fair} ^{in flesh,} ^{these} ^{constrain} ^{you} ^{to be circumcised;} ^{only,} ^{that} ^{not for the} ^{cross} ^{of the} ^{Anointed} ^{they should be persecuted.} ^{Not even for those} ^{being} ^{tempted} ^{themselves} ^{also} ^{do they keep;} ^{but} ^{they wish} ^{you} ^{to be circumcised,} ^{so that} ^{in the} ^{your} ^{flesh} ^{they might boast.} ^{For me} ^{but} ^{not} ^{it may be} ^{to boast,} ^{if not} ^{in the} ^{cross} ^{of the} ^{Lord} ^{Jesus} ^{Anointed,} ^{through which} ^{to me} ^{a world} ^{has been} ^{circumcised,} ^{and I} ^[to the] ^{world.} ^[In] ^{for} ^[Anointed Jesus] ^{neither} ^{circumcision} ^{anything is,} ^{neither} ^{acrobustia,} ^{but} ^{a new} ^{creation.} ^{And} ^{as many} ^{by the} ^{rule} ^{this} ^{will} ^{walk,} ^{peace} ^{as} ^{many} ^{as} ^{walk} ^{by} ^{this} ^{rule,} ^{Peace} ^{and} ^{Mercy} ^{be} ^{on} ^{the} ^{Israel} ^{of} ^{God.} ^{Of the} ^{remaining,} ^{troubles} ^{to me} ^{as one} ^{let} ^{me} ^{say,} ^I ^{for} ^{the} ^{brand-marks} ^{of the} ^[Lord] ^{Jesus} ⁱⁿ ^{the} ^{body} ^{of me} ^{bear.} ^{The} ^{favor} ^{of the} ^{Lord} ^{of us} ^{Jesus} ^{Anointed} ^{with the} ^{spirit} ^{of you,} ^{brethren.} ^{So be it.}

do soon to all, but especially to the MEMBERS of the FAMILY of the FAITH.

11 You see I w many things in a letter, I have written to you with MY OWN HAND.

12 As many as wish to appear fair in the flesh, these constrain you to be circumcised, only that they may not be persecuted for the CROSS of the ANOINTED JESUS.

13 For not even the circumcised themselves keep the Law, but they wish you to be circumcised, so that they may boast in your FLESH.

14 But it is not for Me to boast, except in the CROSS of our LORD JESUS CHRIST, through which the World has been crucified to Me, and I to the World.

15 For neither is Circumcision anything, nor Uncircumcision, but a New Creation.

16 And as many as walk by this RULE, Peace and Mercy be on the Israel of God.

17 FINALLY, let no one cause me Trouble; for I bear in my BODY the BRAND-MARKS of JESUS.

18 The FAVOR of our LORD JESUS CHRIST be on your SPIRIT, Brethren. Amen.

*TO THE GALATIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. the ANOINTED JESUS. 14. to the—omit. 15. Anointed Jesus—omit. 17. Lord—omit. GALATIANS. WRITTEN FROM ROME.

† 17 The apostle calls the scars he received from stripes, chains, etc., in the service of Christ, (compare 2 Cor. xi. 23, etc.) the marks of the Lord Jesus, by a beautiful allusion to stigmata with which servants and soldiers were sometimes marked to show they were branded. See Raphael's, Holbein, and Watteau, on the place, Desbarry and Fournier on Rev. vii. 3; xiii. 16, 17, and Louis on Isa. xlii. 6.—Parkhurst.

† 10. Eph. ii. 10. † 14. chap. v. 11. † 14. Phil. iii. 2, 7, 8. † 15. Gal. ii. 20. † 15. Gal. v. 6; Col. iii. 11. † 15. 2 Cor. v. 17. † 16. Rom. ii. 29; iv. 12; ix. 6—7; Gal. iii. 7, 9, 27; Phil. iii. 2. † 17. 2 Tim. iv. 22; Phil. iii. 25.

* TO THE EPHESIANS.

· ΚΕΦ. α'. 1.

1 Πάυλος, ἀποστολὸς Ἰησοῦ Χριστοῦ δια-
Paul, an apostle of Jesus Anointed through
θελημάτων θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφε-
of God, to the saints to those being in Eph-
· σῶ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. 2 χάρις ὁμιν
an even to believers in Anointed Jesus; favor to you
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου
and peace from God a father of us, and Lord
Ἰησοῦ Χριστοῦ. 3 Εὐλογήτος ὁ θεὸς * [καὶ
Jesus Anointed. Worthing of praise the God [and
πατὴρ] τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
father, of the Lord of us Jesus Anointed, he
εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
having blessed us with every blessing spiritual
ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ. 4 καθὼς ἐξελέξ-
in the heavenlies in Anointed, even as he chose
αὐτὸς ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι
he in him before a casting down of a world, to have
ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ·
us holy ones and blameless ones in sight of him;
5 ἐν ἀγαπῇ προορίσας ἡμᾶς εἰς υἰοθεσίαν δια-
in love having previously marked out us for sonship through
Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν
Jesus Anointed for himself, according to the good pleasure
τοῦ θελημάτων αὐτοῦ, 6 εἰς ἐπαινον δόξης τῆς
of the will of himself, for a praise of glory of the
χαρίτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῇ
for as of himself, with which he favored us in the
ἡγιασμένῃ, 7 ἐν ᾗ ἐχομεν τὴν ἀπολύτρωσιν
as having been beloved, by whom we have the redemption
διὰ τοῦ αἵματος αὐτοῦ, τὴν ἀφεσίν των παρὰ
through the blood of him, the forgiveness of the faults,
τῶν ἁμαρτιῶν, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,
according to the wealth of the favor of him,
8 ᾧ ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ
as he caused to abound towards us in all wisdom and
γνωρίσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
and knowing, having made known to us the secret of the
ἐκ θεοῦ αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν
of himself according to the good pleasure of himself, which
προέθετο ἐν αὐτῷ, 10 εἰς οἰκονομίαν τοῦ πλη-
of us purposed in himself, for an administration of the ful-

CHAPTER I

1 Paul, an Apostle of
Christ Jesus, through
God's Will, to those
SAINTS who are in Eph-
esus, even to Believers in
Christ Jesus;
2 I favor to you, and
Peace from God our Fa-
ther, and from the Lord
Jesus Christ.
3 Blessed be the
God of our Lord Jesus
Christ, who has blessed
us with Every spiritual
Blessing in the HEAVEN-
lies, by Christ;
4 even as I he chose us
in him before the Founda-
tion of the World, that
we might be holy and
blameless in his presence;
5 having in Love pre-
viously marked us out for
Sonship through Christ
Jesus for himself, accord-
ing to the GOOD PLEASURE
of his WILL,
6 to the Praise of his
Glorious Beneficence, with
which he graciously fa-
vored us in the BELOVED
ONE;
7 by whom, through
his blood, we possess the
REDEMPTION—the FOR-
GIVENESS OF OFFENSE—
according to the OPULENCE
of his FAVOR,
8 which he caused to
overflow towards us, a
All Wisdom and Intu-
gence,
9 I having made known
to us the SECRET of his
WILL, according to his
OWN BENEVOLENT DE-
SIGN, which he previously
purposed in himself,
10 in regard to an Ad-
ministration of the FUL-

1. Christ Jesus. 2. and

1. Christ Jesus. 2. and

1. 2 Cor. 1. 1. 2. Gal. 1. 3. Titus 1. 4. 13. 2 Cor. 1. 3. 1 Pet. 1. 3. 1. 4.
2. Eph. 1. 3. 2. 1 Tim. 1. 1. 3. 1 Tim. 1. 1. 4. 1 Tim. 1. 1. 5. 1 Pet. 1. 3. 1. 4.
3. Eph. 1. 3. 2. 1 Tim. 1. 1. 4. 1 Tim. 1. 1. 5. 1 Pet. 1. 3. 1. 4. 1. 4. Eph. 1. 3.
4. Eph. 1. 3. 2. 1 Tim. 1. 1. 5. 1 Pet. 1. 3. 1. 4. 1. 4. Eph. 1. 3. 2. 1 Tim. 1. 1. 5.
5. Eph. 1. 3. 2. 1 Tim. 1. 1. 6. 1 Tim. 1. 1. 7. 1 Tim. 1. 1. 8. 1 Tim. 1. 1. 9. 1 Tim. 1. 1. 10.
6. Eph. 1. 3. 2. 1 Tim. 1. 1. 11. 1 Tim. 1. 1. 12. 1 Tim. 1. 1. 13. 1 Tim. 1. 1. 14. 1 Tim. 1. 1. 15.
7. Eph. 1. 3. 2. 1 Tim. 1. 1. 16. 1 Tim. 1. 1. 17. 1 Tim. 1. 1. 18. 1 Tim. 1. 1. 19. 1 Tim. 1. 1. 20.
8. Eph. 1. 3. 2. 1 Tim. 1. 1. 21. 1 Tim. 1. 1. 22. 1 Tim. 1. 1. 23. 1 Tim. 1. 1. 24. 1 Tim. 1. 1. 25.
9. Eph. 1. 3. 2. 1 Tim. 1. 1. 26. 1 Tim. 1. 1. 27. 1 Tim. 1. 1. 28. 1 Tim. 1. 1. 29. 1 Tim. 1. 1. 30.
10. Eph. 1. 3. 2. 1 Tim. 1. 1. 31. 1 Tim. 1. 1. 32. 1 Tim. 1. 1. 33. 1 Tim. 1. 1. 34. 1 Tim. 1. 1. 35.

ρωματος των καιρων, ανακεφαλαιωσασθαι τα
 ας of the seasons, to reduce under one head the things
 παντα εν τῷ Χριστῷ, τα εν τοις ουρανοις και
 all in the Anointed, the things in the heavens and
 τα επι της γης, εν αὐτῷ, ¹¹ εν ᾧ και εκ-
 the things on the earth, in him, by whom also we
 ληρωθημεν, προορισθευτες κατα προ-
 obtained a portion, having been previously marked out according to a
 θεσιν του τα παντα ενεργουντος κατα την
 design of the things all operating according to the
 βουλην του θεληματος αὐτου, ¹² εις το ειναι
 a counsel of the will of himself, in order that to be
 ἡμας εις επαινον * [της] δοξης αὐτου, τους προ-
 us for a praise [of the] glory of him, those having
 ηλτικотas εν τῷ Χριστῷ. ¹³ εν α' και υμεις
 been before him in the Anointed; in whom also you
 (τουσαντες τον λογον της αληθείας, το ευαγ-
 (having heard the word of the truth, the glad
 γελιον της σωτηρίας ὑμων,) εν ᾧ και πιστευ-
 tidings of the salvation of you,) in whom also having
 σαντες εσφραγισθητε τῷ πνευματι της εωαγγε-
 believed you were sealed with the spirit of the promise
 λιας τῷ ἁγίῳ, ¹⁴ ὅς ἐστιν ἀρραβων της κληρο-
 with the holy, which is a pledge of the inheri-
 νομίας ἡμων εις ἀπολυτρωσιν της περιποιήσεως,
 tance of us in a redemption of the possession,
 εις επαινον της δοξης αὐτου. ¹⁵ Δια τουτο
 for a praise of the glory of him. On account of this
 καγω ακουσαι την καθ' ὑμας πιστιν εν τῷ κυ-
 even I having heard the in you faith in the Lord
 ριστῷ, και την αγαπην την εις παντας τους
 Jesus, and the love that for all the
 ἁγίους, ¹⁵ ου παυομαι ευχαριστων ὑπερ ὑμων,
 holy ones, not I cease giving thanks on behalf of you,
 μνησιν * [ὑμων] ποιουμενος επι των προσευ-
 a remembrance [of you] making in the prayers
 χων μου. ¹⁷ ἵνα ὁ θεος του κυριου ἡμων Ἰησου
 of me; that the God of the Lord of us Jesus
 Χριστου, ὁ πατηρ της δοξης, δερ ὑμιν πνευμα
 Anointed, the father of the glory, may give to you a spirit
 σοφίας και ἀποκαλυψεως εν ἐπιγνωσει αὐτου
 of wisdom and of revelation in full knowledge of him;
 * Πεφωτισμενους τους οφθαλμους της καρδιας
 Having been enlightened the eyes of the heart
 ὑμων, εις το ειδεναι ὑμας, τις ἐστιν ἡ ἐλπις
 of you, for this to know you, what is the hope
 της κλησεως αὐτου, * [και] τις ὁ πλουτος της
 of the calling of you, [and] what the wealth of the

NESS of the APPROPRIATE
 TIMES, & to re-unite all
 things under one head,
 even under the ANOINTED
 one;—the THINGS in the
 HEAVENS, and the THINGS
 on the EARTH,—and:

¹¹ & by whom also we
 obtained an inheritance,
 having been previous-
 ly marked out according to
 a design of HIM who is
 OPERATING ALL THINGS
 agreeably to the COUNSEL
 of his own WILL;

¹² & in order that we
 might BE for a Praise of
 his Glory, WE who had a
 prior hope in the ANOINT-
 ED one;

¹³ by whom also you,
 (having heard & the WORD
 of the TRUTH, the GOS-
 PELS of your SALVATION,) by whom [I say]
 you also having believed
 were sealed with the SPIRIT
 of the PROMISE,—the
 HOLY Spirit,—

¹⁴ & which is a Pledge
 of our INHERITANCE in
 & a Redemption of the
 PURCHASE, to the PRIZE
 of his GLORY.

¹⁵ On this account, I,
 indeed, & having heard of
 YOUR Faith in the LORD
 Jesus, and THAT LOVE
 which you have for ALL the
 SAINTS,

¹⁶ & do not omit giving
 thanks on your behalf,
 making a Remembrance of
 you in my PRAYERS;

¹⁷ That the GOD of our
 LORD Jesus Christ, the
 GLORIOUS FATHER, & may
 give you a Spirit of Wis-
 dom and Revelation in
 the full KNOWLEDGE of

¹⁸ the EYES of your
 HEART having been en-
 lightened, that you may
 KNOW what is & the HOPE
 of his INVITATION, & the
 the GLORIOUS WEALTH

* Vatican Manuscript.—12. of the—omit. 15. of you—omit. 15. and—omit.
 † 10. John xi. 51; Eph. ii. 14—17. ‡ 11. Acts ix. 32; xvi. 13; Col. i. 12; i. 13;
 Titus ii. 7; James ii. 5; 1 Pet. i. 4. § 12. verse 6, 14. ¶ 13. Acts i. 4—7; i. 11;
 2 Cor. i. 23; v. 5. || 14. Phil. iv. 30. || 15. Col. i. 4; Philimon 2. || 16. i. 11;
 i. 9; Phil. i. 3, 4; Col. i. 8; 1 Thess. i. 2; 2 Thess. i. 2. || 17. Col. i. 9. || 18. i. 11; i. 14; i. 15

δοξης της κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
 glory of the inheritance of him in the holy ones,
¹¹ καὶ τὸ ὑπερβαλλὸν μεγαλὸς τῆς δυνάμεως
 and what the surpassing greatness of the power
 αὐτοῦ εἰς ἡμᾶς, τοὺς πιστευόντας κατὰ τὴν
 of him towards us, those believing according to the
 ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ²⁰ ἣν
 operation of the strength of the might of him, which
 ἐπεργάσεν ἐν τῷ Χριστῷ, εγείρας αὐτὸν ἐκ
 effected in the Anointed, having raised up him out of
 νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς
 dead ones, and seated at right of himself in the
 οὐρανοῖς, ²¹ ὑπεράνω πάσης ἀρχῆς καὶ ἐξου-
 for above every government and author-
 σίας καὶ δυνάμεως καὶ κυριότητος, καὶ πάντος
 ity and power and lordship, and every
 ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι
 name being named not only in the age
 τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· ²² καὶ πάντα
 this, but also in the one about coming; and all things
 ὑτάξεν ὑπο τοὺς πόδας αὐτοῦ· καὶ αὐτὸν
 placed under the feet of him; and him
 ἔθηκε κεφαλὴν ὑπὲρ πάντα τὴν ἐκκλησίαν,
 to give a head over all things for the congregation,
²³ ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλῆρωμα τοῦ
 which is the body of him, the completeness of him
 τα πάντα ἐν αὐτῷ πληρουμένου· ΚΕΦ. Β'.
 all things all with all things is filling.

2. ¹ καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι
 and you being dead even in the faults
 καὶ τοῖς ἁμαρτίαις· ² (ἐν αἷς ποτε περιπατή-
 and the sins; (in which once you walked
 σετε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ
 according to the age of the world this, according to
 τοῦ ἀρχόντος τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύ-
 ruler of the authority of the air, of the spirit
 ματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
 of that now operating in the sons of the
 ἀπειθείας· ³ ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρά-
 disobedience, among whom also we all lived
 ζήμεν ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,
 once in the desires of the flesh of us,
 ποιοῦντες τὰ θέληματα τῆς σαρκὸς καὶ τῶν
 doing the wishes of the flesh and of the
 διαβολῶν, καὶ ἡμεῖς τέκνα φύσει ὀργῆς, ὡς καὶ
 thoughts, and we were children by nature of wrath, as also
 αἱ λοιποὶ· ⁴ ὁ δὲ θεὸς, πλουσίως ὢν ἐν ἐλέει,
 the others, the but God, rich being in mercy,
 δια τὴν πολλὰν ἀγάπην αὐτοῦ, ἣν ἠγαπήσεν
 through the much love of himself, with which he loved

his ¹ INHERITANCE among the SAINTS,

10 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, ² according to the ENERGY of his MIGHTY STRENGTH,

20 which he exerted in the ANOINTED one, ³ having raised him from the Dead, and ⁴ having ⁵ seated him at his own Right hand in the HEAVEN.

21 ¹ far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and ² subjected All things under his FEET; and constituted Him ³ a Head over all things for that CONGREGATION,

23 ⁴ which is his BODY, ⁵ the FULL DEVELOPMENT of HIM who is FILLING All things with all.

CHAPTER II.

1 And you, ¹ being dead in OFFENCES and ² SINS,

2 (in which you ³ once walked according to the AGE of this WORLD, according to the ⁴ RULE of the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 ⁵ among whom, also, we all once lived in ⁶ the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but God, ⁷ being rich in Mercy, on account of his GREAT Love with which he loved us.)

* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAVEN, far above Every Authority, and Government. 1. your state, in which.

10. Eph. iii. 7; Col. i. 22; 11. 12. 20. Phil. ii. 24, 25. 21. Phil. ii. 9, 10; Col. i. 10. Heb. i. 4. 22. Phil. ii. 8. 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Eph. iv. 12; 1 Tim. ii. 14, 15. 24. Col. i. 18, 24. 25. Col. ii. 10. 26. 1. verse 5. 27. Eph. iv. 22; 1 Tim. ii. 14. 28. Eph. vi. 12. 29. Titus iii. 3; 1 Pet. iv. 8. 30. Gal. v. 16. 31. Rom. x. 13; Gal. i. 7.

ἡμας,) ⁵ και οντας ἡμας νεκρους τοις παρηντω-

μασι, συνεζωοποιησε τῷ Χριστῷ (χαριτι

ε... εσώσμενοι) ⁶ και συνηγειρε, και συνε-

κλισε εν τοις επουρανιοις εν Χριστῷ Ἰησῳ

⁷ ἵνα ενδείξηται εν τοις αἰωσι τοις επερχομενοις

τον υπερβαλλοντα πλουτον της χαριτος αὐτου,

ω χρηστοτητι εφ' ἡμας εν Χριστῷ Ἰησῳ.

⁸ Τη γαρ χαριτι εστε εσώσμενοι δια * [της]

πιστεως· και τουτο ουκ εξ ὑμων· θεου το

δωρον, ⁹ ουκ εξ εργαων· ἵνα μη τις καυχῆσθαι.

¹⁰ Αὐτου γαρ εσμεν ποιημα κτισθεντες εν Χρισ-

τῷ Ἰησῳ επι εργαοις αγαθοις, οἱς προητοιμασεν

δ θεος ἵνα εν αὐτοις περιπατησωμεν. ¹¹ Διο

μνημονευετε, οτι υμεις ποτε τα εσθη εν σαρκι,

(οἱ λεγομενοι ακροβυστια ὑπο της λεγομενης

περιτομης εν σαρκι χειροποιητου,) ¹² οτι ηγε

[εν] τῷ καιρῳ ἐκεῖνῳ, χωρις Χριστου, ατηλ-

ωτριωμενοι της πολιτειας των Ἰσραηλ, και

ξενοι των διαθηκων της επαγγελιας, ελπιδα

μη εχοντες, και αθεοι, εν τῷ κοσμῳ ¹³ νυν δε,

εν Χριστῷ Ἰησῳ, υμεις οἱ ποτε οντες μακραν,

εγγυς εγενηθητε εν τῷ αἵματι του Χριστου.

¹⁴ Αὐτος γαρ εστιν ἡ ειρηνη ἡμων, ὃ ποιησας

⁵ { we also being dead

* in OFFENSES; he made

alive together by the

ANointed one—(by fa-

vor you have been saved,—

6 and raised us up to-

gether, and seated us to-

gether in the HEAVENLIES,

by Christ Jesus.

7 in order that he might

exhibit, in THOSE AGES

which are APPROACHING,

the SURPASSING Wealth

of his FAVOR, by ; Emul-

ness towards us in Christ

JESUS.

8 ; By that FAVOR, in-

deed, you have been saved,

through the FAITH; and

this is not from you; ; is

God's GIFT;

9 ; not from Works, so

that no one may boast;

10 for we are ; His

Work, having been formed

in Christ Jesus for good

Works, for which G-d

before prepared us, that

we might walk in them.

11 Therefore, remem-

ber, that you, once GAS-

* VATICAN MANUSCRIPT.—5. in OFFENSES and LUETA, he made alive together in the ANointed one. 8. the-omit. 13. in-omit.

1. 8. Rom. v. 6, 10; verse 1. 1. 8. Rom. vi. 4, 5; Col. ii. 12, 13; III. 1, 2. 2. 7. Tim. III. 4. 1. 8. verse 5; Rom. III. 24; 1 Tim. I. 9. 1. 8. John III. 15, 16; Rom. x. 16. 13, 17. 1. 0. Rom. III. 20, 27, 28; (v. 2; ix. 11; 1 Cor. I. 27-31. 1. 10. 2 Cor. v. 17; Eph. iv. 24. 1. 11. Eph. v. 8; Col. I. 21; II. 13. 1. 11. Col. II. 31. 1. 12. 2. 12. 1. 12. Rom. ix. 4, 8. 1. 12. Gal. iv. 8; 1 Thes. iv. 8. 1. 13. Acta. II. 38. 1. 14. Micah v. 5; John xvi. 33; Acta x. 30; Rom. v. 1; Col. I. 20. 1. 14. John x. 14.

τα ἀμφότερα ἐν, καὶ τὸ μεσοτοιχεῖν του
the things both one, and the middle wall of the
φράγμον ἄσπας, ¹⁵ τὴν ἐχθραν ἐν τῇ σαρκί
fence having broken up, the enmity, by the flesh

αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι
of himself the law of the commandments in ordinances

καταγγίσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ
having made powerless, so that the two he might form in himself

(ἐν ἑνῇ καὶ αὐτῇ ἀνθρώπων, ποίωσιν εἰρήνην· ¹⁶ καὶ
in one and now man, making peace; and

ἐποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σωματί
as might reconcile the both in one body

τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν
to God through the cross, having killed the

ἐχθρὰν ἐν αὐτῷ. ¹⁷ Καὶ ἔλθων εὐηγγελί-
enmity by it. And having come he announced as glad

εὐαγγέλιον ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,
gospel peace to you to those far off and to those near,

ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγήν οἱ
because through him we have the access to the

ἀχρότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.
both with one spirit to the father.

¹⁸ Ἄρα οὐν οὐκέτι ἐστέ ξένοι καὶ παροικοί, ἀλλὰ
So then no longer you are strangers and sojourners, but

συνκλιματῆται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,
co-climate of the holy ones and family-members of the God,

οἰκοδομηθέντες ἐπὶ τῇ θεμελίῳ τῶν ἀποστό-
having been built on the foundation of the apos-

λων καὶ προφητῶν, ὅς τις ἀκρογωνία αὐτοῦ
tles and prophets, being a corner-foundation of it

τοῦ Χριστοῦ ²¹ ἐν ᾗ πᾶσα ²² [ἡ] οἰκοδομή
Anointed; on which all [the] building

σχημαλογούμενη αὖξαι εἰς ναὸν ἅγιον ἐν
sightly compacted together grows up into a temple holy in

τῷ κυρίῳ ²³ ἐν ᾗ καὶ ὑμεῖς συνοικοδομαίσθε, εἰς
in the Lord on which also you are built up together, for

ἐποικητήριον τοῦ θεοῦ ἐν πνεύματι. ΚΕΦ.
as habitation of the God in spirit.

3. ¹ Τούτου χάριν ἐγὼ Παῦλος, ὁ δεσμιός
For this cause I Paul, the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν
of the Christ Jesus because of you of the Gentiles;

ἵνα ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος
so that you heard the administration of the grace

ἐν ᾗ ὑμεῖς ἵδωτε τὴν ἐξουσίαν τῆς δόξης
in which you see the power of the glory

* VATICAN MANUSCRIPT.—17. Peace to the NEAR.
18. At Jesus. 12. THE ANOINTED.

15. Col. II. 14, 20. 16. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. 17. Gal. i. 20—22.
18. Rom. vi. 9; Phil. i. 3; Col. III. 14. 19. Eph. III. 12. 20. Phil. III. 20; Heb.
21. 1 Cor. i. 10; Gal. vi. 10. 22. Matt. xvi. 18. 23. Isa. xlviii. 10
24. 1 Th. ii. 17; 1 Pet. i. 12. 25. 1 Pet. II. 2. 26. 1 Act. xviii. 17
27. 1 Cor. iv. 7; 1 Col. II. 2.

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

15 Having by his FLESH annulled the LAW of the COMMANDMENTS concern- ing Ordinances, that he might form the two in himself into 1 One New Man,—making Peace;

16 and might 1 reconcile BOTH in One Body to God, through the CROSS, 1 hav- ing destroyed the ENMITY by it.

17 And having come, he announced as glad tidings Peace to you the FAR-OFF, and * Peace to us, the NEAR;

18 Because, through him, we BOTH have 1 the INTRODUCTION to the FATHER, with One Spirit.

19 So th'n you are no longer Strangers and So- journers, but * you are 1 Fellow-citizens with the SAINTS, and of the 1 Fam- ily of God;

* 20 having been built on the FOUNDATION of 1 the APOSTLES and Prophets, * Christ Jesus being 1 a Foundation corner-stone of it;

21 on which All the BUILDING being fitly com- pacted together, increases into 1 a holy Temple for the Lord;

22 1 on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

1 For This Cause I, Paul, am 1 the PRISONER of the ANOINTED JESUS on account of 1 you of the GENTILES;

2 (since indeed, you heard 1 the ADMINISTRA-

19. you are Fellow-citizens.

του θεου της δοθείσης μοι εἰς ὑμᾶς, ^{3*} [ὅτι]
 of the God of that having been given to me for you, [because]
 κατα αποκάλυψιν ἐγνωρίσθη μοι το μυστή-
 according to a revelation he made known to me the secret;
 ριον· (καὶ οὗτος προεγράψα ἐν ὀλίγῳ, ⁴ πρὸς ὃ δυν-
 (as I wrote before in brief, by which you
 νασθε ἀναγινώσκοντες νοῆσαι τὴν συνέσιν μου
 are able reading to perceive the intelligence of me
 ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ) ⁵ ὃ ἑτέροις γιν-
 in the secret of the Anointed; which in other gen-
 υαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων,
 erations not was made known to the sons of the men,
 ὡς νυν ἀπεκαλύφθη τοῖς ἁγίοις ^{*} [ἀποστόλοις]
 as now it was revealed to the holy ones [apostles]
 αὐτοῦ καὶ προφῆταις ἐν πνεύματι ⁶ εἶναι τα-
 of him and prophets by spirit; to be the
 εὐθὴ συγκληρονομα καὶ συσσωμα καὶ ὁμομετο-
 Gentiles joint-heirs and a joint-body and joint-partakers
 χα τῆς ἐπαγγελίας ^{*} [αὐτοῦ] ἐν ^{*} [τῷ] Χριστῷ,
 of the promise [of him] in [the] Anointed,
 δια τοῦ ευαγγελίου· ἡ οὗ ἐγενόμην διακόνος
 through the glad tidings; of which I became a servant
 κατα τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ, τῆς
 according to the gift of the favor of the God, of that
 δοθείσης μοι κατα τὴν ἐνεργεῖαν τῆς δυνά-
 having been given to me according to the operation of the power
 μεως αὐτοῦ ⁸ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
 of him; to me the far inferior of all
 ἁγίων· ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἐθνέσιν
 holy ones was given the favor this, among the nations
 ευαγγελισθᾶν τοὺς ἀνεξίτηλους πλουτοῦ
 to announce glad tidings the unsearchable wealth
 τοῦ Χριστοῦ, ⁹ καὶ ὥτισαι πάντας, τὰς ἡ οἰκο-
 of the Anointed, and to enlighten all, what the adminis-
 τρια τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπο-
 tration of the secret of that having been hidden from
 τῶν αἰώνων ἐν τῷ θεῷ, τῷ τα πάντα κτίσαν-
 the ages in the God, in that the all things having
 τι ¹⁰ ἵνα γνωρίσθῃ νυν ταῖς ἀρχαῖς καὶ
 created, so that might be made known now to the governments and
 ταῖς ἐξουσίαις ἐν τοῖς οὐρανοῖς; δια τῆς
 to the authorities in the heavens, through the
 ἐκκλησίας, ἡ πολυποικίλος σοφία τοῦ θεοῦ
 congregation, the manifold wisdom of the God;
 11 κατα πρόθεσιν τῶν αἰώνων, ἡ ἐποίησεν ἐν
 according to a plan of the ages, which he formed in

TION of THAT FAVOR of
 GOD having been GIVEN
 me for you;

3 That; by Revelation
 he made known to me
 the SECRET, — as I wrote
 briefly before,

4 by reading which, you
 can perceive my INTELLIGENCE in [the] SECRET
 of the ANOINTED one, —

5 [which in] Other Gen-
 erations was not made
 known to the SONS of MEN,

6 as it has now been re-
 vealed to his HOLY Apos-
 tles and Prophets by the
 Spirit;

6 that the GENTILES
 are [Fellow-heirs, and [Joint-
 body, and [Co-part-
 ners of the PROMISE of
 Christ Jesus, through the
 GLAD TIDINGS;

7 [of which] I became
 Servant, [according to]
 THAT GRACIOUS GIFT of
 GOD, which was imparted
 to me by the EXERCISE of
 his POWER;

8 to me, [the] VERY
 LOWEST of All Saints, even
 THIS FAVOR GIVEN to an-
 nounce among the NA-
 TIONS the glad tidings;
 the BOUNDLESS WEALTH
 of the ANOINTED one.

9 even to enlighten AL
 AS to what is the ADMINIS-
 TRATION of [that] SE-
 CRET, which has been CRE-
 ATED from the ACTS of
 THAT GOD who CREATED
 ALL things;

10 [in order that] we
 [may be made known] to
 the GOVERNMENTS and the
 AUTHORITIES in the HEAV-
 ENS, through the CON-
 GREGATION, the DIVER-
 SIFIED WISDOM of
 GOD,

11 according to a Plan
 of the AGES, which he

* VATICAN MANUSCRIPT.—3. because—omit.
 omit.

5. apostles—omit.

6. of him—

3 & Gal. i. 12. 1 & Rom. xvi. 25; Col. i. 26, 27. 1 & 1 Cor. iv. 1; Eph. vi. 19
 1 & Acts x. 25; verse 9. 1 & Eph. ii. 20. 1 & Gal. iii. 26, 27; Eph. ii. 16
 1 & Eph. ii. 15, 16. 1 & Gal. iii. 14. 1 & Rom. xv. 19; Col. i. 24, 25. 1 & Rom.
 i. 8. 1 & 1 Cor. xv. 7; 1 Tim. i. 13, 15. 1 & Gal. i. 10; 1 Tim. ii. 8; 1 Tim.
 i. 11. 1 & 2 Cor. 3; Eph. i. 9. 10. 1 Pet. i. 12. 1 & Rom. viii. 20; Eph.
 i. 21; Col. i. 10; 1 Pet. iii. 22.

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· ¹² ἐν ᾧ ἔχομεν
 Anointed Jesus the Lord of us; by whom we have
 τὴν περὶ ἡμῶν καὶ τὴν προσαγωγήν ἐν πεποι-
 the freedom of speech and the access with confi-
 θήσει, διὰ τῆς πίστεως αὐτοῦ. ¹³ Διὸ αἰτούμαι
 ence, through the faith of him. Therefore I ask
 μὴ ἐκκαθεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὧν,
 not to faint in the afflictions of me on behalf of you,
 ἥτις ἐστὶ δόξα ὧν. ¹⁴ Τοῦτου χάριν καμπῶ
 which is glory of you. For this cause I bend
 τὰ γόνατά μου πρὸς τὸν πατέρα * [τοῦ κυρίου
 the knee of me to the father [of the Lord
 ἡμῶν Ἰησοῦ Χριστοῦ], ¹⁵ ἐξ οὗ πᾶσα πατρία ἐν
 of us Jesus Anointed,] from whom whole family in
 οὐρανοῖς καὶ ἐπὶ γῆς ὀνομαζεται, ¹⁶ ἵνα δῶν
 heaves and on earth is named, so that he may give
 ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνα-
 to you according to the wealth of the glory of himself, with
 μὴ κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ,
 power to be strengthened through the spirit of himself,
 εἰς τὸν ἐσω ἄνθρωπον· ¹⁷ κατοικῆσαι τὸν Χρισ-
 in the within man; to have dwell the Anointed
 τὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὧν, ¹⁸ ἐν
 through the faith in the hearts of you, in
 ἀγάπῃ ῥηζιζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισ-
 love having been rooted and having been founded so that you
 χυστε καταλαβεσθαι σὺν πᾶσι τοῖς
 may be fully able to understand with all the
 ἁγίοις, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ
 all the saints, what the breadth and length and depth and
 ὕψος, ¹⁹ γινώκει τε τὴν ὑπερβαλλούσαν τῆς
 height, to have known even the surpassing of the
 ἀγάπης ἀγάπην τοῦ Χριστοῦ· ἵνα πληρωθῇ
 of love of the Anointed; that you may be filled up
 εἰς τὸ πᾶν τὸ πλῆρωμα τοῦ θεοῦ. ²⁰ Τῷ θεῷ δυνα-
 to all the fulness of the God. To the now one be-
 τὴν ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσεύ-
 powerful above all to have done far exceeding
 ῶν αἰτουμένα ἢ νοοῦμεν, κατὰ τὴν δύνα-
 things we ask or we think, according to the power
 μιν τὴν ἐνεργουμένην ἐν ἡμῖν, ²¹ αὐτῷ ᾧ δόξα
 that operating in us, to him the glory
 ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς
 in the congregation by Anointed Jesus, to all the
 γενεὰς τοῦ αἰῶνος τῶν αἰώνων· Ἀμήν.
 generations of the age of the ages; So be it.

formed for *the ANOINTED Jesus our LORD;

¹³ by whom we have this FREEDOM OF SPEECH and * Access with Confidence, through the FAITH of him.

¹³ † Therefore, I ask that I may not faint in these my AFFLICTIONS on your behalf, † which are your Glory.)

¹⁴ For This Cause, I bend my KNEES to the FATHER,

¹⁵ from whom † the Whole Family in the Heavens and on Earth is named,

¹⁶ that he may give you † according to his GLORIOUS WEALTH, † to be Powerfully strengthened through his SPIRIT in † the INNER Man;

¹⁷ † that the ANOINTED one, through the FAITH, may dwell in your HEART; that † being rooted in Love and well-established,

¹⁸ you † may be fully able to understand with All the SAINTS, what is the BREADTH and Length, and * Depth and Height,

¹⁹ to know even that which SURPASSES KNOWLEDGE,—the LOVE of the ANOINTED one; so that * you may be filled † with All the FULLNESS of GOD.

²⁰ † Now to HIM who is above all things, BEING MIGHTY to effect far beyond what we ask or think, † according to THAT POWER OPERATING in us,

²¹ † to him be the GLORY in the CONGREGATION, by Christ Jesus, to All the GENERATIONS of the AGE of the AGES. Amen.

* Vatican Manuscript.—11. the Anointed Jesus our Lord.
 † our Lord Jesus Christ—omit. 13. and Height and Depth.

12. Access.

† you might be filled.

† 12. Eph. ii. 18; Heb. iv. 16. † 13. Acts xiv. 22; Phil. i. 14.
 14. Eph. i. 19; Phil. ii. 9—11. † 16. Rom. ix. 21; Eph. i. 7; Phil. iv. 19; Col. i. 27.
 15. 1 Cor. vi. 10; Col. i. 11. † 16. Rom. vii. 21; 1 Cor. iv. 10. † 17. John xiv. 23.
 16. 1 Cor. xii. 13; 17. Col. i. 23; 11. 7. † 18. Eph. i. 13. † 19. John i. 16.
 17. 23; Col. ii. 6. 10. † 20. Rom. xvi. 25; Jud. 24.
 11. Rom. xi. 36; xvi. 27; Heb. xiii. 21.

† 20. verse 7; Col. i. 26.

ΚΕΦ. Δ'. 4.

¹ Παρακαλῶ οὖν ὑμᾶς, ἐγὼ ὁ δεσμιὸς ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, ² μετὰ πάσης ταπεινοφροσύνης καὶ ὑποταγῆς, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, ³ σπουδαζόντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδεσμῷ τῆς εἰρήνης. ⁴ Ἐν σῶμα καὶ ἐν πνεύματι, καθὼς καὶ οἱ ἄγγελοι τοῦ οὐρανοῦ, ὁ ἐν παντὶ καὶ διὰ πάντων καὶ ἐν παντί * [ἡμῖν.] ⁷ Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη * [ἡ] χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. ⁸ (Διὸ λέγει Ἀναβὰς εἰς ὕψος ὀχλασθεύσας αἰχμαλωσίαν, καὶ ἔδωκε δώματα τοῖς ἀνθρώποις. ⁹ Τὸ δὲ, ἀνεβῆναι, ἡμεῖς οὖν, εἰ μὴ ὅτι καὶ κατεβῆναι εἰς τὰ κατώτερα μέρη τῆς γῆς; ¹⁰ Ὁ καταβὰς, αὐτὸς ἐστὶ καὶ ὁ ἀναβὰς ὑπερανῶ πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.) ¹¹ Καὶ αὐτὸς ἔδωκε τοῖς μὲν ἀποστόλους, τοῖς δὲ προφήτας, τοῖς δὲ εὐαγγελιστάς, τοῖς δὲ ποιμένας καὶ διδασκαλοὺς, ¹² πρὸς τὸν καταρτισμὸν τῶν

CHAPTER IV.

¹ I exhort you, therefore, I, the PRISONER for the Lord, to walk worthily of the CALLING with which you were called. ² with All Humility and Gentleness; with patience, anastanding each other in Love; ³ using diligence to preserve the UNITY of the SPIRIT by the EXISTING BOND of PEACE; ⁴ there being One Body and One Spirit; as also you were called in One Hope of your CALLING; ⁵ One Lord, One Faith, One Immersion, ⁶ One God and Father of all, in whom we are saved and through all, and in all. ⁷ But to each one of us was given FAVOR according to the MEASURE of the FREE GIFT of the ASCENDED ONE. ⁸ Therefore it is said, "Having ascended on high, he filled a multitude of Captives, and gave Gifts to MEN." ⁹ (But THIS, "HE ASCENDED," what is it unless That he also descended first into the lower Parts of the EARTH? ¹⁰ The one HAVING DESCENDED, for is the one HAVING ASCENDED far above All of the HEAVENS, so that he may fulfill ALL things.) ¹¹ And he gave indeed the APOSTLES, and the PROPHETS, and the EVANGELISTS, and the PASTORS and Teachers, ¹² for the COMPLETE QUALIFICATION of the

* VATICAN MANUSCRIPT.—6, us—omit.

7. the—omit.

8. descended first.

† 1. Eph. iii. 1. † 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12. † 2. Acts xv. 7.
Gal. v. 22, 23; Col. iii. 12, 13. † 3. Col. iii. 14. † 4. Rom. xii. 5; 1 Cor. xii. 12, 13.
Eph. ii. 16. † 5. 1 Cor. xii. 4, 11. † 6. Eph. i. 13. † 7. 1 Cor. i. 12; Gal. iii. 27.
xii. 5; 2 Cor. xii. 4. † 8. Jude 3. † 9. Mark xvi. 19, 10; Gal. iii. 27. † 10. Acts i. 9; 1 Cor. viii. 6; xii. 6.
† 11. 1 Cor. xii. 13. † 12. Judges v. 12; Col. ii. 12. † 13. Rom. xii. 3, 6; 1 Cor. xii. 1.
† 14. 1 Cor. xii. 13. † 15. 1 Cor. xii. 13; Gal. iii. 27. † 16. 1 Cor. xii. 13; Gal. iii. 27.
† 17. 1 Cor. xii. 13; Gal. iii. 27. † 18. 1 Cor. xii. 13; Gal. iii. 27. † 19. 1 Cor. xii. 13; Gal. iii. 27.
† 20. 1 Cor. xii. 13; Gal. iii. 27. † 21. 1 Cor. xii. 13; Gal. iii. 27. † 22. 1 Cor. xii. 13; Gal. iii. 27.

ἔχον εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. ¹³ ἕως κατεστήσωμεν

οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐκγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἀνδρα τελειῶν, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ

Χριστοῦ. ¹⁴ ἵνα μὴ κετι ὡμεν νηπιοί, κλυδωνιζομένοι καὶ περιφερομένοι παντὶ ἀνεμῷ τῆς διδασκαλίας, ἐν τῇ κυβίᾳ τῶν ἀνθρώπων, ἐν ψαυσίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης.

¹⁵ ἀληθεύοντες δὲ ἐν ἀγαπῇ, αὐξήσωμεν εἰς ὅλα τα πάντα, ὃς ἐστὶν ἡ κεφαλὴ, * [ὃς]

Χριστός. ¹⁶ ἐξ οὗ πάν το σώμα, (συναρμολογούμενον καὶ συμβιβάζομενον δια πάσης ἀφῆς

τῆς σιχορτήγιας κατ' ἐνεργείαν,) ἐν μέτρῳ ἑκάστου μεροῦς τῆς αὐξήσεως τοῦ σώματος

συνεται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ.

¹⁷ Τοῦτο οὖν λέγω, καὶ μαρτυρομαι ἐν κυρίῳ, μὴ κετι ὡμας περιπατεῖν, καθὼς καὶ τὰ * [λοιπὰ]

ἀλλ' ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

¹⁸ ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

¹⁹ ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

²⁰ ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

²¹ ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ὡς ἐκπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

SAINTS for the Work of service, in order to the Building up of the BODY of the ANOINTED ONE;

¹³ till we ALL attain to the UNITY of the FAITH, and of the KNOWLEDGE of the SON of GOD, to a full grown Man, to a Measure of the full Stature of the ANOINTED one;

¹⁴ so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MAN, by Cunning craftiness in systematic DECEPTION;

¹⁵ but being truthful in Love, we may grow up in ALL things into him, who is the HEAD,—the ANOINTED one;

¹⁶ from whom the Whole BODY, being fully joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

¹⁷ This, therefore, I say, and testify in the Lord, that you no longer walk, * even as the GENTILES walk, in the Vanity of their MIND,

¹⁸ having been darkened in the UNDERSTANDING, being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

¹⁹ who, being without feeling, gave themselves up to LEWENESS, for the Practice of all Impurity with Eagerness.

²⁰ But you have not thus learned the ANOINTED one;

²¹ if indeed you heard

* VATICAN MANUSCRIPT.—13. the—omit.

17. OTHERS—omit.

17. even as

12. 1 Cor. xiv. 26. 13. Col. ii. 2. 14. 1 Cor. xiv. 20. 15. Rom. xiv. 14. 16. Eph. i. 22; ii. 21. 17. Col. i. 18. 18. Col. iii. 10. 19. Rom. i. 21. 20. Acts xviii. 25. 21. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 8. 22. 1 Pet. iv. 8.

και εν αυτη εδιδαχθητε, καθως εστιν αληθεια
and by him were taught, as is truth
εν τη Ιησου· ²² αποθεσθαι υμας, κατα την
in the Jesus; to put from you, according to the
προτερην αναστροφην, τον παλαιον ανθρωπον,
former course of life, the old man,
τον φθειρομενον κατα τας επιθυμιας της
that being corrupt according to the inordinate desires of the
απατης· ²³ αναγευσθαι δε τη πνευματι του νοου
deceit, to be renewed and in the spirit of the mind
υμων, ²⁴ και ενδυσασθαι τον καινον ανθρωπον,
of you, and be you clothed with the new man,
τον κατα θεον κτισθεντα εν δικαιοσυνη και
that according to God having been created in righteousness and
δουλοτητι της αληθειας. ²⁵ Διο αποθεμενοι το
holiness of the truth. Therefore putting away the
ψευδος, λαλειτε αληθειαν, εκαστος μετα του
falsehood, speak you truth, each one with the
πλησιον αυτου· οτι εσμεν αλληλων μελη.
neighbor of himself, because we are of each other members,
²⁶ Οργισθε και μη ημαρτανετε· ο ηλιος μη
Be you angry and not do you sin; the sun not
επιδενετε επι· ²⁷ παροργισμω υμων· ²⁸ μητε
let it not on [the] wrath of you; not even
ειδωτε τοπον τη διαβολη. ²⁹ Ο κλεψων μη
give you a place for the accuser. The one stealing no
κειτι κλεπτεω, μαλλον δε κοπιωτω εργαζομενος
more let him steal, rather but let him toil working
το αγαθον ταις χειρσιν, ινα εχω μεταδιδοναι
the good thing with the hands, so that he may have to give
την χρεian εχοντι. ³⁰ Πας λογος σαπρος εκ
to the one want having. Every word rotten out of
του στοματος υμων μη εκπορευεσθαι, αλλ', ει
the mouth of you not let go forth, but, if
τις αγαθος προς οικοδομην της χρεias, ινα
anything good for a building up of the one, that
δω χارين τοις ακουουσι· ³¹ και μη λυπεετε
it may give benefit to those hearing; and not grieve you
το πνευμα το αγιον του θεου, εν ο εσφραγισ-
the spirit the holy of the God, by which you were
θητε εις ημεραν απολυτρωσεως. ³² Πασα Wick-
sealed for a day of redemption. All bio-
ρια και θυμος και οργη και κραυγη και βλασ-
terness and anger and wrath and clamor and evil
φρονημα αρθετω απο υμων, συν παση κακια·
speaking let be taken from you, with all malice;
³³ γινισθε· ³⁴ [δε] εις αλληλους χρηστοι, ευσ-
become you [and] towards each other kind ones, tender
πλαγγυνοι, χαριζομενοι ιαυτοις, καθως και ο
hearted ones, showing favor to others, even as also the
θεος εν Χριστω εχαρισματο υμιν. ΚΕΦ. ε'. δ.
God in Christ showed favor to you.

him, and were taught by him, as the Truth is in Jesus;

²² to put off, according to the former course of life, that old man, corrupted by deceitful desires;

²³ and to be renewed in the spirit of your mind;

²⁴ and to be you clothed with that new man, who, according to God, has been formed in Righteousness and Holiness of the truth.

²⁵ Therefore, leaving off falsehood, speak the truth each one with his neighbor, because we are members of each other.

²⁶ When angry, do not sin; let not the sun set on your wrath;

²⁷ nor give an opportunity for the accuser.

²⁸ Let the thief steal no more; but rather let him toil, working the good thing with his hands, so that he may have something to give to him who is in want.

²⁹ Let no corrupt word proceed from your mouth, but rather what is good for the use of building up, so that it may confer a benefit on the hearers;

³⁰ and grieve not the holy spirit of God, by which you were sealed for a day of redemption.

³¹ Let all bitterness, and anger, and wrath, and clamor, and evil-speaking, be taken away from you, together with all malice;

³² and be kind towards each other, compassionate; showing favor to others, even as God by Christ showed favor to you.

* VATICAN MANUSCRIPT.—29. the—omit. 32. and—omit. 33. om.
1 Cor. ii. 11. 1 22. Eph. ii. 2, 3. 1 22. Rom. vi. 6. 1 22. Rom. vi. 6.
Col. iii. 10. 1 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. 1 24. Col. iii. 10.
1 24. Rom. xxi. 12. 1 26. Acts xx. 25; 1 Thess. iv. 11; 2 Thess. iii. 11, 12. 1 26. Col. iii. 10.
1 26. Matt. xii. 30; Eph. v. 4; Col. iii. 6. 1 30. Eph. i. 13. 1 30. Luke xxi. 27; Rom. vi. 13.
1 31. Col. iii. 8, 19. 1 31. Titus iii. 2; James iv. 11; 1 Pet. i. 1.
1 32. 2 Cor. ii. 10, Col. iii. 12, 13. 1 32. Matt. vi. 14; Mark xi. 25.

¹ Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγα-
 Become you therefore imitators of the God, as children be-
 πητα. ² καὶ περιπατεῖτε ἐν ἀγαπῇ, καθὼς καὶ
 and walk you in love, even as also
 ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυ-
 the Anointed loved us, and delivered up him-
 τὸν ὑπὲρ ἡμῶν προσφοράν καὶ οὐσίαν, τῷ Θεῷ
 self on behalf of us an offering and a sacrifice, to the God
 εἰς ὁσμὴν ευωδίας. ³ Πορνεία δὲ καὶ πᾶσα ἀκα-
 for an odor of a sweet smell. Fornication but and all im-
 θρασία ἢ πλεονεξία μὴδε ὀνομαζέσθω ἐν ὑμῖν,
 purity or unbridled lust not even let it be named among you,
 (καθὼς πρέπει ἁγίοις), ⁴ καὶ εἰσχροτήτης, καὶ
 (as it becomes holy ones,) also indecency, and
 μαρλολογία ἢ εὐτραπέλεια, τὰ οὐκ ἀνηκόντα.
 foolish talking or loose jesting, the things not becoming;
 ἀλλὰ μᾶλλον εὐχαριστία. ⁵ Τοῦτο γὰρ ἴστε
 but rather thanksgiving. This for you know
 γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκαθάρτος ἢ
 knowing, that every fornicator or impure person or
 πλεονεκτήης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει
 idolatrous person, who is an idol-worshipper, not has
 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ
 an inheritance in the kingdom of the Anointed one and
 Θεοῦ. ⁶ Μὴδεῖς ὑμᾶς ἀπατάτω κενοῖς λόγοις.
 of God. No one you let deceive with empty words;
 διὰ ταῦτα γὰρ ἐρχεται ἡ ὀργὴ τοῦ Θεοῦ
 on account of these things for comes the wrath of the God
 ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. ⁷ Μὴ οὖν γίνεσθε
 on the score of the disobedience. Not therefore become you
 συμμέτοχοι αὐτῶν. ⁸ Ἦτε γὰρ ποτὲ σκοτεινοί,
 associates of them. You were indeed once darkness,
 οὐν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός περιπα-
 now but light in Lord, as children of light walk
 τεῖτε. ⁹ (ὁ γὰρ καρπὸς τοῦ φωτός ἐν πᾶσι ἀγα-
 you; (the for fruit of the light in all good-
 θῶσιν καὶ ἀληθείᾳ). ¹⁰ δοκιμάζοντες τί ἐστὶν
 ones and truth,) searching out what is
 ἐπαρεστέον τῷ κυρίῳ. ¹¹ καὶ μὴ συγκοινωνεῖτε
 well-pleasing to the Lord; and not be you joint-partakers
 τοῖς ἔργοις τοῖς ἀναργοῖς τοῦ σκοτοῦς, μᾶλλον
 with the works with those unfruitful of the darkness, rather

CHAPTER V.

1 Become therefore
 imitators of God, as
 beloved Children;
 2 and walk in Love,
 even as the ANOINTED
 one loved us, and delivered
 himself up on our behalf,
 an Offering and a Sacrifice
 to God for an Odor of a
 Sweet smell.
 3 Now let not Fornica-
 tion, and All Impurity,
 or unbridled Lust, be even
 named among you, (as be-
 comes Holy persons);
 4 also Indecency, and
 Foolish talking or loose
 jesting; THINGS not con-
 sistent; but what is
 more becoming, Thanks-
 giving.
 5 For This you know,
 That no Fornicator, or
 impure person, or man of
 unbridled Lust, who is an
 idolater, has an inheri-
 tance in the KINGDOM of
 the ANOINTED, and of God.
 6 Let no one deceive
 you with empty Words;
 for on account of these
 things the WRATH of God
 comes on the SONS of DIS-
 OBEDIENCE.
 7 Therefore, do not be-
 come their Associates.
 8 You were, indeed,
 formerly Darkness, but
 you are now Light in the
 Lord; walk as Children
 of Light;
 9 (since the FRUIT of
 the LIGHT is in All Good-
 ness, and Righteousness,
 and Truth);
 10 searching out what
 is well-pleasing to the
 Lord.
 11 And do not be co-
 partners with the UN-
 FRUITFUL WORKS OF DARK-

* VATICAN MANUSCRIPT.—1. your behalf.

* 9. In the highly figurative language of the Hebrews, smelling is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—Marknight.

1. Matt. v. 48. Luke vi. 36. 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John
 xii. 31, 32; iv. 21. 3. Gal. i. 4; ii. 20. 4. 1 Cor. vi. 18; 9 Cor. xii. 21; Col. iii.
 5; 1 Thess. iv. 9. 5. Matt. xii. 35; Eph. iv. 29. 6. 1 Cor. vi. 9, 10; Gal. v. 19—21;
 Rev. xii. 18. 7. Rom. i. 18. 8. Acts xvi. 18. 9. 1 John viii. 12.
 10. Luke xvi. 8; John xii. 36. 11. 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. 12.
 1 Cor. v. 8, 11; 9 Cor. vi. 16; 9 Thess. iii. 4, 14.

δε και ελεγχετε. ¹² Τα γαρ κρυφα γινόμενα
but even do you reprove. The things for in secret being done

ὅτ' αὐτῶν, αἰσχρὸν ἐστὶ καὶ λεγείν. ¹³ Τα δε
by them, indecent it is even to say. The but

πάντα, ἐλεγχόμενα ὑπο τοῦ φωτός, φανεροῦνται·
all things, being exposed by the light, are manifested;

πάν γὰρ τὸ φανερούμενον, ὥς ἐστι. ¹⁴ Διὸ
everything for that is being manifested, light is. Therefore

λεγει· Ἐγείρε ὁ καθεύδων, καὶ ἀναστα ἐκ
it says· Awake thou the one sleeping, and arise thou out of

τῶν νεκρῶν, καὶ ἐπιφάνει σοὶ ὁ Χριστός.
the dead ones, and will shine on thee the Anointed.

¹⁵ Βλέπετε οὖν, πῶς ακριβῶς περιπατεῖτε·
See you then, how accurately you walk;

μὴ ὡς ἀσσοφοί, ἀλλ' ὡς σοφοί· ¹⁶ ἐξαγαρᾶζομενοι
not as unwise ones, but as wise ones; buying for yourselves

τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. ¹⁷ Διὰ
the season, because the days evil are. Because of

τοῦτο μὴ γίνεσθε ἀφρονες, ἀλλὰ συνιέντες τι
this not become you simple ones, but understanding what

τὸ θέλημα τοῦ κυρίου. ¹⁸ Καὶ μὴ μεθύσκεσθε
the will of the Lord. And not be you drunk

οἶνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε
with wine, in which is profligacy, but be you filled

ἐν πνεύματι, ¹⁹ λαλοῦντες ἑαυτοῖς ψαλμοὶ καὶ
with spirit, speaking to others in psalms and

ὕμνοι καὶ ᾠδαί· * [πνευματικαίς,] ᾄδοντες καὶ
hymns and songs * [spiritual,] singing and

ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ· ²⁰ ἐυ-
making music in the heart of you to the Lord; giv-

χαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι
ing thanks at all times on behalf of all, in name

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ θεῷ καὶ
of the Lord of us Jesus Anointed, to the God and

πατρί· ²¹ ὑποτάσσου· αἱ ἀλλήλοις ἐν φόβῳ
father; submitting yourselves to each other in fear

Χριστοῦ· ²² αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν
of Anointed; the wives to the own husbands

* [ὑποτάσσεσθε,] ὡς τῷ κυρίῳ· ²³ ὅτι ἀνήρ ἐστι
[be you submissive,] as to the Lord; because a husband is

κεφαλὴ τῆς γυναίκος, ὡς καὶ ὁ Χριστὸς κεφαλὴ
a head of the wife, as even the Anointed a head

τῆς ἐκκλησίας· αὐτός * [ἐστὶ] σωτὴρ τοῦ σώμα-
of the congregation; he [is] a preserver of the body.

τός· ²⁴ Ἄλλ' * [ὥσπερ] ἡ ἐκκλησία ὑποτάσσεται
But [even as] the congregation is subjected

ness, but rather even re-
prove them.

¹² For the things
being done by them in
secret, it is indecent ever
to mention.

¹³ But all things be-
ing reprov'd are manifest-
ed by the LIGHT; for it
is Light which makes
every thing manifest.

¹⁴ Therefore it says,
"Awake, O SLEEPER!
and arise from the DEAD,
and the ANOINTED one
will shine upon thee."

¹⁵ Therefore, take
heed diligently how you
walk, not like ignorant
persons, but as Wise men.

¹⁶ Acquiring the REDEMPTION
for yourselves, because the
DAYS are evil.

¹⁷ Therefore be not
inconsiderate, but under-
stand what is the WILL
of the LORD.

¹⁸ And be not drunk
with wine, by which
comes Debauchery; but
be filled with Spirit;

¹⁹ Speaking to one
another, in Psalms and
Hymns and Spiritual
Songs, singing and mak-
ing music to your MASTER
to the LORD;

²⁰ Giving thanks at all
times on account of all
things to the GOD and
FATHER in the Name of
our LORD JESUS CHRIST.

²¹ Be submissive to
each other in the Fear of
Christ.

²² Wives, be submis-
sive to your own Hus-
bands, as to the LORD;

²³ For as the Head of the
WIFE'S Head, even as the
ANOINTED one is Head of
the CONGREGATION; he is
a Preserver of the BODY.

²⁴ But even as the
CONGREGATION is sub-

* VATICAN MANUSCRIPT.—17. understand you what the will of our Lord is. 1. spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit. 24. even as—omit.

† 12 Rom. i. 24, 26. † 13. John iii. 20, 21. † 14. Isa. ix. 1; Rom. xiii. 11, 22; 1 Cor. xv. 24; 1 Thess. v. 6. † 15. Col. iv. 6. † 17. Rom. xii. 8; 1 Thess. iv. 5, v. 12. † 18. Prov. ix. 1; xiii. 20. † 19. Col. iii. 16. † 20. Col. iii. 17; 1 Thess. v. 16. † 20. Heb. xiii. 15. † 21. Phil. ii. 8; 1 Pet. v. 6. † 22. Gen. iii. 16; 1 Cor. xiv. 24. Col. iii. 18. † 23. 1 Cor. xi. 3. † 23. Eph. i. 22; iv. 12; Col. i. 12.

τῇ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς * [ἰδιοῖς]
 to the Anointed, thus also the wives to the [own]
 ἀνδράσι ἐν παντί. ²⁵ Οἱ ἄνδρες, ἀγαπάτε τὰς
 husbands in everything. The husbands, love you the
 γυναῖκας * [ἑαυτῶν,] καθὼς καὶ ὁ Χριστὸς ἡγα-
 wives [of yourselves,] even as also the Anointed loved
 ἡς τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν
 the congregation, and himself delivered up
 ὑπὲρ αὐτῆς, ²⁵ ἵνα αὐτὴν ἁγιάσῃ, καθάρισας
 on behalf of her, so that her he might sanctify, having cleansed
 τῇ λουτρῷ τοῦ ὕδατος ἐν ῥήματι. ²⁵ ἵνα παρα-
 in the bath of the water by a word, that might
 ῃσῇ αὐτὸς ἑαυτῇ ἐνδοξὸν τῆς ἐκκλησίας,
 place beside he himself glorious the congregation,
 μὴ ἔχουσαν στίλβος ἢ ῥυτίδα ἢ τι τῶν τοιού-
 not having a spot or blemish or any of the such like
 τῶν, ἀλλ' ἵνα ᾖ ἁγία καὶ ἀμώμος. ²⁵ Οὕτως
 things, but that she might be holy and blameless. Thus
 οφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖ-
 are obliged the husbands to love the of themselves wives,
 κας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν
 as the of themselves bodies. He loving the
 ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. ²⁵ οὐδεὶς γὰρ
 of himself wife, himself loves; no one for
 ποτε τὴν ἑαυτοῦ σάρκα ἐμισήσας, ἀλλ' ἐκτρέ-
 ever the of himself flesh hated, but nourishes
 φει καὶ θαλάσσει αὐτὴν καθὼς καὶ ὁ Χριστὸς τὴν
 and cherishes her; as even the Anointed the
 ἐκκλησίαν. ²⁵ ὅτι μέλη ἐσμεν τοῦ σώματος
 congregation; because members we are of the body
 αὐτοῦ, * [ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν
 of him, [out of the flesh of him, and out of the
 ὀστέων αὐτοῦ.] ²⁵ Ἀπὸ τούτου καταλείψει
 bones of him.] On account of this shall leave
 ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
 a man the father of himself and the mother,
 καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
 and shall be closely joined to the wife of himself,
 καὶ ἑσονται οἱ δύο εἰς σάρκα μιαν. ²⁵ Το μυστή-
 and will be the two into flesh one. The secret
 ριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρισ-
 this great is, I but speak about Anointed,
 τόν, καὶ εἰς τὴν ἐκκλησίαν. ²⁵ Πλὴν καὶ ὑμεῖς
 and about the congregation. But also you
 ὡς καθ' ἑα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
 the every one, each one the of himself wife thus
 ἀγαπάτω ὡς ἑαυτόν· ἥ δε γυνὴ ἵνα φοβηται
 let love as himself, the and wife so that she may reverence
 τὸν ἄνδρα. ΚΕΦ. 5. 6. ¹ Τα τέκνα, ὑπακού-
 the husband. The children, be you sub-
 οτε τοῖς γονευσιν ὑμῶν * [ἐν κυρίῳ] τούτο
 to the parents of you [in Lord,] this thing

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in every-thing.
²⁵ † HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and † delivered Himself up on her behalf;
²⁶ so that, having purified her in † the BATH of WATER, he might sanctify Her † by the Word;
²⁷ † that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or Any such thing, but that she might be holy and blameless.
²⁸ Thus * also ought the HUSBANDS to love THEIR OWN Wives, as THEIR OWN Bodies. He who LOVES his own Wife loves Him-
²⁹ self; for no one ever hated his own Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;
³⁰ because † two are Members of his BODY.
³¹ † "On this account "shall a Man leave "Father "and Mother, and shall be "united to his WIFE, and "† the two shall become "one Flesh."
³³ This is a great SECRET; but † I am speaking concerning Christ and the CONGREGATION.
³³ But, indeed, let each each one of YOU, INDIVIDUALLY, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

CHAPTER VI.

1 CHILDREN, † obey your PARENTS; for this is a just precept,—

* VATICAN MANUSCRIPT.—24. own—omit. 25. of yourselves—omit. 26. also, of his flesh, and of his bones—omit. 31. Father and Mother. 1. in the Lord—omit.
 † 24. Col. iii. 19; 1 Pet. iii. 7. † 25. Acts xx. 28; Gal. i. 4; 11. 20. † 26. John iii. 25; Titus iii. 5. † 26. John xv. 3; xlvii. 17. † 27. 2 Cor. xii. 2; Col. i. 24. † 28. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27. † 29. Gen. ii. 24; Mat. xix. 5; Mark x. 7, 8. † 31. 1 Cor. vi. 16. † 32. 1 Pet. iii. 6. † 1. Prov. xiii. 21; Col. iii. 20.

γαρ ἐστὶ δικαίον. ² Τίμα τὸν πατέρα σου καὶ
for is just. Honor the father of thee and
τὴν μητέρα· (ἥτις * [ἐστὶν] ἐντολὴ πρώτη,
the mother; (which [is] a commandment first,
ἐν ἐπαγγελίᾳ) ³ ἵνα ἐν σοὶ γένηται, καὶ
with a promise;) that well with thee it may be, and
ἐσθὶ μακροχρόνιος ἐπὶ τῆς γῆς. ⁴ καὶ οἱ
thou mayest be long-lived on the land; and the
πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ'
fathers, not irritate you the children of you, but
ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.
bring you up them in discipline and instruction of Lord.
⁵ Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα,
The slaves, be you submissive to the lords according to flesh,
μετὰ φόβου καὶ τρομου, ἐν ἀπλοτητί τῆς καρ-
with fear and trembling, in simplicity of the heart
διας ὑμῶν, ὡς τῷ Χριστῷ. ⁶ μὴ κατ' ὀφθαλμο-
of you, as to the Anointed, not by eye-service
δουλείαν ὡς ἀνθρώποις, ἀλλ' ὡς δούλοι
as men-pleasers, but as slaves
* [τοῦ] Χριστοῦ, ποιοῦντες τὸ θελημα τοῦ θεοῦ
[of the] Anointed, doing the will of the God
ἐκ ψυχῆς, ⁷ μετ' εὐνοίας δουλεύοντες, ὡς τῷ
from soul, with good-will serving, as to the
κυρίῳ καὶ οὐκ ἀνθρώποις. ⁸ εἰδότες, ὅτι ὁ εἰς
Lord and not to man; knowing, that whatever
τι ἐκαστος ποιεῖ ἀγαθόν, τοῦτο κομίζεται
any each one may do good thing, this he will receive
παρα κυρίῳ, εἴτε δούλος, εἴτε ἐλεύθερος. ⁹ Καὶ
from Lord, whether a slave, or a freeman. And
οἱ κυριοὶ, τὸ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες
the lords, the same things do you to them, omitting
τὴν σκελὴν· εἰδότες, ὅτι καὶ ὑμῶν αὐτῶν ὁ
the threat, knowing, that also of you of them the
κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσώποληψία
lord is in heavens, and respect of persons
οὐκ ἐστὶ παρ' αὐτοῦ.
not is with him.

¹⁰ Το λοιπὸν, * [ἀδελφοὶ μου,] ἐνδυναμώσθε
The rest, [brethren of me,] strengthen yourselves
ἐν κυρίῳ καὶ ἐν τῷ κρατεὶ τῆς ἰσχύος αὐτοῦ.
in Lord and in the power of the might of him.
¹¹ Ενδύσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ
Put you on the complete armor of the God, for that
δυνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδεῖας τοῦ
to enable you to stand against the crafty ways of the
διαβόλου. ¹² ὅτι οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς
enemies; because not is to us the combat with
αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
blood and flesh, but with the governments, with the
ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκο-
authorities, with the world-rulers of the dark-

² 1. Honor thy father and mother is the first Commandment with a Promise.

³ 2. "that it may be well with thee, and that thou mayest be long lived in the land."

⁴ And, 3. FATHERS do not irritate your CHILDREN, but bring them up in the Discipline and Instruction of the Lord

⁵ 4. BOND-SERVANTS, be subject to your MASTERS, according to the Flesh, with Fear and Trembling, in the Integrity of your HEART, as to the ANOINTED;

⁶ 5. not with Eye-service as Men-pleasers, but as Bond-servants of Christ, doing the WILL of God from the Soul.

⁷ 6. doing service with Good-will, as if to the LORD, and not to MEN;

⁸ 7. knowing That whatever good any one may do, this he will receive from the LORD.—whether a Slave or a Freeman.

⁹ And, 8. MASTERS, do the SAME things to them, forbearing to THREATEN, knowing That * both Thy and Thy MASTER is in the Heavens; and there is no Partiality of persons with him.

¹⁰ FINALLY, strengthen yourselves in the LORD and in his mighty POWER.

¹¹ Put on the COMPLETE ARMOR of GOD, that you may be ABLE to stand against the CRAFTY WAYS of the DEVIL;

¹² because our CONFLICT is not with Flesh and Flesh, but with the GOVERNMENTS, with the AUTHORITIES, with the

* VATICAN MANUSCRIPT.—2. is—omit. 3. of the—omit. 7. Man. 1. both Thy and Your MASTER is in the Heavens. 10. my Brethren—omit.

2. Exod. xx. 12; Deut. v. 16. 3. 4. Col. iii. 21. 5. 1. Gen. xix. 15; Deut. x. 17; 10; xi. 10; Prov. xix. 18; xiii. 20; xix. 17. 2. 4. Col. iii. 22; 1 Tim. v. 1; Tit. ii. 5; 1 Pet. ii. 18. 3. 1. Rom. xii. 10; 1 Cor. v. 10; Col. iii. 24. 4. 1. Rom. xii. 11; 1 Cor. xii. 12; 1 Tim. ii. 15; 1 Pet. ii. 17. 5. 1. Rom. xii. 13; 1 Cor. xii. 13; 1 Tim. ii. 15; 1 Pet. ii. 17. 6. 1. Rom. xii. 13; 1 Cor. xii. 13; 1 Tim. ii. 15; 1 Pet. ii. 17. 7. 1. Rom. xii. 13; 1 Cor. xii. 13; 1 Tim. ii. 15; 1 Pet. ii. 17. 8. 1. Rom. xii. 13; 1 Cor. xii. 13; 1 Tim. ii. 15; 1 Pet. ii. 17. 9. 1. Rom. xii. 13; 1 Cor. xii. 13; 1 Tim. ii. 15; 1 Pet. ii. 17. 10. 1. Rom. xii. 13; 1 Cor. xii. 13; 1 Tim. ii. 15; 1 Pet. ii. 17. 11. 1. Rom. xii. 13; 1 Cor. xii. 13; 1 Tim. ii. 15; 1 Pet. ii. 17. 12. 1. Rom. xii. 13; 1 Cor. xii. 13; 1 Tim. ii. 15; 1 Pet. ii. 17.

των τούτων, πρὸς τὰ πνευματικά της πορνείας,
 of this, with the spiritual things of the evil one,
 ἐν τοῖς ἐπουρανίοις. ¹³ Διὰ τοῦτο ἀναλαβετε
 in the heavens. Because of this take you up
 τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνήθητε ἀνίστη-
 the complete armor of the God, so that you may be able to stand
 ραι ἐν τῇ ἡμέρᾳ τῇ πορνῆς, καὶ ἅπαντα κατερ-
 against in the day the evil, and all things having
 γισσάμενοι στήναι. ¹⁴ Στήτε οὖν περιζωσάμενοι
 armed and to stand. Stand you therefore having girded
 τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι
 the loins of you with truth, and having put on
 τὸν θώρακα τῆς δικαιοσύνης, ¹⁵ καὶ ὑποδήσαμε-
 the breastplate of the righteousness, and having shod
 ναι τοὺς ποδᾶς ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου
 the feet with a preparation of the glad tidings
 τῆς εἰρήνης. ¹⁶ ἐπὶ πᾶσιν ἀναλαβόντες τὸν
 of the peace; besides all having taken up the
 θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα
 shield of the faith, by which you will be able all
 τὰ βολῆ τοῦ πορνῆου * [τὰ] πεφυράμενα σβῆσαι.
 the darts of the evil one [the] having been kindled to quench;
¹⁷ καὶ τὴν περικεφαλάν τοῦ σωτηρίου δεξασθε,
 also the helmet of the salvation take you,
 καὶ τὴν μαχαίραν τοῦ πνεύματος, ἡ ἐστὶ ῥῆμα
 and the sword of the spirit, which is a word
 θεοῦ. ¹⁸ Ἦτε πάντες προσευχῆς καὶ δεήσεως
 of God; by means of every prayer and supplication
 προσκυνεῖτε ἐν παντὶ καιρῷ ἐν πνεύματι· καὶ
 praying in every season in spirit; and
 ἐν αὐτῷ * [τοῦτο] ἀγρυπνοῦντες ἐν πάσῃ προσ-
 for it [this] watching with all per-
 κειρτηρῆσαι καὶ δεήσει περὶ πάντων τῶν ἁγίων,
 perseverance and supplication for all of the holy ones,
¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοι-
 and on behalf of me, that to me may be given a word in open-
 ξει τοῦ στόματος μου, ἐν παρρησίᾳ γνωρίσαι το
 ing of the mouth of me, with boldness to make known the
 μυστήριον * [τοῦ εὐαγγελίου,] ²⁰ ὑπὲρ οὗ
 secret [of the glad tidings,] on account of which
 πρέσβευα ἐν ἁλύσει, ἵνα * [ἐν] αὐτῇ παρῇ-
 I am on an embassy in a chain, that [in] it I may speak

POTENTATES OF THIS DARK-
 NESS, WITH THE SPIRITUAL
 THINGS OF WICKEDNESS IN
 THE HEAVENLYS.

¹³ † On account of this,
 take up the † COMPLETE
 ARMOR OF GOD, that you
 may be able to resist in
 the EVIL DAY, and having
 achieved Every thing, to
 stand.

¹⁴ Stand, then, † having
 your LOINS girded around
 with Truth, and † having
 put on the BREASTPLATE
 of RIGHTEOUSNESS;

¹⁵ and † having your
 FEET shod with the Pre-
 paration of the GLAD TID-
 INGS OF PEACE;

¹⁶ Besides all, having
 taken up † the SPIELD of
 the FAITH, by which you
 will be able to extinguish
 All the burning DARTS of
 the WICKED one;

¹⁷ † Take also the PEI-
 CIL of SALVATION, and
 † the SWORD of the SPIRIT,
 which is God's Word;

¹⁸ † praying at every
 Season, † with All Prayer
 and Supplication in Spirit,
 and † keeping watch for
 this with All Perseverance
 and † Entreaty for All
 SAINTS;

¹⁹ † and on my behalf,
 that Eloquence may be
 given to me, in opening my
 MOUTH with boldness, to
 make known the SECRET
 of the GLAD TIDINGS,

²⁰ (on account of which
 † I execute an Embassy in
 † a Chain,) that † I may

* Vatican Manuscript.—16. the—omit.
 17. in—omit.

18. this—omit.

19. of the GLAD

† 11. The Grecian armor consisted of two sorts,—Defensive and Offensive armor. The apostle's allusion from these the following, which he calls the *panoply*, or complete armor of G. D.—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the waist, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metals, and used to protect the head. 5. The *Miscel*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Shield*, as an offensive weapon. He who had these was completely armed for combat. † 19. As it was customary for the Grecians to offer prayers to their chief before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

† 13. 1 Cor. v. 4. † 14. Isa. xl. 5; Luke xii. 28; 1 Pet. i. 13. † 16. Isa. lix. 17; 17. Isa. lix. 17; 1 Thess. v. 8. † 18. Isa. lii. 7; Rom. x. 15. † 19. 1 John v. 4. † 20. Heb. iv. 13; Rev. i. 10; i. 10; xii. 12. † 21. 1 John xii. 23. † 22. 1 John xii. 23. † 23. 1 John xii. 23. † 24. 1 John xii. 23. † 25. 1 John xii. 23. † 26. 1 John xii. 23. † 27. 1 John xii. 23. † 28. 1 John xii. 23. † 29. 1 John xii. 23. † 30. 1 John xii. 23.



σπασθῆναι, ὥς δει με λαλῆσαι. ²¹ ἵνα δε εἰδη-
boldly, as it behooves me to speak. That but may

τε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πρᾶσσω, πάντα
know also you the things concerning me, what I am doing, all things
ὑμῖν γνωρίσει Τυχικός ὁ ἀγαπητός ἀδελφός καὶ
to you will make known Tychicus the beloved brother and

πίστος διακόνος ἐν κυρίῳ. ²² ὃν ἐπέμψα πρὸς
faithful servant in Lord; whom I sent to

ὑμᾶς εἰς αὐτοῦ τοῦτο, ἵνα γνῶτε τὰ περὶ
you for same this thing, that you may know the things concerning

ἡμῶν, καὶ παρακαλεσθῇ τὰς καρδίας ὑμῶν.
us, and he might comfort the hearts of you.

²³ Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πί-
Peace to the brethren and love with faith

στεως ἀπο θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.
from God a father and Lord Jesus Anointed.

²⁴ Ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων τοῦ
The favor with all of the ones loving; the

κυρίου ἡμῶν Ἰησοῦν Χριστόν ἐν ἀφάρσει.
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning; as it behooves me

²¹ But I that you may know the things concerning me, and what I am doing, Tychicus, the beloved Brother and faithful Servant in the Lord will make all things known to you;

²² I whom I have sent to you for this very purpose, that you may know the things concerning us, and that he may comfort your hearts.

²³ Peace to the brethren and Love with Faith from God the Father, and the Lord Jesus Christ.

²⁴ The FAVOR be on all who love our LORD Jesus Christ.

* TO THE EPHESIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—*Endorsement*—TO THE EPHESIANS. WRITTEN FROM ROME.
‡ 21. Col. iv. 7. ‡ 22. Col. iv. 2. ‡ 23. 1 Pet. v. 14. ‡ 24. 1 Tim. v. 25.

[ΠΑΤΑΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.
[OF PAUL AN EPISTLE] TO PHILIPPIANS.
* TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

¹ Παῦλος καὶ Τιμόθεος, δούλοι Ἰησοῦ Χριστοῦ,
Paul and Timothy, bondmen of Jesus Anointed,
πρὸς τοὺς ἁγίους ἐν Χριστῷ Ἰησοῦ, τοῖς οὖτις
to all the holy ones in Anointed Jesus, to those being
ἐν Φιλίπποις, σὺν ἐπισκοποῖς καὶ διακονοῖς·
in Philippi, with overseers and servants;
² χάρις ἡμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν,
favor to you and peace from God a father of us,
καὶ κυρίου Ἰησοῦ Χριστοῦ. ³ Εὐχαριστῶ τῷ
and Lord Jesus Anointed. I give thanks to the
θεῷ μου ἐν παντὶ τῇ μνήμῃ ὑμῶν, ⁴ πάντοτε
God of me in every the remembrance of you, always
ἐν παντὶ δεῖξαι μου ὑπὲρ πάντων ὑμῶν, μετὰ
a every prayer of me on behalf of all of you, with
χάραι τῇ δεήσει ποιούμενος ⁵ ἐπὶ τῇ κοινωνίᾳ
in the prayer making in respect to the fellowship
ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας
of you for the glad tidings, from first day
ἐκ τοῦ νῦν· ⁶ πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ
I the now, having been persuaded some this thing, that the
ὑπαρξάντων ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελεσέι
me having begun in you a work good, will complete
ἐν τῇ ἡμέρᾳ Ἰησοῦ Χριστοῦ· ⁷ καθὼς ἐστὶ,
in the day of Jesus Anointed; as it is
ἵκανον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
just for me this to think concerning all of you,
ὅτι τὸ εἶναι με ἐν τῇ καρδίᾳ ὑμῶν, ἐν τε
because the to have me in the hearts of you, in both
τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαίω-
the bonds of me and in the defense and confirma-
σίᾳ τοῦ εὐαγγελίου, συγκαταμενοῦς μου τῆς
me of the glad tidings, joint-contributors of me of the
πρώτης πάντας ὑμᾶς ὄντας· ⁸ μάρτυς γὰρ μου
first all of you being; a witness for of me
[ἐστίν] ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν
[is] the God, how I long after all of you in
πλάγχθοις Χριστοῦ Ἰησοῦ. ⁹ Καὶ τοῦτο προσ-
booths of Anointed Jesus. And this I
ῶμαι, ἵνα ἡ ἀγάπη ὑμῶν ἐτι μᾶλλον καὶ
may, that the love of you yet more and
μᾶλλον περισσεύῃ ἐν ἐπίγνωσει καὶ παντὶ
more may abound in knowledge and to all
ἀγαθῶν· ¹⁰ εἰς τὸ δοκιμαεῖν ὑμᾶς τὰ δια-
good things; for the to examine you the things dif-

CHAPTER I.

1 Paul and Timothy
Bondmen of Christ Jesus,
to all THOSE SAINTS in
Christ Jesus, who ARE at
Philippi, with the Over-
seers and Assistants;
2 † Favor to you, and
Peace from God our
Father, and our Lord Jesus
Christ.
3 † I give thanks to my
God on Every MEMEM-
BRANCE of you,
4 (always, in Every
Prayer of mine, making
SUPPLICATION on behalf
of you all with Joy.)
5 † on account of your
PARTICIPATION in the
GLAD TIDINGS, from the
FIRST Day till now;
6 having this same con-
fidence, That HE who
COMMENCED † a good
Work among you, will
continue to complete it
till the Day of Christ
Jesus;
7 as it is right for me to
think This respecting you
all, because you HAD me
in your HEART, both in
† my BONDS, and in the
DEFENCE and CONFIRMA-
TION of the GLAD TID-
INGS, you all being joint-
contributors to me of the
GIFT.
8 For † God is my Wit-
ness how I long after you
all with the tender Sympa-
thies of Christ Jesus.
9 And This I pray,
† that your LOVE may yet
abound more and more in
Knowledge, and in all Per-
ception,
10 in order that you
may EXAMINE the DIS-
PERCENSES of THINGS;
and that you † may be

* ALEXANDRINE MANUSCRIPT.—Title—TO THE PHILIPPIANS.
† First Day. & Christ Jesus. 8. is—omit.
1. 1 Cor. I. 2. 2. Rom. I. 7; 3 Cor. I. 2; 1 Pet. I. 2.
3. 1 Cor. I. 10; Col. I. 8. 4. Rom. xii. 13; xv. 25; 3 Cor. viii. 3; Phil. iv. 14, 15.
5. 1 Cor. I. 2. 6. 7. Eph. I. 1; vi. 20; Col. iv. 2, 19; 3 Tim. I. 8. 7. 8. Rom.
ix. 1; Gal. I. 29; 1 Thess. ii. 2. 9. 1 Thess. iii. 12. 10. Acts xxiv. 10;
xxv. 11, 13; v. 22.

1. Christ Jesus. 8.
9. 8. Rom. I. 2, 9; 1 Cor.
3. 1 Cor. I. 10; Phil. iv. 14, 15.
5. 1 Cor. I. 2. 6. 7. Eph. I. 1; vi. 20; Col. iv. 2, 19; 3 Tim. I. 8. 7. 8. Rom.
ix. 1; Gal. I. 29; 1 Thess. ii. 2. 9. 1 Thess. iii. 12. 10. Acts xxiv. 10;

φορῶντα, ἵνα ἡτε εὐκρινεῖς καὶ ἀπροσκόποι
 foring, so that you may be sincere ones and inoffensive ones
 εἰς ἡμέραν Χριστοῦ, ¹¹ πεπληρωμένοι καρπῶν
 for a day of Anointed, having been filled fruit
 δικαιοσύνης * [τοῦ] δια Ἰησοῦ Χριστοῦ, εἰς
 of righteousness [that] through Jesus Anointed, to
 δοξάν καὶ ἐπαινον θεοῦ. ¹² Γινώσκουν δε ὑμᾶς
 glory and praise of God. To know but you
 βουλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μάλ-
 I wish, brethren, that the things relating to me rather
 λον εἰς προκοπὴν τοῦ εὐαγγελίου ἐληλυθεν
 for advancement of the glad tidings happened,
 ὥστε τοὺς δεσμούς μου παντερούς ἐν Χριστῷ
 so that the bonds of me appear in Anointed
 γενεσθαι ἐν ὅλῃ τῇ πραιτωρίῳ καὶ τοῖς λοιποῖς
 to have become before all in the judgment hall and to the others
 πασι, ¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
 to all, and the greater number of the brethren in
 κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσ-
 Lord, having been assured by the bonds of me, more abun-
 τερῶς τολμᾷ ἀφοβῶς τὸν λόγον λαλεῖν.
 dantly are bold fearlessly the word to speak.
¹⁵ Τίτες μὲν καὶ διὰ φθόνον καὶ ἐρίν, τίτες δὲ
 Some indeed even through envy and strife, some and
 καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.
 also through good-will the Anointed they openly proclaim.
¹⁶ Οἱ μὲν ἐξ ἀγάπης, εἰδότες, ὅτι εἰς ἀπολογίαμ
 Those indeed from love, knowing, that for a defence
 τοῦ εὐαγγελίου κεῖμαι. ¹⁷ οἱ δὲ ἐξ ἐριθείας,
 of the glad tidings I am placed; those but from strife,
 * [τοῦ] Χριστοῦ καταγγέλλουσιν οὐχ ἁγῶνς,
 [the] Anointed are announcing not purely,
 οἰομενοὶ θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.
 thinking affliction to superadd to the bonds of me.
¹⁸ Τί γὰρ; πλὴν παντὶ τροπῇ, εἴτε προφασί
 What then? Still in every way, whether in pretence
 εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν
 or in truth, Anointed is announced; and in
 τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. ¹⁹ Οἶδα
 this I rejoice, but also I will rejoice. I know
 γὰρ, ὅτι τούτο μοι ἀποβήσεται εἰς σωτηρίαν
 for, that this to me will result for deliverance
 διὰ τῆς ὁμιλίας, τοῦ σεβασμοῦ, καὶ ἐπιχορηγίας τοῦ
 through the of you, entreaty, and a supply of the
 πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκα-
 spirit of Jesus Anointed, according to the ear

sincere and inoffensive a
 the Day of Christ;
 11 having been filled
 with the Fruit of Righteousness through Jesus Christ, to the Glory and Praise of God.
 12 Now I wish you know, Brethren, That the things which have fallen me resulted rather for the Advancement of the GLAD TIDINGS;
 13 so that my bonds for Christ have become manifest in All the PRATORIAN, and in all OTHER places;
 14 and the GREATER NUMBER of the BROTHERS in the Lord, having been made confident by my BONDS, have now more abundant cause to speak the word of God without fear.
 15 Some, indeed, re-claim the Anointed even through Envy and Strife, and some also through Good-will.
 16 THESE, indeed, are of Love, knowing That I am placed for the Defence of the GLAD TIDINGS;
 17 but those who Con-tempt are against Christ, not purely, think- ing to super-add Affliction to my bonds.
 18 What then? Be-cause, in Every Way, whether in Pretence or Truth, Christ is an-nounced, even in this I re-joice, and will rejoice.
 19 And I know That this will result in My Deliverance, through the Entreaty, and the Supply of the SPIRIT of Jesus Christ,
 20 according to the EARNEST EXPECTATION

* VATICAN MANUSCRIPT.—11. that—omit. 14. word of God. 15. to know
 up Affliction. 18. Because in Every Way. 19. And I know.
 † 11. Or, in all the Praetorian Camp. It was either within or near to this where the Apostle dwelt in his own hired house. It was large enough to have many soldiers within it for shops and taverns used by the soldiers, besides the barracks used by the soldiers themselves. See Note on Acts xviii. 16.—Sharp.
 ‡ 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6. † 11. John xv. 3; Eph. i. 17, 18
 § 12. to 17.

καδοκίαν και ελπιδα μου, οτι εν ουδενι αισχυν-
 expectation and hope of me, that in nothing I shall be
 ησσομαι, αλλ' εν παση παρήσσεια, ως παντοτε,
 ashamed, but with all confidence, as always,
 εν νυν μεγαλυνθησεται Χριστος εν τω σωματι
 in you will be magnified glorified in the body
 μου, είτε δια ζωης είτε δια θαντου. ¶ Εμοι
 to me, whether by means of life or by means of death. For me

γάρ το ζην, Χριστος, και το αποθανειν, κερ-
 for the to live, Anointed, and the to die, gain.

101. ¶ Ει δε το ζην εν σαρκι, τουτο μοι καρπος
 If but the to live in flesh, this to me a fruit

εργου, και τι αιρησομαι, ου γνωριζω. ¶ συνε-
 work, and what I shall choose, not I know. ¶ I am hard

γεται δε εκ των δυο, την επιθυμιαν εχων εις
 moved but by the two, the earnest desire having for

το αναλυσαι, και συν Χριστω ειναι· πολλὰ
 to be loosed again, and with Anointed to be, much

γὰρ πολλον κρισσον. ¶ το δε επιμενειν εν τη
 for more better; the but to remain in the

ταρι, αναγκαιοτερον δι' υμας. ¶ Και τουτο
 flesh, more necessary on account of you. And this

ενοησας· οίδα, οτι μενω και συνπαρε-
 being thus persuaded I know, because I shall remain and I shall con-

μιν πασις υμιν εις την υμων προσκοπη και
 live with all you for the of you progress and

χαρη· τα πιστευς. ¶ Ινα το καυχημα υμων
 joy of the faith; that the boasting of you

περισσει εν Χριστω Ιησου εν εμοι, δια της
 may abound by Anointed Jesus in me, through the

μενης παρουσίας παλιν προς υμας. ¶ Μονον
 my presence again with you. Only

εξωι του ευαγγελιου του Χριστου πολιτευεσθε,
 outside of the glad tidings of the Anointed not you as citizens,

ινα, είτε ελθων και ιδων υμας, είτε απων,
 so that, whether having come and having seen you, or being absent,

εκουσω τα περι υμων, οτι στηκετε εν ενα
 may hear the things concerning you, that you stand firm in one

πνευματι, μια ψυχη συναθλοντες τη πιστει
 spirit, with one soul co-operating vigorously for the faith

του ευαγγελιου, ¶ και μη πτορομενοι εν μηδενι
 of the glad tidings, and not being terrified in anything

ως τινι αντικειμενων· ητις εστιν αυτοις ενδει-
 as to them opposing; which is to them a token

and Hope, ¶ That in nothing I shall be ashamed; but
 with All Confidence, as at
 all times, also now Christ
 will be magnified in my
 body, whether by Life or
 by Death.

21 Therefore, for Me
 to LIVE is for Christ, and
 to DIE, Gain.

22 But if to LIVE in
 the Flesh, this is to me a
 Fruit of Labor; and what
 I should choose I do not
 exactly know.

23 I am indeed, hard
 pressed by the two things;
 —(I have an EARNEST DE-
 sire for ¶ the RETURN-
 ing, and ¶ being with
 Christ, since it is very
 much to be preferred);—

24 but to REMAIN in
 the FLESH is more requisite
 on your account.

25 ¶ And fully believing
 this, I know That I shall
 remain and continue with
 you all, for YOUR Progress
 and Joy in the FAITH;

26 That your BOASTING
 may abound, by Christ
 Jesus, in me, through MY
 Presence with you again.

27 Only I behave your-
 selves worthily of the
 GLAD TIDINGS of the
 ANOINTED one, so that
 whether coming and see-
 ing you, or being absent, I
 may hear concerning your
 AFFAIRS, that you I stand
 firm in One Spirit, with
 One Soul I vigorously co-
 operating for the FAITH of
 the GLAD TIDINGS;

28 and not being terri-
 fied in anything by the
 OPPONENTS; ¶ which is to
 them a clear Indication of

¶ 21. To *anasthai*, the *loosing again* or the *returning*, being what Paul earnestly desired, *either the death or dismemberment*, as implied by the word *depart* in the common version, he considered a matter of indifference to him, which of the two—*life or death*—he should choose, he believed of no consequence, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word *anasthai* occurs in Luke xiii. 35, where it is rendered *return*;—"He sayeth while men waiting for the Master, when he will come," &c. Jesus had taught and said that he would come again, or *return*, John xiv. 19, thus, also, the apostle said to them at his ascension, Acts i. 11. Paul believed this, and taught it to others, as I was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. ii. 19, 20, when his mortal body would put on immortality, and so he would "ever be with the Lord."

¶ 24. Rom. v. 2. ¶ 25. Eph. vi. 12, 20. ¶ 26. Luke xii. 26. ¶ 27. 1 Thess. ii. 12, 17.
 ¶ 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12; iv. 1.
 ¶ 27. 1 Thess. i. 1. ¶ 27. 1 Thess. i. 1. ¶ 27. 1 Thess. i. 1.

ξίς ἀπολείας, ὑμῖν δὲ σωτηρίας· καὶ τοῦτο ἀπὸ
of destruction, to you but of salvation; and this from
θεοῦ· ²⁹ ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ
God; because to you it was given that on behalf of Anointed, not
μόνον τὸ εἰς αὐτὸν πιστεῦναι, ἀλλὰ καὶ τὸ
only that into him to believe, but also that
ὑπὲρ αὐτοῦ πασχεῖν· ³⁰ τὸν αὐτὸν ἀγῶνα
on behalf of him to suffer; the same conflict
ἐχόντες, ὅσον ἰδετέ ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν
having, alike thing you saw in me, and now you hear in
ἐμοί. ΚΕΦ. Β'. 2. ¹ Εἰ τις οὖν παρακλησις
me. If any therefore comfort
ἐν Χριστῷ, εἰ τι παραμυθίων ἀγαπῆς, εἰ τις
in Anointed, if any soothing of love, if any
κοινωνία πνεύματος, εἰ τις σπλαγγχεῖ καὶ οἰκ-
fellowship of spirit, if any bowels and com-
τιρμοί· ² πληρώσατε μου τὴν χάραν, ἵνα τὸ
passions; fill you of me the joy, so that the
αὐτὸ φρονήτε, τὴν αὐτὴν ἀγαπὴν ἐχόντες,
same thing you may think, the same love having,
συμψυχοί, τὸ ἐν φρονούντες· ³ μὴδὲν κατὰ
united ones in soul, the one thing minding; nothing in
ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ
strife or vain-glory, but in the lowliness of mind
ἀλλήλους ἡγουμένους ὑπερεχόντας ἑαυτῶν· ⁴ μὴ
others esteeming exceeding yourselves; not
τὰ ἑαυτῶν ἕκαστος σκοπούντες, ἀλλὰ καὶ
the things of yourselves each one regarding, but also
τὰ ἑτέρων ἕκαστοι. ⁵ Τοῦτο ² [γὰρ] φρε-
the things of others every one. This [for] be
νεύσθω ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ⁶ ὃς ἐν
cleared by you which also in Anointed Jesus, who in
μορφῇ θεοῦ ὑπαρχων, οὐχ ἄρπαγμα ἡγήσατο
a form of God being, not a usurpation meditated
τὸ εἶναι ἴσα θεῷ, ⁷ ἀλλ' ἑαυτὸν ἐκένωσε, μορ-
to be like to God, but himself emptied, a
φην δούλου λαβὼν, ἐν ὁμοιωματι ἀνθρώπων
form of a slave having taken, in likeness of men
γενόμενος, ⁸ καὶ σχηματι ἐδρεθείς ὡς ἀνθρώπος·
having been formed, and in condition being found as a man;
ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπηκούος μέχρι
humbled himself, having become obedient till
θανάτου, θανάτου δὲ σταυροῦ. ⁹ Διὸ καὶ ὁ
death, of a death even of a cross. Therefore also the

Destruction, but to you of
† Salvation, and this from
God.

²⁹ Because to you it
was graciously given on
behalf of Christ, not only
to believe into Him, but
also to suffer on His ac-
count;

³⁰ † having the same
Conflict which you see in
me, and now how encourag-
ing me.

CHAPTER II.

1 If, therefore, there be
Any Comfort in Christ,
Any Soothing of Love,
Any Participation of Spirit—
† If Any Sympathies or
Compassions,

2 complete My Joy
† that you may think the
same thing, having the
same Love, united in ac-
minding the one thing;

3 † doing nothing in
Party-spirit, or vain-glo-
ry; but in lowliness of
mind, esteeming others as
yourself;

4 not each one regarding
his own interests; but
each one also these of
others.

5 † Let this disposition
be in you, which was also
in Christ Jesus,
6 who, though being in
God's Form, yet did not
meditate † a Usurpation
to be like God,

7 but divested Himself
† taking a Slave's
Form, † having been made
in the Likeness of Men,
8 and being in condition
as a Man, he humbled
himself, † becoming obedient
unto Death, even the Death
of the Cross.

9 And therefore also the

* VATICAN MANUSCRIPT.—S. for—omit.

S. us.

† 6. *Harpagmos* being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who—did not think it a matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—*Cyprian*. "Did not think of eagerly retaining."—*Walsby*. "Did not regard—as an object of anxious desire."—*Stuart*. "Thought not—as a thing to be seized."—*Alford*. "Did not eagerly grasp."—*Kierland*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

† 28. Rom. viii. 17; † Tim. ii. 11. † 30. Acts xvi. 19. † 1. Col. iii. 11.
Heb. xii. 16; xv. 8; † Phil. iii. 16. † 2. Gal. v. 26; James iii. 14. † 2. Rom. vi. 15.
† 6. Matt. xi. 29; John xiii. 15; † 1 Pet. ii. 21. † 7. Matt. xx. 23. † 7. Gal. ii. 14.
Heb. ii. 14, 17. † 8. Matt. xxvi. 30, 42; John x. 18; Heb. v. 8; xii. 3.

ξὶς ἀπωλείας, ὅμιν δε σωτηρίας· καὶ τούτο ἀπὸ
of destruction, to you but of salvation; and this from
θεοῦ· ²⁹ ὅτι ὅμιν εὐχαρισθὴ το ὕπερ Χριστοῦ, οὐ
God; because to you it was given that on behalf of Anointed, not
μόνον το εἰς αὐτὸν πιστεῦναι, ἀλλὰ καὶ το
only that into him to believe, but also that
ὕπερ αὐτοῦ πασχεῖν· ³⁰ τὸν αὐτὸν ἀγῶνα
on behalf of him to suffer; the same conflict

ἐχούστας, ὅσον ἰδετέ ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν
having, alike thing you saw in me, and now you hear in
ἐμοί. ΚΕΦ. Β'. 2. ¹ Εἰ τις οὖν παρακλησις
me. If any therefore comfort

ἐν Χριστῷ, εἰ τι παραμυθίον ἀγάπης, εἰ τις
in Anointed, if any soothing of love, if any
κοινωνία πνεύματος, εἰ τις σπλαγχνία καὶ οἰκ-
fellowship of spirit, if any bowels and com-

τίρμοι· ² πληρωσατέ μου τὴν χάριν, ἵνα το
passions; fulfil you of me the joy, so that the
αὐτο φρονήτε, τὴν αὐτὴν ἀγάπην ἐχούστας,
same thing you may think, the same love having,

συμψυχοί, τὸ ἐν φρονούντες· ³ μηδὲν κατὰ
united ones in soul, the one thing minding; nothing in
ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τὴ ταπεινοφροσύνην
strife or vain-glory, but in the lowliness of mind

ἀλλήλους ἡγουμένοι ὑπερέχοντας ἑαυτῶν· ⁴ μὴ
others esteeming exceeding yourselves; not
τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ
the things of yourselves each one regarding, but also
τὰ ἑτέρων ἕκαστοι. ⁵ Τοῦτο * [γὰρ] φρο-
the things of others every one. This [for] be

νεισθῶ ἐν ὅμιν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ⁶ ὃς ἐν
desired by you which also in Anointed Jesus, who in
μορφῇ θεοῦ ὑπαρχων, οὐχ ἄρπαγμα ἡγήσατο
a form of God being, not a usurpation meditated

το εἶναι ἰσα θεῷ, ⁷ ἀλλ' ἑαυτὸν ἐκενόωσε, μορ-
the to be like to God, but himself emptied, a
φὴν δούλου λαβὼν, ἐν ὁμοιωμάτων ἀνθρώπων
form of a slave having taken, in likeness of men

γενομένος, ⁸ καὶ σχηματὶ ἐδρεθείς ὡς ἀνθρώπος·
having been formed, and in condition being found as a man;
ἐταπεινώσεν ἑαυτὸν, γενομένος ὑπηκούος μεχρι
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death, of a death even of a cross. Therefore also the

Destruction, but to you of
of Salvation, and this from
God.

²⁹ Because to you it
was graciously given a
BEHALF of Christ, not
to BELIEVE into Him, but
also to SUFFER as His ac-
count;

³⁰ Having the SAME
Conflict which you saw in
me, and now hear concern-
ing me.

CHAPTER II.

1 If, therefore, there be
Any Comfort in Christ, if
Any Soothing of Love, if
Any Participation of Spirit,
if Any Sympathy and Com-

passions,
I complete My Joy
that you may think the
SAME thing, having the
SAME Love, united in me,
minding the one thing.

3 I doing nothing but
Purity-spirit, or Vain-glory;
but in HUMILITY esteem-
ing others as exceeding
yourselves;

4 not each one regarding
HIS OWN interests, but
each one also them of
OTHERS.

5 Let this disposition
be in you, which was in
in Christ Jesus.

6 who, though being a
God's Form, yet did not
meditate to a Usurpation
to be like God,

7 but divested Himself,
taking a Bondman's
Form, I having been made
in the Likeness of Men.

8 and being in condition
as a Man, he humbled him-
self, I becoming obedient
unto Death, even the Death
of the Cross.

9 And therefore God

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† δ. *Harpagion* being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who—did not think it a matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—*Jerome*. "Did not think of eagerly retaining."—*Walden*. "Did not regard—as an object of eager desire."—*Stuart*. "Thought not—a thing to be seized."—*Shawpe*. "Did not covet grasp."—*Kieruland*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

‡ 28. Rom. viii. 17; 9 Tim. ii. 11. ‡ 29. Acta xvi. 19. ‡ 1. Col. iii. 12. ‡ 1
Rom. xii. 16; xv. 6; 1 Th. iii. 14. ‡ 2. Gal. v. 26; James iii. 14. ‡ 3. Rom. xii. 16
‡ 5. Matt. x. 23; John xiii. 15; 1 Pet. ii. 21. ‡ 7. Matt. xx. 23. ‡ 8. Rom. xii. 16
Heb. ii. 14, 17. ‡ 9. Matt. xxvi. 52, 53; John x. 18; Heb. v. 6; xii. 2.

ἵνα αὐτὸν ὑπερυψώσῃ, καὶ εὐχαριστῶ αὐτῷ
God him supremely exalted, and freely granted to him

ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων· ¹⁰ ἵνα ἐν τῷ ὀνόματι
name that above every name; so that in the name

Ἰησοῦ πάντων γόνων καμψῇ σκουραρίων καὶ ἐπιγείων
of Jesus every knee should bend of heav'nlies and of earthlies

καὶ καταχθονίων, ¹¹ καὶ πάντα γλῶσσα ἐξομολο-
and under-ground ones, and every tongue should

γένηται, ὅτι κύριος Ἰησοῦς Χριστός, εἰς δόξαν
become, that a Lord Jesus Anointed, for glory

θεοῦ πατρὸς.

of God a Father.

¹² Ὅστε, ἀγαπητοὶ μου, καθὼς πάντοτε ὕπη-
So that, beloved ones of me, as always you

κούσατε, μὴ ὥς ἐν τῇ παρουσίᾳ μου μόνον,
obeyed, not as in the presence of me only,

ἀλλὰ καὶ πολλὰ μᾶλλον ἐν τῇ ἀουσίᾳ μου,
but now much more in the absence of me,

μὴ τὰ φόβου καὶ τρόμου τῆν ἑαυτῶν σωτηρίαν
not fear and trembling the of yourselves salvation

κατεργάζεσθε· ¹³ ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν
each you out; the God for it is the one working in

ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς ἐν-
you both the to will and the to work, on account of the good

τοκίας. ¹⁴ Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ
works. All things do you without murmurings and

ἡλιαγογισμῶν· ¹⁵ ἵνα γενησθε ἀμειψτοὶ καὶ ἀνε-
disputings; that you may be blameless ones and harmless

αἱ, τέκνα θεοῦ ἀμειψτὰ ἐν μέσῳ γενεᾶς σκο-
ous, children of God irreproachable in midst of a generation per-
verses and distempered; to which you appear as lumi-
naries in the world, a word of life holding out; for

ἀρχῆς ἐν κόσμῳ, ¹⁶ λόγον ζωῆς ἐκτείνοντες· εἰς
the faith of you, I am glad and I rejoice with all

αὐτῶν ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς
me I run, nor in vain I toiled. But

ἐν ἐσθραμῶν, οὐδὲ εἰς κενὸν ἐκοπίασα. ¹⁷ Ἀλλ'
I am poured out on the sacrifice and public service

καὶ στενδόμεν ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ
as I am poured out on the sacrifice and public service

ἐν πίστει ὑμῶν, χαίρω καὶ συγχαίρω πάντι
the faith of you, I am glad and I rejoice with all

αὐτῶν ¹⁸ τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαί-
me, the and same also you be you glad, and rejoice

τε με. ¹⁹ Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ, Τιμοθεῶν
with me. I hope but in Lord Jesus, Timothy

supremely exalted Him, and I freely granted to him THAT NAME which is above Every Name;

10 I in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those be-neath;

11 and Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

12 So that, my Beloved, as you always obeyed, not only as in my PRESENCE, but now much more in my ABSENCE, work out YOUR OWN Salvation with Fear and Trembling;

13 for God is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on account of his BENEVOLENCE.

14 Do All things without Murmurings and Disputings;

15 that you may be blameless and inoffensive, irreproachable I Children of God, in the Midst of a crooked and misguided Generation, among whom I you appear as Luminaries in the World;

16 exhibiting the Word of Life; for my Exultation in the Day of Christ. That I did not run in vain, nor labored in vain.

17 But even if I poured a libation on the SACRIFICE and public Service of your FAITH, I am glad, and rejoice with you all;

18 and for THIS be you also glad, and rejoice with me.

19 But I hope in the Lord Jesus to send Tim-

* 10 The name given to the sun and moon in the Septuagint. Gen. i. 16. 11 As a libation to the wine and oil poured on the meat-offering to render them acceptable. 12 I was most willing to pour out the costly libation of his blood on the altars of the faith of the Gentiles, (Rom. xv. 13.) to render it more firm, a consequence more pleasing to the Deity.

10. Acts ii. 23; Heb. ii. 9. 11. Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. 12. 1 Tim. v. 13. 13. Matt. v. 14, 16; Eph. v. 6. 14. 1 Tim. iv. 6; Rom. xv. 16.

ταχεως πεμψαι ὑμιν, ἵνα καγω εὐψυχω,
 shortly to send to you, that also I may be animated,
 γνους τα περι ὑμων. ²⁰ Ουδενα γαρ
 having ascertained the things concerning you. No one for
 εχω ισοψυχον, οστις γνησιως τα περι ὑμων
 I have like-minded, who really the things concerning you
 μεριμνησει· ²¹ οἱ παντες γαρ τα ἑαυτων ζη-
 will care, the all for the things of themselves are
 τουνσι, ου τα Ιησου Χριστου. ²² Την δε
 seeking, not the things of Jesus Associated. The has
 δοκιμην αυτου γινωσκετε, οτι, ὡς πατρι τεκνον,
 proof of him you know, that, as with a father a child,
 συν εμοι εδουλευσεν εις το ευαγγελιον. ²³ Του-
 with me he served for the glad tidings. Him
 τον μεν ουν ελπιζω πεμψαι, ὡς αν επιθεω-
 indeed therefore I hope to send, as I would view attentively
 τα περι εμε, εξαντης· ²⁴ πεποιθα δε εν
 the things concerning me, immediately, having confidence and in
 κυριω, οτι και αυτος ταχεως ελευσεται.
 Lord, that even myself shortly will come.
²⁵ Αναγκαιον δε ἡγησαμεν, Επαφροδιτον τον
 Necessary but I esteemed, Epaphroditum the
 αδελφον και συνεργον και συστρατιωτην μου,
 brother and fellow-worker and fellow-soldier of me,
 ὑμων δε αποστολον, και λειτουργον της χρειας
 of you but an apostle, and public servant of the want
 μου, πεμψαι προς υμας· ²⁶ σπειδη επιθεων
 of me, to have sent to you, since longing after
 ην παντας υμας, και αδημονων, διوتي ηκουσατε
 he was all you, and being depressed, because you heard
 οτι ησθενησε. ²⁷ Και γαρ ησθενησε παρακλη-
 that he was sick. Indeed for he was sick near
 σιον θανατου· αλλ' ο θεος αυτον ηλεησεν· ουκ
 to death; but the God him pitied; not
 αυτον δε μονον, αλλα και εμε, ἵνα μη λυπη
 him and only, but also me, so that not sorrow
 επι λυπη εχω. ²⁸ Ψευδαιστερωσ ουν στενη
 on sorrow I should have. More speedily therefore I send
 αυτον, ἵνα ιδωτεσ αυτον παλιν, χαρητε, καγω
 him that seeing him again, you may rejoice, and I
 αλυποτερωσ ω. ²⁹ Προσδεχεσθε ουν αυτον εν
 less sorrowful may be. Receive you therefore him in
 κυριω μετα πασης χαρας, και τους τοιουτους
 Lord with all joy, and the such like ones
 εντιμους εχετε· ³⁰ οτι δια το εργον * [του]
 in honor hold you; because on account of the work [of the]
 Χριστου μεχρι θανατου ἡγγιγε, παραβολευσα-
 Associated even to death he was near, having risked

only to you shortly, that I also may be animated when I ascertain how things are with you.

²⁰ For I have No one like disposed, who will really care about your affairs;

²¹ For ALL I are seeking THEIR OWN things, not the THINGS of * Christ Jesus.

²² But of him you have the PROOF. * That as a Child with a Father, he served with me for the GLAD TIDINGS.

²³ Him, therefore, I hope to send immediately; whenever I see distinctly through the THINGS concerning me;

²⁴ and I having confidence in the Lord, that I also myself will come shortly.

²⁵ I esteemed it necessary, however, to send to you * Epaphroditus, my BROTHER, and my fellow-workman and fellow-soldier, but * Your Apostle and * a Minister for my NEED;

²⁶ I since he was longing after you all, and was much depressed because you heard That he was sick.

²⁷ For indeed he was sick, near to Death: but God pitied him; and not him only, but me also so that I might not have Sorrow upon Sorrow.

²⁸ I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that I may be the less sorrowful.

²⁹ Receive him, then, in the Lord, with ALL JOY, and hold such like persons in honor.

³⁰ Because on account of the WORK of Christ he was near to Death, having

* VATICAN MANUSCRIPT.—21. Christ Jesus.

30. of the—sent.

† 21. 1 Cor. x. 24, 25; xiii. 8; 2 Tim. iv. 10, 18.

† 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim.

i. 2. † 24. Phil. i. 26; Philemon 22.

† 25. Phil. iv. 18.

† 26. 2 Cor. xi. 9.

† 28. Phil. i. 8.

† 29. 1 Cor. xvi. 13; 1 Thess. v. 12; 1 Tim. v. 17

μανες τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὄψων ὅστε-
the Mē, so that he might fill up the of you des-
ρημα τῆς πρὸς με λειτουργίας. ΚΕΦ. γ'. 8.
accor of the towards me public service.

1 Τὸ λοιπὸν, ἀδελφοί μου χαίρετε ἐν κυρίῳ·
The thing remaining, brethren of me rejoice you in Lord;

τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν,
the things same to write to you, to me indeed not tedious,

ὅμως δὲ ἀσφαλές. 2 Βλέπετε τοὺς κύνας, βλέ-
for you but safe. See you the dogs, see

τε τοὺς κακούς ἐργάτας, βλέπετε τὴν κατα-
you the evil workers, see you the evil.

τοκτῆν. 3 Ἡμεῖς γὰρ ὅσμεν ἡ περιτομή, οἱ
acc. We for we are the circumcision, who

ἐννομεῖται θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν
in opus God are serving, and boasting in

Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιδότες·
Anointed Jesus, and not in flesh having been trusting;

4 καίτις ἐγὼ εἶχον πεποιθήσιν καὶ ἐν σαρκί. Εἰ
though I having confidence also in flesh. If

τίς δοκεῖ ἄλλος πεποιθεῖναι ἐν σαρκί, ἐγὼ μάλ-
or; thinks other to have confidence in flesh, I more;

λον 5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ,
with a circumcision eighth-day, from race of Israel,

φύλης Βενιαμὴν Ἑβραῖος ἐξ Ἑβραίων, κατὰ
of tribe of Benjamin a Hebrew from Hebrews, according to

νόμον Φαρισαῖος, 6 κατὰ ζήλον διώκων τὴν
law a Pharisee, according to zeal persecuting the

ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ
congregation, according to righteousness that by law

γινόμενος ἀρεμπτός. 7 Ἀλλ' ὅτινα ἦν μοι
having come blameless. But what things was to me

εἰρήνη, ταῦτα ἤγημαι διὰ τοῦ Χριστοῦ
acc. these things I have esteemed on account of the Anointed

ἧμαι. 8 Ἀλλὰ μὲν οὖν καὶ ἡγεῖσθαι πάντα
I do. But indeed then even I esteem all things

ἧμαι εἶναι διὰ τὸ ὑπερεχόν της γνώσεως
also to be on account of the excellency of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, (δι' ὃν τὰ
Anointed Jesus the Lord of me, (on account of whom the

πᾶτα ἐζημιώθη, καὶ ἡγεῖσθαι σκυβάλα εἶναι,
things I suffered loss, and I esteem worthless things to be,

ὅτι Χριστὸν κερδήσω, 9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ
that Christ I may gain, and may be found in him, not

hazarded his LIFE, that
† he might fill up the re-
mainder of YOUR MINIS-
TRATION to Me.

CHAPTER III.

1 FINALLY, my Breth-
ren, I rejoice in the Lord.
To write the SAME things
to you is not irksome to
Me, but for you it is safe.

2 † Beware of the dogs!
Beware of the EVIL
Workers! Beware of the
† EXCISION!

3 For we are † the CIR-
CUMCISION, † we who are
SERVING God in Spirit,
and † boasting in Christ
Jesus, but who have no
confidence in Flesh.

4 Though indeed † I
have had Confidence also
in Flesh; if some other
person think to have con-
fidence in Flesh, I had
more.

5 With a Circumcision
the eighth-day; from the
Race of Israel; from the
Tribe of Benjamin; a He-
brew from Hebrews; ac-
cording to Law, a Phari-
see;

6 with respect to zeal,
† a persecutor of the con-
GREGATION; as to THAT
Righteousness which came
by Law, I was irapproach-
able.

7 But whatever things
were Gain to me, These I
have, on account of the
ANointed one, esteemed
as a Loss.

8 But then, indeed, I
even esteem all things to
be a Loss, on account of
the † EXCELLENCY of the
KNOWLEDGE of the
ANointed Jesus my
LORD; (on whose account
I suffered the loss of ALL
things, and consider them
to be vile refuse, so that I
may gain Christ,

9 and may be found in

* ΑΝΟΙΧΤΟΝ ΜΑΡΤΥΡΟΝ.—A. the ANointed.

† 1. 1 Cor. xiv. 17; Phil. iv. 10.

† 2. 1 Cor. xiv. 18; Gal. v. 12.

† 3. 1 Cor. xiv. 19; 1 Cor. xiv. 21.

† 4. 1 Cor. xiv. 22.

† 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 16.

† 2. 2 Cor. xiii. 12.

† 3. John iv. 23, 24; Rom. vii. 6.

† 4. Acts viii. 3; 12. 1.

† 5. Gal. v. 2.

† 6. Gal. vi. 16.

† 7. John xvii. 3; 1 Cor. ii. 2.

ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν
holding my righteousness that from of law, but that
διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην
through faith of Anointed, that from God a righteousness
ἐπὶ τῇ πίστει·) ¹⁰ τοῦ γινῶναι αὐτὸν, καὶ τὴν
on account of the faith;) of the to know him, and the

δυναμὶν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινω-
power of the resurrection of him, and the fellow-

ρίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος
ship of the sufferings of him, being conformed

τῷ θανάτῳ αὐτοῦ, ¹¹ εἰπὼς καταρτῆσθαι εἰς τὴν
to the death of himself, if possibly I may attain to the

ἐξανάστασιν τῶν νεκρῶν. ¹² Οὐχ ὅτι ἤδη ἐλα-
resurrection out of the dead ones. Not that already I re-

βον, ἢ ἤδη τετελειώμαι· διώκω δέ, εἰ καὶ κατα-
ained, or already have been perfected; I pursue but, if indeed I may

λάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ.
lay hold, in respect to which also I was laid hold of by Anointed.

¹³ Ἀδελφοί, ἐγὼ ἐραυτὸν οὐ λογιζομαι κατεῖλη-
Brethren, myself not reckon to have laid

φεναι· ¹⁴ ἐν δε, τα μὲν ὀπίσω ἐπιλανθάνομαι·
hold; one but, the things even behind forgetting.

νοῦ, τοῖς δὲ ἐμπροσθεν ἐπεκτεινόμενος, κατα-
the things but before stretching out to, according to

σκοπὴν διώκω ἐπὶ τὸ βραβεῖον τῆς ἀνω κλη-
a mark I pursue towards the prize of the above call-

σεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. ¹⁵ Ὅσοι οὖν
ing of the God in Anointed Jesus. As many as them

ἔλασι, τούτω φρονομεν· καὶ εἰ τι ἕτερον
came ones, this should mind; and if in anything differently

φρονεῖτε, καὶ τούτω ὁ θεὸς ὑμῖν ἀποκαλύψει·
You think, even this thing the God to you will reveal;

¹⁶ πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.
but to what we attained, by the same to walk in line.

¹⁷ Συνμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκο-
Joint-imitators of me become you, brethren, and watch

πεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε
you those thus walking, as you have

τύπον ἡμᾶς. ¹⁸ Πολλοὶ γὰρ περιπατοῦσιν, οὐκ
a pattern as. Many for walk, whom

πολλάκις ἐλέγον ὑμῖν, νῦν δὲ καὶ κλαίον λέγω,
often I said to you, now and even weeping I say,

τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ ¹⁹ ὡς
the enemies of the cross of the Anointed, of whom

τὸ τέλος ἀπώλεια, ὃν ὁ θεὸς ἡ κόλια, καὶ ὃ
the end destruction, of whom the God the belly, and the

him, not clinging to THAT
Righteousness of Mine
own, which is from Law,
but to THAT which is
through the FAITH of
Christ,—the RIGHTEOUS-
NESS from God on account
of the FAITH;) ¹⁰

TO KNOW him, and
the POWER of his RESUR-
RECTION, and the FELLO-
WERSHIP of his SUFFER-
INGS, being conformed to
his DEATH; ¹¹

If possibly I may at-
tain to the RESURRECTION
from among the DEAD.

¹² Not that I have al-
ready received it, or have
been already perfected;
but I pursue, if indeed I
may lay hold on that for
which also I was laid hold
on by Christ.

¹³ Brethren, I do not
reckon myself to have at-
tained it; but one thing I
do:—even forgetting the
THINGS BEHIND, and
stretching forth towards
the THINGS BEFORE.

¹⁴ I pursue along the
LINE, towards the PRIZE
of the HIGH CALLING of
God by Christ JESUS.

¹⁵ As many, therefore,
as are perfect, should be
of this mind; and if in
any thing you think differ-
ently, God will also reveal
this to you.

¹⁶ But to what we have
attained, let us walk by
the same line.

¹⁷ Brethren, become
Joint-imitators of me, and
watch those who are thus
WALKING, as you have us
for a Pattern.

¹⁸ (For often I told you,
and now even weeping I
say, many walk as the
ENEMIES of the CROSS of
ANOINTED ONE;

¹⁹ whose END will
be DESTRUCTION, whose
GOD is the STOMACH, and

19. Rom. x. 3, 5. 29. Rom. i. 17; III. 21, 22; ix. 30; x. 3, 6; Gal. ii. 20. 21. Rom. vi. 3-5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. 22. vi. 12. 13. Heb. xii. 22. 14. Luke ix. 61. 15. 1 Cor. ix. 24, 25; Heb. vi. 1. 14. 2 Tim. iv. 7, 8; Heb. xii. 1. 15. 1 Cor. ii. 6; xiv. 20. 16. 11. 10; xv. 5. 17. Phil. iv. 9; 1 Thess. i. 6. 18. Gal. i. 7; ii. 21; vi. 12. 19. Phil. i. 15, 16. 19. 2 Cor. xi. 13; 2 Pet. ii. 1. 20. Rom. xvi. 18; 1 Tim. vi. 2.

δοξα εν τη αίσχυνή αυτών, οί τα επίγεια φρο-
 glory in the shame of them, who the things on earth are
 ρονντες. ²⁰ Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρα-
 manding. Of us for the commonwealth in heav-
 νοῖς ὀνάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχομεθα
 one begins, out of which also a savior we look for
 κυρίῳ Ἰησοῦν Χριστῷ, ²¹ ὃς μετασχηματίζει
 Lord Jesus Anointed, who will transfigure
 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν συμμορφὸν τῇ
 the body of the humiliation of us of like form with the
 σωματί τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνεργεσίαν
 body of the glory of him, according to the operation
 τοῦ δευασθαι αὐτὸν καὶ ὑποταξάαι ἑαυτὸν τα
 of the to be able him even to place under himself the things
 πάντα. ΚΕΦ. 4. ¹ Ὡστε, ἀδελφοί μου
 all Therefore, brethren of me

ἀγαπητοὶ καὶ ἐπιποθῆτοί, χαρὰ καὶ στεφανὸς
 beloved ones and ones longed for, joy and crown
 μου, ὅτῳ στήκετε ἐν κυρίῳ, ἀγαπητοί. ² Ευ-
 of me, whom stand you firm in Lord, O beloved ones. Ex-
 ὀδιαν παρακαλῶ, καὶ Συντυχὴν παρακαλῶ, το
 do I exhort, and Syntyche I exhort, the
 αὐτὸ φρονεῖν ἐν κυρίῳ. ³ καὶ ἐρωτῶ καὶ σε,
 same thing to mind in Lord, you I ask also thee,
 σύγχε γυναιε, συλλαμβανου αὐταῖς, αἵτινες ἐν
 you-fellow O thou, help thee these women, who in
 τῷ εὐαγγελίῳ συνήλθισαν μοι, μετὰ καὶ Κλη-
 the glad things co-operated earnestly with me, with and Cle-
 μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τα
 ment and the remaining fellow-workers of me, of whom the
 ὀνόματα ἐν βιβλῷ ζωῆς.
 names in book of life.

Ἐχαιρετε ἐν κυρίῳ πάντοτε· παλιν εἰπὼ, χαίρετε.
 Rejoice you in Lord always: again I say, rejoice you.
⁴ Τὸ εὐαίσκετε ὑμῶν γνωσθῆτω πᾶσιν ἀνθρώποις.
 The gentleness of you let be known to all men.
 Ὁ κύριος ἑγγύς· ⁶ μὴδὲν μεριμνᾶτε, ἀλλ' ἐν παν-
 The Lord near, nothing be you over-careful, but in every-
 τι τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας
 using by the prayer and by the supplication with thanksgiving
 τα αἰτήματα ὑμῶν γνωρίζεσθαι πρὸς τὸν θεόν·
 the requests of you let be made known to the God;
⁷ καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερχοῦσα πάντα νοῦν,
 and the peace of the God that surpassing all conception,
 φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα
 will guard the hearts of you and the minds
 ὑμῶν ἐν Χριστῷ Ἰησοῦ. ⁸ Τὰ λοιπὰ, ἀδελφοί,
 of you in Anointed Jesus The remaining, brethren,

† their GLORY in their SHAME; THEY who are en-
 grossed with EARTHLY things.)

²⁰ For † Our POLITY be-
 gins in the heavens, † from
 whence also † we are ex-
 pecting a Savior, the Lord
 Jesus Christ;

²¹ † who will transform
 the BODY of our HUMILIA-
 tion into a conformity
 with his GLORIOUS BODY,
 according to the ENERGY
 by which he is ABLE † even
 to subject ALL things to
 himself.

CHAPTER IV.

¹ So then, Brethren, my
 beloved and much d. sired,
 † my Joy and Crown, † and
 you thus firm in the Lord,
 O my beloved!

² I exhort Euodia, and
 I exhort Syntyche, to be of
 the SAME mind in the
 Lord.

³ And I entreat thee
 also, * True Yoke-fellow,
 assist those women, † who
 earnestly co-operated with
 me in the GLAD THINGS,
 and with Clement, and my
 OTHER Co-laborers, whose
 NAMES are in † the Book
 of Life.

⁴ † Be joyful in the Lord
 at all times; I say again,
 Be joyful!

⁵ Let your GENTLENESS
 be known to All Men.
 † The LORD is near.

⁶ Be not anxious about
 Anything; but in every-
 thing let your PETITIONS
 be made known to God, by
 PRAYER and SUPPLICA-
 tion with Thanksgiving;

⁷ and † THAT PEACE of
 God which surpasses All
 Conception, shall guard
 your HEARTS and your
 MINDS by Christ Jesus.

⁸ FINALLY, Brethren

* YAVOIAN MANUSCRIPT.—3. True Yoke-fellow.

- | | | |
|---|--|------------------|
| † 19. 2 Cor. x. 12; Gal. vi. 15. | † 20. Eph. ii. 6, 19; Col. iii. 1, 8. | † 20. Act. i. 11 |
| † 21. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. | † 21. 1 Cor. xv. 43, 44, 49; Col. iii. 4; 1 Johr | |
| † 22. 1 Cor. xv. 50, 57. | † 1. 2 Cor. i. 11; 1 Thess. ii. 19, 20. | † 2. Rom |
| † 23. 1. 2. Exod. xxiii. 12; Psal. lxxix. 24; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8 | † 24. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7 | |
| † 25. 1. 2. xxi. 27. | † 26. 1. 2. xxi. 27. | |
| † 27. 1. 2. xxi. 27. | † 28. 1. 2. xxi. 27. | |
| † 29. 1. 2. xxi. 27. | † 30. 1. 2. xxi. 27. | |
| † 31. 1. 2. xxi. 27. | † 32. 1. 2. xxi. 27. | |
| † 33. 1. 2. xxi. 27. | † 34. 1. 2. xxi. 27. | |
| † 35. 1. 2. xxi. 27. | † 36. 1. 2. xxi. 27. | |
| † 37. 1. 2. xxi. 27. | † 38. 1. 2. xxi. 27. | |
| † 39. 1. 2. xxi. 27. | † 40. 1. 2. xxi. 27. | |
| † 41. 1. 2. xxi. 27. | † 42. 1. 2. xxi. 27. | |
| † 43. 1. 2. xxi. 27. | † 44. 1. 2. xxi. 27. | |
| † 45. 1. 2. xxi. 27. | † 46. 1. 2. xxi. 27. | |
| † 47. 1. 2. xxi. 27. | † 48. 1. 2. xxi. 27. | |
| † 49. 1. 2. xxi. 27. | † 50. 1. 2. xxi. 27. | |
| † 51. 1. 2. xxi. 27. | † 52. 1. 2. xxi. 27. | |
| † 53. 1. 2. xxi. 27. | † 54. 1. 2. xxi. 27. | |
| † 55. 1. 2. xxi. 27. | † 56. 1. 2. xxi. 27. | |
| † 57. 1. 2. xxi. 27. | † 58. 1. 2. xxi. 27. | |
| † 59. 1. 2. xxi. 27. | † 60. 1. 2. xxi. 27. | |
| † 61. 1. 2. xxi. 27. | † 62. 1. 2. xxi. 27. | |
| † 63. 1. 2. xxi. 27. | † 64. 1. 2. xxi. 27. | |
| † 65. 1. 2. xxi. 27. | † 66. 1. 2. xxi. 27. | |
| † 67. 1. 2. xxi. 27. | † 68. 1. 2. xxi. 27. | |
| † 69. 1. 2. xxi. 27. | † 70. 1. 2. xxi. 27. | |
| † 71. 1. 2. xxi. 27. | † 72. 1. 2. xxi. 27. | |
| † 73. 1. 2. xxi. 27. | † 74. 1. 2. xxi. 27. | |
| † 75. 1. 2. xxi. 27. | † 76. 1. 2. xxi. 27. | |
| † 77. 1. 2. xxi. 27. | † 78. 1. 2. xxi. 27. | |
| † 79. 1. 2. xxi. 27. | † 80. 1. 2. xxi. 27. | |
| † 81. 1. 2. xxi. 27. | † 82. 1. 2. xxi. 27. | |
| † 83. 1. 2. xxi. 27. | † 84. 1. 2. xxi. 27. | |
| † 85. 1. 2. xxi. 27. | † 86. 1. 2. xxi. 27. | |
| † 87. 1. 2. xxi. 27. | † 88. 1. 2. xxi. 27. | |
| † 89. 1. 2. xxi. 27. | † 90. 1. 2. xxi. 27. | |
| † 91. 1. 2. xxi. 27. | † 92. 1. 2. xxi. 27. | |
| † 93. 1. 2. xxi. 27. | † 94. 1. 2. xxi. 27. | |
| † 95. 1. 2. xxi. 27. | † 96. 1. 2. xxi. 27. | |
| † 97. 1. 2. xxi. 27. | † 98. 1. 2. xxi. 27. | |
| † 99. 1. 2. xxi. 27. | † 100. 1. 2. xxi. 27. | |

ὅσα ἑστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια,
what things is true, what things honorable, what things just,

ὅσα ἀγαθὰ, ὅσα προσφιλῆ, ὅσα εὐφημα, εἰ
what things pure, what things amiable, what things of good report, if

τις ἀρετὴ καὶ εἰ τις ἑπαινος, ταῦτα λογίσεσθε·
any virtue and if any praise, these things attentively consider:

ἡ δὲ καὶ ἐμαθετε καὶ παρελάβετε, καὶ ἤκου-
what things also you learned and you received, and you

σατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε·
heard and you saw in me, these things perform you;

καὶ ὁ θεὸς τῆς εἰρήνης ἐσται μεθ' ὑμῶν.
and the God of the peace shall be with you.

10 Ἐχαρήνδε ἐν κυρίῳ μεγάλως, ὅτι ἤδη τότε
I rejoiced in the Lord greatly, because now at length

ἀνεβαλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ
you revived the on behalf of me to think; on which also

ἐφρονεῖτε, ἡκαιρεῖσθε δε. 11 Οὐχ ὅτι
you were thinking, was without opportunity but. Not because

καθ' ὑπερηφανίαν λέγω· ἐγὼ γὰρ ἐμαθόν, ἐν
respecting want I speak; I for learned, in

οἷς εἰμι, ἀνταρκῆς εἶναι. 12 Οἶδα καὶ ταπει-
what things I am, contested to be. I know both to be

νουςθαί, οἶδα καὶ περισσεύειν· ἐν παντί καὶ
brought low, I know and to abound, in everything and

ἐν παντί μεμνημαι, καὶ χορταζεσθαι καὶ πει-
in all things I have been initiated, both to be well-fed and to be

νῆν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· 13 πάντα
hungry, both to abound and to be in need; all things

ἰσχύω ἐν τῷ ἐνδυναμούντι με. 14 Πλὴν καλῶς
I am strong in the one strengthening me. But well

ἐποιήσατε, συγκοινωνήσαντες μοι τῇ θλίψει.
you did, having jointly sympathized with me in the affliction.

15 Οἰδατε δὲ καὶ ὑμεῖς, Φιλιππησιοὶ, ὅτι ἐν ἀρ-
You know and also you, O Philippians, that in a bap-

χῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθεν ἀπὸ Μακεδο-
of the glad tidings, when I went out from Macedonia.

νίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς
side, no one with me congregation communicated in

λογὸν δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·
an account of giving and receiving, if not you only;

16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἀπαξ καὶ δις εἰς
that and in Thessalonica even once and again for

τῇν χρεῖαν μοι ἐπηψάτε. 17 Οὐχ ὅτι ἐπιζη-
the need to me you sent. Not because I earnestly

τῶ το δομα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τῶν
seek the gift, but I earnestly seek the fruit that

whatever things are true
whatever things are hon-
orable, whatever things
are just, whatever things
are pure, whatever things
are amiable, & whatever
things are reputable, if
there be Any Virtue, and if
Any Praise, attentively
consider These things;

& and & what you learned
and received, and heard
and saw in me, these
things practise; and the
God of PEACE will be with
you.

10 But I rejoiced in the
Lord greatly, Because now
at length your regard
has revived on My behalf;
for whom indeed you did
have regard, but had no
opportunity.

11 Not That I speak
concerning Want; for I
have learned in whatever
condition I am to be con-
tented.

12 I know both what
it is to be abased, and I
know what it is to abound
in every place and in all
conditions, I have been
disciplined, both to be sat-
isfied and to suffer hunger,
both to abound and to be
destitute.

13 I am strong to en-
dure All things with; & you
who STRENGTHENED me.

14 You did well, how-
ever, & in sympathizing
with My AFFLICTION.

15 And you know also
O Philippians, That in the
Beginning of the GREAT
TRIDINGS, when I departed
from Macedonia, & No Cre-
gation communicated
with Me in the Matter of
Giving and Receiving, ex-
cept you alone;

16 and that to Thessa-
lonica, you sent once, and
a second time also, for my
NEED;

17 not Because I ear-
nestly seek the GIFT, but
I earnestly seek & that

8. 1 Thess. v. 22. 9. Phil. iii. 17. 10. Rom. xv. 23; xvi. 20; 1 Cor. xiv. 26
11. 1 Tim. v. 23; Heb. xiii. 20. 12. 1 Tim. v. 1, 2, 3. 13. 1 Cor. xiv. 26
14. 2 Cor. vi. 10; xl. 27. 15. John xv. 5; 3 Cor. xii. 6. 16. Phil. i. 7
17. Rom. xv. 28; Titus iii. 14.

πλεονάζοντα εἰς λόγον ὑμῶν. ¹⁸ Ἀπεχῶ δε
increasing for an account of you. I have in full but
 πάντα, καὶ περισσεύω πεπληρωμαι, δεξαμενος
all things, and abound, I am filled, having received
 παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν ευω-
from Epaphroditus the things from you, a smell of good
 λίας, οὐσίαν δεκτὴν, ευαρίστον τῷ θεῷ. ¹⁹ Ὁ
odor, a sacrifice acceptable, well-pleasing to the God. The
 δε θεὸς μου πληρῶσαι πᾶσαν χρεῖαν ὑμῶν κατὰ
and God of me will fill up every want of you according to
 τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ
the wealth of himself in glory, in Anointed Jesus
 ὁ τῷ δε θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς
To the now God and Father of us the glory for the
 αἰῶνας τῶν αἰώνων. Ἀμήν. ²¹ Ἀσπασασθε
ages of the ages. So be it. Salute you
 πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται
every holy one in Anointed Jesus. Salute
 ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ²² Ἀσπάζονται ὑμᾶς
you those with me brethren, Salute you
 πάντες οἱ ἅγιοι, μαλιστα δὲ οἱ ἐκ τῆς Καισα-
all the holy ones, especially but those from of the Cesar's
 ρος οἰκίας. ²³ Ἡ χάρις τοῦ κυρίου * [ἡμῶν]
household. The favor of the Lord [of us]
 Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. * [Ἀμήν.]
Jesus Anointed with all of you. [So be it.]

FRUIT which ABOUND to your Account.

18 But I have in full all things, and abound. I am fully satisfied, having received from Epaphroditus your PRESENTS,—a Fragrant Odor, an acceptable Sacrifice, well-pleasing to God.

19 And my God I will fully supply All your Need, according to his Glorious WEALTH by Christ Jesus.

20 Now to our God and Father be the GLORY for the AGES of the AGES. Amen!

21 Salute Every Saint in Christ Jesus. The BRETHREN who are with Me salute you.

22 All the SAINTS salute you, but especially those from CASAR's Household.

23 The FAVOR of the LORD Jesus Christ be with you all.

* TO THE PHILIPPIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—28. of us—omit.
 TO THE PHILIPPIANS. WRITTEN FROM ROME.
 § 18. Phil. II. 28. § 19. Heb. XIII. 16.
 § 1. 2 Cor. IX. 8. § 22. Eph. I. 7; III. 10.
 § 23. Rom. XVI. 26.

23. So be it—omit.

Subscription—

§ 12. 2 Cor. IX. 12. § 19. Psa. XLIII.
 § 20. Rom. XVI. 27. § 21. Gal. I. 2.

* TO THE COLOSSIANS

CHAPTER I

1 Paul, & an Apostle of
• Christ Jesus, by the Will
of God, and Timothy, the
BROTHER

2 to the HOLY and
Faithful Brethren in Christ
at Colosse; 1 Peter and
Peace to you from God our
Father.

3 ‡ Having heard of your
FAITH in Christ Jesus,
and ‡ THAT LOVE which
you have for all the SAINTS.

4. We give thanks to God, the Father of our Lord Jesus Christ, at all times when we pray for you;

5 on account of THAT
HOPE which is PRE-
PRESERVED for you in the
HEAVENS; of which you
previously heard in the
WORD of the TESTI-
mony of those GLAD TIDINGS.

6 which are PRESENT among you, & as also in ALL the WORLD; and are bringing forth fruit and increasing; even as among you from the Day you have heard and acknowledged the FAVOR of GOD in TRUTH:

7 as you learned from
Epaphras, our BELLOVED
Fellow-servant, who is
your behalf a faithful Ser-
vant of the ANGELIC
one:

8 who also RELATED to
us YOUR Love in Song.

9 Because of this al-
ter, from the Day we
heard it, do not cease pray-
ing on your behalf, & that
you may be filled, as is
the EXACT KNOWLEDGE
his WILL, with All Spirit-
ual Wisdom and Under-
standing:

10 $\frac{1}{2}$ to walk wort¹ 2³

1. Christ Jesus.
2. and asking—

1. 1. Eph. 1. 1. 2. 1. Cor. iv. 17; Eph. vi. 21. 3. Gal. 1. 3. 4. 1. Cor. 1. 6; Phil. 1. 3. 1.
 1. 15; Philemon 5. 5. Heb. vi. 10. 6. Matt. xxiv. 14; Mark xvi. 15; Rom. x. 15; ver. 16.
 7. 1. Tim. iv. 8; 1. Pet. 1. 4. 8. 1. Cor. 1. 6; Phil. 1. 3. 1.
 9. Eph. 1. 15; Philemon 27. 10. Eph. iv. 17; Phil. 1. 27; 1. Thess. 3. 12.
 11. Eph. 1. 15. 12. 1. Cor. 1. 6; Phil. 1. 3. 1.

του κυριου εις πασαν αρεσκειαν, εν παντι εργω
of the Lord to all pleasing, in every work
αγαθω καρποφορουντες και αυξανμενοι τη
good bringing forth fruit and growing in the
επιγνωσει του θεου· ¹¹ εν παση δυναμει δυνα-
menos according to the God; with all strength being
μουμενοι κατα το κρατος της δοξης αυτου,
strengthened according to the power of the glory of him,
εις ταςαν υπομονην και μακροθυμιαν μετα
for all patience and endurance with
χαρας·
joy.

¹² ευχαριστουντες τη πατρι τη ικανωσαντι
giving thanks to the father to that having fitted
ημας εις την μεριδα του κληρου των αγιων εν
us for the portion of the inheritance of the holy ones in
τη φωτι· ¹³ ος ερρυσάτο ημας εκ της εξουσιας
the light, who delivered us from the authority
του σκετους, και μετεστησεν εις την βασι-
liam of the darkness, and caused a change of sides for the king-
dom of the son of the love of himself; in whom we
μεν την απολυτρωσιν, την αφεισιν των αμαρ-
have the redemption, the forgiveness of the sins
των· ¹⁵ ος εστιν εικων του θεου του αορατου,
who is a likeness of the God of that unseen,
πρωτοτοκος πασης κτισεως· ¹⁶ οτι εν αυτω εκ-
born here of every creature; because in him were
τισθη τα παντα, τα εν τοις ουρανοις και
created the things all, the things in the heavens and
τα επι της γης, τα δρατα και τα αο-
the things on the earth, the things seen and the things un-
ρατα, ειτε θronoi, ειτε κυριοτητες, ειτε αρχαι,
seen, whether thrones, or lordships, or governments,
ειτε εξουσιαι· τα παντα δι' αυτου και εις
or authorities, the things all on account of him and for
αυτου εκτισται· ¹⁷ και αυτος εστι προ παντων,
him have been created; and he is in advance of all,
και τα παντα εν αυτω συνηστηκε· ¹⁸ και
and the things all in him have been placed together; and
αυτος εστιν η κεφαλη του σωματος, της εκκλη-
he is the head of the body, of the congre-
γιας· ος εστιν αρχη, πρωτοτοκος εκ των νεκ-
gation; who is a beginning, first-born out of the dead
ρων, ινα γενηται εν πασι αυτος πρωτευων·
sons, that he might become among all himself pre-eminent;
¹⁹ οτι εν αυτω ευδοκησε παν το πληρωμα κατο-
because in him it was thought good all the fulness to in-
dwell;

the LORD, Pleasing him in All things; bringing forth fruit by Every good Work, and increasing in the EXACT KNOWLEDGE of God;

¹¹ being strengthened with All Strength according to his GLORIOUS POWER, for all Patience and Endurance with Joy;

¹² giving thanks * at the same time to THAT FATHER who CALLED and QUALIFIED us for the PORTION of the BLESSING; † INHERITANCE in the LIGHT;

¹³ who delivered us from † the DOMINION of DARKNESS, and † changed us for the KINGDOM of the SON of his LOVE;

¹⁴ by whom we have the REDEMPTION, the FORGIVENESS of SINS.

¹⁵ He is † a Likeness of the INVISIBLE God,—† First-born of All Creations;

¹⁶ † Because in him were created ALL things,—those in the HEAVENS, and those on the EARTH; the VISIBLE and the INVISIBLE, whether Thrones, or Lordships, or Governments, or Authorities; ALL things have been created through Him and for Him;

¹⁷ and he precedes all things, and in him all things have been permanently placed.

¹⁸ † He is also the HEAD of the BODY of the CONGREGATION; who is the Beginning, † the First-born from the Dead, that he might become Pre-eminent among all.

¹⁹ Because † in him it was thought good that the Whole FULLNESS should dwell;

* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED and QUALIFIED us.

† 1st. John xv. 10; 2 Cor. ix. 6; Phil. i. 11; Heb. xiii. 21. † 11. Eph. iii. 10; vi. 10.
† 1st. Eph. v. 20; Col. iii. 15. † 12. Acts xvi. 19; Eph. i. 11. † 13. Eph. vi. 12;
† 1st. i. 9. † 13. 1 Thess. ii. 12; 2 Pet. i. 11. † 14. Eph. i. 7. † 15. 2 Cor.
† v. 1, Heb. i. 2. † 13. Rev. iii. 14. † 16. John i. 3; 1 Cor. viii. 6; Eph. iii. 9;
Heb. i. 2. † 15. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xii. 8. † 18. Acts xvi. 23;
1 Cor. xv. 20, 23; Rev. i. 5. † 13. John i. 10; iii. 26; Col. ii. 9

κησαι, ²⁰ και δι' αὐτου αποκαταλλαξαι τα
habit, and by means of him to reconcile the things
παντα εις αυτον, ειρηνοποιησας δια του αιμα-
all to him, having made peace by means of the blood
τος του σταυρου αυτου, * [δι' αυτου,] ειτε
of the cross of him, [by means of him,] whether
τα επι της γης, ειτε τα εν τοις ουρανοις.
the things on the earth, or the things in the heavens.

²¹ Και υμας, ποτε οντας απηλλοτριωμενους και
Even you, once being aliens and
εχθρους τρ διανοια-εν τοις εργοις τοις πονηροις,
enemies in the mind by the works those wicked,
νυνι δε αποκατηλλαξεν ²² εν τω σωματι της
now indeed he reconciled in the body of the
σαρκος αυτου δια του θανατου, παραστησας
flesh of himself by means of the death, to present
υμας αγιους και αμωμους και ανεγκλητους κατε-
you holy ones and blameless ones and irreproachable ones in pre-
νυπιον αυτου. ²³ ειγε επιμενετε τρ πιστει τεθε-
ones of him, I indeed you continue in the faith having
μελιωμενοι και εδραιτοι, και μη μετακινουμενοι
been grounded and settled ones, and not being moved away
απο της ελπιδος του ευαγγελιου ου ηκουσατε,
from the hope of the glad tidings of which you heard,
του κηρυχθεντος εν παση * [τρ] κτισει τρ
of that having been published in all [the] creation that
υπο του ουρανου ου γενομενη ενω Παυλος
under the heaven, of which became Paul

διακονος. ²⁴ Νυν χαίρω εν τοις παθημασιν
a servant. Now I rejoice in the sufferings
υπερ υμων, και ανταναλω τρ υστερηματα
on behalf of you, and I fill up the wants

των θλιψεων του Χριστου εν τω σαρκι μου
of the afflictions of the Anointed one in the flesh of me
υπερ του σωματος αυτου, ο εστιν η εκκλη-
on behalf of the body of him, which is the congre-
για. ²⁵ ης γενομενη ενω διακονος κατα την
gation, of which became a servant according to the

οικονομιαν του θεου την δοθεισαν μοι εις υμας,
stewardship of the God that having been given to me for you,
πληρωσαι τον λογον του θεου, ²⁶ το μυστηριον
to fully set forth the word of the God, the secret

το αποκεκρυμμενον απο των αιωνων και απο των
that having been hid from the ages and from the
γενεων, νυνι δε εφανερωθη τοις αγιοις αυτου.
generations, now but was manifested to the holy ones of him;

²⁷ οις ηθελησεν ο θεος γνωρισαι, τις ο πλουτος
to whom wished the God to make known, what the wealth
της δοξης του μυστηριου τουτου εν τοις εθνε-
of the glory of the secret of this among the na-
σιν, ος εστι Χριστος εν υμιν, η ελπις της δοξης,
tions, who is Anointed in you, the hope of the glory;

²⁰ and through Him to reconcile & all things for him, I having made peace by means of the blood of his cross, whether the things on the earth, or the things in the heavens.

²¹ And You, formerly being Aliens and Enemies in mind by wicked works, * he has even now reconciled

²² & in the body of his flesh, through death, & to present you holy, and blameless, and irreproachable before him;

²³ & if indeed you continue in the faith, founded and established, and not removed from the hope of those glad tidings, which you heard which were proclaimed & to every Creature under heaven, and of which & I Paul became a Servant;

²⁴ & I am now rejoicing in the sufferings on your account, and I am filling up the remainings of the afflictions of the Anointed one, in my flesh, on behalf of his body, which is the congregation;

²⁵ of which I became a Servant, according to that stewardship of God which was given to me for you, fully to declare the word of God.—

²⁶ & the secret which was concealed from ages and from generations, & but now is manifested to his saints;

²⁷ to whom God wished to make known, what is the glorious wealth of this secret among the nations, which is Christ in you, the hope of glory;

* VATICAN MANUSCRIPT.—20. by means of him—omit. 21. but now are you reconciled, in the name of his flesh through a death, that you should be presented holy. 22. the—omit.

† 20. Eph. i. 10. † 20. Eph. ii. 14—16. † 21. Eph. ii. 1, 2, 12, 13; iv. 15
† 22. Eph. ii. 15, 16. † 22. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24
† 23. Rom. x. 18. † 23. 1 Tim. ii. 7. † 24. Rom. v. 2; 2 Cor. vii. 4. † 25.
1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 2. † 27.
Matt. xiii. 11; 2 Tim. i. 10. † 27. Rom. ix. 25; Eph. i. 7; iii. 2.

καὶ οὐ κατὰ Χριστόν. ⁹ Ὅτι ἐν αὐτῷ κατοικεῖ
and not according to Anointed. Because in him dwells
παντὸς τοῦ πληρώματος τῆς θεότητος σωματικῶς,
all the fulness of the Deity bodily;
¹⁰ καὶ εἰστε ἐν αὐτῷ πεπληρωμένοι· ὃς ἐστὶν ἡ
and you are by him having been filled; who is the
κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· ¹¹ ἐν ᾧ καὶ
head of all government and authority; in whom also
περιετμήθητε περιτομῇ ἀχειροποιήτῃ, ἐν
you were circumcised with a circumcision not done by hand, in
τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ
the putting off of the body of the flesh, in the
περιτομῇ τοῦ Χριστοῦ, ¹² συνταφέντες αὐτῷ ἐν
circumcision of the Anointed, having been buried with him by
τῷ βαπτισματί· ἐν ᾧ καὶ συνηργεῖσθε διὰ
the dipping; in which also you were raised by means of
τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐν-
the faith of the strong working of the God of that one
ραντος αὐτοῦ ἐκ νεκρῶν· ¹³ καὶ ὑμεῖς, νεκροὺς
having raised him out of dead ones; and you, dead
ὄντας * [ἐν] τοῖς παραπτώμασι καὶ τῇ ἀκροβυσ-
being [in] the faults and by the unclean-
τι τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ,
also of the flesh of you, he made alive together with him,
χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα·
having freely forgiven us all the faults;
¹⁴ ἐξαλείψας το κατ' ἡμῶν χειρογράφον τοῖς
having blotted out that against us written by hand in the
δόγμασιν, ὃ ἦν ὑπερναντίον ἡμῶν, καὶ αὐτὸ ἡρ-
ordinances, which was contrary to us, and it he has re-
κεν ἐκ τοῦ μέσου, προσήλωσας αὐτὸ τῷ
screwed out of the midst, having nailed it to the
σταυρῷ· ¹⁵ ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς
cross; having stripped off the governments and the
ἐξουσίας, ἐδειγματίσεν ἐν παρῇσιν, θριαμβευ-
authorities, he made a show by publicly, having triumphed
σας αὐτοὺς ἐν αὐτῷ. ¹⁶ Μὴ οὖν τις ὑμᾶς
over them in it. Not therefore any one you
κρινεῖτω ἐν βρωσῇ ἢ ἐν ποσὶ, ἢ ἐν μερεὶ ὀρ-
let judge in food or in drink, or in respect of a
τῆς, ἢ νομηνίας, ἢ σαββάτων· ¹⁷ ὃ ἐστὶ σκία
fast, or of a new moon, or of Sabbaths; which are a shadow
τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ. ¹⁸ Μὴ
of the things about coming, the but body of Anointed. No
θεῖς ὑμᾶς καταβραβεύετω, θέλων ἐν ταπεινοφ-
one you let deprive of the prize, wishing by humility of
ροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ὃ * [μὴ]
mind and a religious worship of the messengers, what things [not]

of the world, and not ac-
cording to Christ.

⁹ Because in him dwells
dwells All the fulness of
of the Deity bodily;

¹⁰ and you are repla-
ished by Him; who is the
HEAD of All Government
and Authority;

¹¹ by whom also you
were circumcised with a
Circumcision not done by
hand, in the putting off
of the body of the flesh
by the circumcision of the
ANOINTED;

¹² having been buried
with him by immersion
in which also you were
raised with him, through
the working of the power
of that God who
raised him from the
DEAD.

¹³ And You, being
dead by the transgression
even by the transgression
of your flesh, he
made alive together with
him, having freely for-
giveness All our offences;

¹⁴ having blotted out
what was written by
hand in ordinances
which was against us
and has removed it from
the midst, having nailed
it to the cross;

¹⁵ having stripped the
GOVERNMENTS and AT-
THORITIES, he made a
public exhibition of them,
triumphing over them by
it.

¹⁶ Let no one, there-
fore rule You in Food, or
drink; or in respect of
Festivals, or of a New
moon, or of Sabbaths.

¹⁷ which are Shad-
ows of the things to come,
but the BODY is Christ;

¹⁸ Let no one wish to
deprive You of the prize
by Humility and a Wor-
ship of the ANGELS, pray-
ing into things which be

* VATICAN MANUSCRIPT.—13. in—om.

17. which is a Shadow.

18. not—om.

9. John i. 16; Col. i. 19. 10. John i. 16. 11. Deut. x. 10; xxx. 6; Jer. iv. 4; Rom. ii. 29; Phil. iii. 2. Eph. i. 10; iii. 7. 12. Rom. vi. 4. 13. Eph. ii. 1, 3, 6, 11. 14. Eph. ii. 13, 16. 15. Eph. i. 18; Eph. iv. 2. 16. Rom. xiv. 3; x. 23. 17. Heb. viii. 3; ix. 9; x. 1. 18. verse 6.

και την πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία·
and the covetousness, which is idol-worship;
6 δι' ἧς ἐρχεται ἡ ὀργή του θεοῦ * [ἐν
because of which things comes the wrath of the God [on
τους υἱοὺς τῆς ἀπειθείας.] ἐν οἷς καὶ ὑμεῖς
the sons of the disobedience:] in which things also you
περιεκαταγῆσθε ποτε, ὅτε ἐζήτε ἐν αὐτοῖς·
walked once, when you were living among them;
7 νυνὶ δὲ ἀποθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν,
now but put off also you the things all, anger,
θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ
wrath, malice, evil-speaking, filthy words out of
του στόματος ὑμῶν· 8 μὴ ψευδεσθε εἰς
the mouth of you; not speak you falsely to
ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
each other; having stripped off the old man
πρὸς τὰς πράξεις αὐτοῦ, 10 καὶ ἐνδυσάμενοι
with the practices of him, and having put on
τὸν νέον, τὸν ἀνακαινισμένον εἰς ἐπίγνωσιν
the new, that being renewed by exact knowledge
κατ' εἰκόνα τοῦ κτίσαντος αὐτὸν· 11 ὃν
according to an image of the one having created him; where
οὐκ ἐν Ἑλλήνι καὶ Ἰουδαίῳ· περιτομῇ καὶ ἀκρο-
not circumcision Greek and Jew; circumcision and uncir-
κυστίᾳ· βάρβαρον, Σκυθικόν· δούλον, ἐλευθέρου·
circumcision; barbarian, Scythian; slave, freeman;
ἀλλὰ τὰ πάντα καὶ ἐν πασὶ Χριστός. 12 Ἐν-
but the things all and in all Anointed. Be
δυσάθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἁγίοι
v. in clothed therefore, as chosen ones of the God holy ones
* [καὶ] ἠγαπημένοι, σπλαγχνα οἰκτιρμου,
[and] beloved ones, bowels of mercy,
χρηστότητα, ταπεινοφροσύνην, πραότητα,
kindness, humility, meekness,
μακροθυμίαν· 13 (ἀνεχόμενοι ἀλλήλων, καὶ
patient endurance; (bearing with each other, and
χαρίζομενοι ἑαυτοῖς, εἰς τὴν ὁδὸν τινὰ ἐχρ
freely forgiving each other, if any one for some things should have
μὴ μὴ· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο
a cause of complaint; as even the Anointed freely forgave
ὑμῖν, ὡς καὶ ὑμεῖς) 14 ἐν πασὶ δὲ τοῖς
you, so also you;) besides all and these
τὴν ἀγάπην, ἣτις ἐστὶ συνδεσμός τῆς τελειο-
the love, which is a bond of the complete-
τητος· 15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύει
ness; and the peace of the Anointed one let provide
ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκληθῆτε ἐν
in the hearts of you, for which also you were called in
* [ἐν] σώματι· καὶ εὐχαριστοὶ γίνεσθε.
[one] body; and thankful ones become you.
13 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖται ἐν ὑμῖν
The word of the Anointed let dwell in you
πλουσίως· ἐν πάσῃ σοφίᾳ διδασκόντες, καὶ
richly, in all wisdom teaching, and

sist, and idol-worship;
LUST, which is idol-worship;
6 [on account of which things the WRATH of God is coming.]
7 [In which things also you formerly walked, when you lived in these things.]
8 [But now put off also ALL these; Anger, Wrath, Malice, evil-speaking, Vile words out of your MOUTH.]
9 [Do not speak falsely to each other, having put off the OLD Man with his PRACTICES;]
10 and having put on that new one, [BEING] RENEWED by Knowledge, according to a Likeness of HIM who CREATED him.
11 [In which state there are not Greek and Jew Circumcision and Circumcision; Barbarian, Scythian, bondman, free; but Christ is ALL these, and in all.]
12 [Be clothed therefore as Chosen ones of God, beloved Saints, with Bowels of Mercy, Kindness, Humility, Meekness, Patient endurance;]
13 [bearing with each other, and freely forgiving each other, if any one for some things may have a Cause of complaint; even as the Lord forgave you, so also do you forgive.]
14 And besides all these things, put on LOVE; which is the BOND of the COMPLETENESS.
15 And let the peace of the ANOINTED dwell in your HEARTS, for you were also called to One Body; and be thankful.
16 Let the word of the ANOINTED dwell in you richly; teaching and admonishing each other to

* Vatican Manuscript.—d. on the sons of disobedience—omit.
12. Lord. 14. it is the bond. 15. one—omit.

12. and—omit.

† 6. Rom. i. 18; Eph. v. 6. † 7. Rom. vi. 19, 20; Titus iii. 2. † 8. Gal. v. 22.
22; 1 Pet. ii. 1. † 9. Eph. iv. 25. † 10. Rom. xii. 2. † 11. Gal. iii. 28; 1 Cor. xii. 13.
† 12. Gal. iii. 28; 1 Cor. xii. 13. † 13. Eph. iv. 2, 32. † 14. John xiii. 34; Rom. xii. 10.
† 15. Rom. xii. 17; Phil. iv. 7.

ᾠδοῦντες ἑαυτοὺς ψαλμοῖς * [καὶ] ὕμνοις
ad-mo-ning each other in psalms [and] in hymns
 * [καὶ] ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες
[and] in songs spiritual, with favor singing
 ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ. 17 καὶ πᾶν ὃ,
in the hearts of you to the God; and every thing,
 τί ἐὰν ποιῇτε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν
whatever you may do, in word or in work, all in
 ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ
name of Lord Jesus, giving thanks to the God
 * [καὶ] πατρὶ δι' αὐτοῦ. 18 Αἱ γυναῖκες, ὑπο-
[and] father through him. The wives, sub-
 τασσέσθε τοῖς ἀνδράσιν, ὡς ἀρκεν ἐν κυρίῳ.
mit yourselves to the husbands, as it has been proper in Lord.
 19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ
The husbands, love you the wives, and not
 πικραίνεσθε πρὸς αὐτάς. 20 Τα τέκνα, ὑπακούετε
be you embittered against them. The children, be you
 εἰς τοὺς γονεῖς κατὰ πάντα· τοῦτο γὰρ ἐστὶν
obey in the parents in all things; this for is
 ὡς ἀρεστὸν ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ ἐριθι-
as pleasing in Lord. The fathers, not do you
 ζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. 22 Οἱ
provoke the children of you, so that not they may be discouraged. The
 δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σὰρκα
slaves, be you subject in all things to the according to flesh
 κυρίοις, μὴ ἐν οφθαλμοδουλείᾳ, ὡς ἀνθρώποι
lords, not with service of eyes, as men-plea-
 ρισκοί, ἀλλ' ἐν ἀπλοτῇ καρδίᾳ, φοβούμενοι
ers but in sincerity of heart, fearing
 τὸν κύριον. 23 * [καὶ πᾶν ὃ,] τί ἐὰν ποιῇτε,
the Lord; [and every thing,] whatever you may do,
 ἢ ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ * [καὶ] οὐκ
from soul work you, as to the Lord [and] not
 ἀνθρώποις. 24 Εἰδότες, ὅτι ἀπὸ κυρίου ἀπολή-
to men. Knowing, that from Lord you will
 ψέσθε τὴν ἀπαποδοσὶν τῆς κληρονομίας, τῇ
receive the recompense of the inheritance, the
 * [γὰρ] κυρίῳ Χριστῷ δουλεύετε. 25 Ὁ θε-
[for] Lord Anointed you serve. He but
 ἀδικῶν κομιεῖται ὃ ἠδίκησε· καὶ οὐκ ἐστὶ
doing wrong will receive back what he did wrong; and not is
 προσωπολήψια. ΚΕΦ. Δ'. 4. 1 Οἱ κύριοι, τὸ
respect of persons. The lords, the
 δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις πα-
just and the equal to the slaves render
 ρέετε, εἰδότες, ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν
knowing, that also you have a Lord in
 οὐρανοῖς.
heavens.

All Wisdom; † in Psalms, in Hymns, in spiritual Songs, singing with * GRATITUDE in your HEARTS to God.

17 † And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, † giving thanks to God the Father through him.

18 † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

19 † HUSBANDS, love your WIVES, and do not behave harshly to them.

20 † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

21 † FATHERS, do not provoke your CHILDREN, that they may not be discouraged.

22 † BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.

23 † Whatever you may do, work it from the soul, as for the LORD, and not for Men;

24 † knowing that from the LORD you will receive the RECOMPENSE of the INHERITANCE; for † you serve Christ the LORD.

25 * For HE who ACTS UNJUSTLY, will receive back for the injustice he committed; † and without any Partiality.

CHAPTER IV.

1 MASTERS, † render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the Heavens.

* VATICAN MANUSCRIPT.—10. and—omit twice. 22. and every thing—omit.

16. GRATITUDE. 24. for—omit.

17. and—omit. 23. For HE who.

1. Eph. v. 12. 17. 1 Cor. x. 31. 17. Rom. i. 8; Eph. v. 20; Col. i. 12; 11. 1 Thess. v. 18; Heb. xiii. 1. 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. 19. Eph. v. 2. 20. 1 Pet. iii. 7. 21. Eph. vi. 4. 22. Eph. vi. 5; 1 Tim. vi. 1; Titus ii. 9; 1 Pet. ii. 18. Eph. vi. 4, 7. 23. Eph. vi. 8. 24. 1 Cor. vii. 22. 25. Rom. ii. 11; Eph. vi. 9. 1 Pet. i. 17. 1. Eph. vi. 9.

2 Τη προσευχῇ προσκαρτερεῖτε, γρηγοροῦν-
 To the prayer attend you constantly, watching
 τες ἐν αὐτῇ, ἐν εὐχαριστίᾳ. 3 προσευχομένοι
 in it, with thankfulness, praying
 ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ
 at the same time also for us, that the God may open
 ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον
 to us a door for the word, to speak the secret
 τοῦ Χριστοῦ, δι' ὃ καὶ δεδεμαι. 4 ἵνα
 of the Anointed, on account of which even I have been bound; so that
 φανερώσω αὐτό, ὥς δεῖ με λαλῆσαι. 5 Ἐν
 I may make manifest it, as it behoveth me to speak. In
 σοφίᾳ περιπατεῖτε πρὸς τοὺς ἐξω, τὸν καιρὸν
 wisdom walk you towards those outside, the season
 ἐξαγοραζόμενοι. 6 Ὁ λόγος ὑμῶν πάντοτε ἐν
 buying for yourselves. The word of you always with
 χάριτι, ἅλατι πρὸςμνηστος, αἰδεναι πᾶς δεῖ
 favor, with salt having been seasoned, to have known how it behoveth
 ὑμᾶς ἐν ἑκάστῃ ἀποκριθεῖν. 7 Τα κατ'
 you one each to answer. The things concerning
 ἐμε πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητός
 me all will make known to you Tychicus the beloved
 ἀδελφὸς καὶ πιστὸς διακόνος καὶ συνδoulos ἐν
 brother and faithful servant and fellow-servant in
 κυρίῳ. 8 ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τούτο,
 Lord; whom I sent to you for it this thing
 ἵνα γνῶ τα περὶ ὑμῶν, καὶ παρακα-
 that he may know the things concerning you, and may com-
 λεσθῇ τὰς καρδίας ὑμῶν. 9 συν Ὁνησίμῳ τῷ
 fort the hearts of you; with Onesimus the
 πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν,
 faithful and beloved brother, who is from you;
 πάντα ὑμῖν γνωρίουσι τὰ ὅδε. 10 Ἀσ-
 all to you they will make known the things here. So-
 παζεται ὑμᾶς Ἀρισταρχὸς ὁ συναιχμαλωτός
 latus you Aristarchus the fellow-captive
 μου, καὶ Μάρκος ὁ ἀνεψίος Βαρναβᾶ, περὶ οὗ
 of me, and Mark the nephew of Barnabas, concerning whom
 ἐλάβετε ἐντολὰς. (εἰαν εἰθῇ πρὸς ὑμᾶς,
 you received commands; (if he should come to you,
 δεξασθε αὐτόν.) 11 καὶ Ἰησοῦς ὁ λεγόμενος Ἰου-
 receive him;) and Jesus he being called Jus-
 τος οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι σωτη-
 tae; they being of circumcision; these alone fellow-
 γοι—εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενή-
 workers for the kingdom of the God, who were
 ὄθησαν μοι παρηγορία. 12 Ἀσπαζεται ὑμᾶς Ἐπαφ-
 to me a comfort. Salutes you Epaphro-

2 Attend constantly to PRAYER, watching in it with Thankfulness;
 3 praying also at the same time for us, that God may open to us a Door for the word, to speak the SECRETS of the ANOINTED one, on account of whom I have been bound;
 4 that I may make it manifest, as it behoveth me to speak.
 5 Walk in Wisdom towards THOSE WITHOUT, securing the SEASONS for yourselves.
 6 Let your words be always with Affability, having been seasoned with Salt, knowing how it behoveth you to answer every one.
 7 Tychicus will make known to you all things relating to me,—that beloved Brother, and Faithful Assistant, and Fellow-servant in the Lord;
 8 whom I sent to you for this purpose, that you might know our AFFAIRS, and that he might comfort your HEARTS;
 9 together with the FAITHFUL and Beloved Brother Onesimus, who is from you. They will know of all THINGS here.
 10 Aristarchus my FELLOW-CAPTIVE, salute you; and Mark the NEPHEW of Barnabas, concerning whom you received Orders; if he should come to you, receive him;
 11 and THAT JESUS who is CALLED JUSTUS. These only are THEY who of Circumcision ARE my fellow workmen for the KINGDOM of GOD, who were a Comfort to me.
 12 THAT EPHAPHRO-

* VATICAN MANUSCRIPT.—3. whom.

8. you might know our AFFAIRS.

1. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18.
 2. 1 Cor. xvi. 9; 2 Cor. ii. 12.
 3. Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Col. iii. 1, 2.
 4. Eph. v. 15; 1 Thess. i. 11.
 5. 1 Pet. i. 16.
 6. 1 Pet. i. 16.
 7. Eph. vi. 17.
 8. Acts xix. 27; 2 Tim. iv. 11.
 9. Acts xix. 27; 2 Tim. iv. 11.
 10. Acts xix. 27; 2 Tim. iv. 11.
 11. Col. i. 7; Phil. ii. 25.

ρας, ὃ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε
 ra, he from you a slave of Anointed, always
 ἀγωνίζομενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,
 fervently striving on behalf of you in the prayers,
 ἵνα ᾠσθετε τέλει καὶ πεπληρωμένοι ἐν παντί
 that you may stand perfect even having been completed in all
 θεληματί τοῦ θεοῦ. ¹³ Μαρτυρῶ γὰρ αὐτῷ,
 will of the God. I testify for to him,
 ὅτι ἔχει πολλὴν κόπον ὑπὲρ ὑμῶν, καὶ τῶν ἐν
 that he has great concern on behalf of you, and for those in
 Λαοδικείᾳ, καὶ τῶν ἐν Ἱερὰπολει. ¹⁴ Ἀσπάζε-
 Laodicea, and for those in Hierapolis. Salute
 τὰς ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ
 you Luke the physician the beloved, and
 Δέμῃαν. ¹⁵ Ἀσπάζασθε τοὺς ἐν Λαοδικείᾳ ἀδελ-
 -phians. Salute you those in Laodicea broth-
 ρους, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ
 ra, and Nymphas, and the in house of him
 ἐκκλησίαν. ¹⁶ Καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῶν
 congregation. And when may have been read among you
 [ἡ ἐπιστολή,] ποιήσατε, ἵνα καὶ ἐν τῇ Λαοδι-
 the letter,] make you, that also in the Laodi-
 κείᾳ ἐκκλησίᾳ ἀναγνώσθῃ, καὶ τὴν ἐκ Λαοδι-
 -ceae congregation it may be read, and that from Laodi-
 κείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. ¹⁷ Καὶ εἰπατε
 ra that also you may read. And say you
 Ἀρχιεπῶ· Ἐλθέτε τὴν διακονίαν ἣν παρέλαβες
 Archbishops See the service which thou didst receive
 ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. ¹⁸ Ὁ ἀσπασμός
 a Lord, that her thou mayest fulfil. The salutation
 τῇ ἐμῇ χειρὶ Παύλου. Μνημονεῦτε μου τῶν
 a the my hand of Paul. Remember you of me the
 δέσμων. Ἡ χάρις μεθ' ὑμῶν.
 chains. The favor with you.

who is from you, a Servant
 of *Christ Jesus, salutes
 you; at all times I fervent-
 ly striving on your behalf
 in his PRAYERS, that you
 may *stand † perfect and
 complete in the Whole
 Will of God.

13 For I testify for him,
 that he has a great Con-
 cern for you, and for THOSE
 in Laodicea, and for THOSE
 in Hierapolis.

14 † Luke, the BELOVED
 PHYSICIAN, salutes you,
 and † Demas.

15 Salute the BETH-
 REN in Laodicea, and
 Nymphas, and † the CON-
 GREGATION in *his House.

16 And when † this LET-
 TER may have been read
 among you, cause that it
 may also be read in the
 CONGREGATION of the
 LAODICEANS; and do you
 also read THAT from Laodi-
 ceae.

17 And say to † Archi-
 pus, "Attend on the † SER-
 vice which thou didst re-
 ceive in the Lord, that
 thou mayest fulfil it."

18 † The SALUTATION
 of Paul, with MY OWN
 Hand. † Remember My
 CHAINS! FAVOR be with
 you!

*TO THE COLOSSIANS. WRITTEN FROM ROME.

* Vatican MANUSCRIPT.—12. Christ Jesus.
 see HOSIUS. 13. the LETTER—omit.

12. be established perfect. 18.
 Subscription.—To the COLOSSIANS. WAIT-

† 12. Rom. xv. 24. † 12. Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14.
 † 13. 2 Tim. iv. 11. † 13. 2 Tim. iv. 10; Philimon 24. † 13. Rom. xiv. 8; 1 Cor.
 † 14. 18. † 14. 1 Thess. v. 27. † 17. Philimon 2. † 17. 1 Tim. iv. 6.
 † 19. 1 Cor. xvi. 21; 2 Thess. iii. 17. † 19. Heb. xiii. 2.

[ΠΑΥΛΟΣ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
[OF PAUL] TO THESSALONIANS [AN EPISTLE] FIRST.
* FIRST TO THE THESSALONIANS.

ΚΕΦ. α'. 1.

1 Παῦλος καὶ Σίλωνας καὶ Τιμόθεος, τῇ
Paul and Silvanus and Timothy, to the
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ
congregation of Thessalonians in God a father and
κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη
Lord Jesus Anointed; favor to you and peace
* [ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ
[from God a father of us, and Lord Jesus
Χριστοῦ.] 2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε
Anointed.] We give thanks to the God always
περὶ πάντων ὑμῶν, μνηστὴν ὑμῶν ποιούμενοι
concerning all of you, a remembrance of you making
ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως μνη-
in the prayers of us, unceasingly recol-
μενευόμεντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ
lecting of you of the work of the faith, and
τοῦ κόπου τῆς ἀγαπῆς, καὶ τῆς ὑπομονῆς τῆς
of the labor of the love, and of the patient endurance of the
ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐμ-
hope of the Lord of us Jesus Anointed, in
προσθεῖν τοῦ θεοῦ καὶ πατρὸς ἡμῶν· 4 εἰδότες,
presence of the God and father of us; knowing,
ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν
brethren beloved by God, the election
ὑμῶν· 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη
of you; because the glad tidings of us not came
εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει,
to you in word only, but also in power,
καὶ ἐν πνεύματι ἁγίῳ, καὶ * [ἐν] πληροφορίᾳ
even with spirit holy, and [with] confirmation
πολλῇ· καθὼς οἰδατε οἱ οὗτοι ἐγενήθημεν ἐν ὑμῖν
much; as you know what we were among you
δι' ὑμᾶς. 6 Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγε-
on account of you. And you imitators of us be-
νήθητε καὶ τοῦ κυρίου, δεξαμένοι τὸν λόγον ἐν
came and of the Lord, having received the word in
θλίψει πολλῇ μετὰ χαρὰς πνεύματος ἁγίου·
affliction much with joy of spirit holy;
7 ὥστε γενεσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστευ-
so that to have become you patterns to all to those believ-
ουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαίᾳ. 8 Ἀφ' ὧν
ing in the Macedonia and in the Achaia. From
ὑμῶν γὰρ ἐξηχῆται ὁ λόγος τοῦ κυρίου οὐ
you for has been sounded forth the word of the Lord not
μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαίᾳ, ἀλλὰ * [καὶ]
only in the Macedonia and Achaia, but [also]
ἐν παντί τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεόν
in every place the faith of you that towards the God
ἐξεληλυθεν· ὥστε μὴ χρειαν ἡμᾶς εἶχειν λαλεῖν
has gone forth; so that not necessary us to have to speak

CHAPTER I.

1 Paul, and 2 Silvanus and Timothy, to the con-
GREGATION of Thessalonians in God the Father
and the Lord Jesus Christ. Favor to you and peace.
3 We give thanks to God at all times respect-
ing you all, making a remembrance of you in our
PRAYERS;
3 never forgetting in the Presence of our God
and Father, Your 2 RELIGIOUS FAITH, and 3
LABORIOUS LOVE, and PATIENT HOPE of our Lord
Jesus Christ;
4 knowing, Brethren beloved by God, your
ELECTION;
5 because 2 our GLAD TIDINGS came to you in
Word only, but also 3 Power, even with the Holy
Spirit, and abundant Confirmation; as you know
what we were among you on your account.
6 And 2 you became Imitators of us, and of the
LORD, having embraced the word in much Afflic-
tion, with Joy of the Spirit;
7 so that you became a Pattern to all the be-
LIEVERS in MACEDONIA and ACHAEA.
8 Indeed, not only has the word of the LORD been
sounded forth from us into MACEDONIA and
ACHAEA; but 2 in EVERY PLACE THAT FAITH
yours towards GOD has gone forth, so that it is
unnecessary for us to say anything.

* VATICAN MANUSCRIPT.—Title.—FIRST TO THE THESSALONIANS.
our Father, and the Lord Jesus Christ.—omit. 5. with—omit.
B. also—omit.

1. 2 Cor. i. 12; 2 Thess. i. 1; 1 Pet. v. 12. 2. Rom. i. 8; Eph. i. 16; Philom. 24
2. 1 Thess. ii. 13. 3. Gal. v. 6; James ii. 17. 3. Rom. xvi. 6; 1 Thess. ii. 13
4. 1 Cor. ii. 14; 2 Thess. ii. 13. 5. Mark xvi. 20; 1 Cor. ii. 4. 6. 1 Cor. x. 17
10; 1 Thess. ii. 17; 1 Thess. ii. 14; 2 Thess. iii. 6. 8. Rom. i. 8; 2 Thess. i. 4

τι. ⁹ Αυτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλου-
anything. Themselves for concerning as declare,
σιν, ὅπως εἰσόδον εἰσχομένον πρὸς ὑμᾶς, καὶ
what kind introduction we had to you, and
πὺς ἐπεστρεψάτε πρὸς τὸν θεόν ἀπο τῶν εἰδω-
how you turned to the God from the idols,
λῶν, δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ, ¹⁰ καὶ
to serve God living and true, and
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν
to wait for the son of him from the heavens, whom
ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν, τὸν ῥυομενον
he raised out of the dead ones, Jesus, the one delivering
ἡμᾶς ἀπο τῆς ὀργῆς τῆς ἐρχομένης. ΚΕΦ. β'. 2.
us from the wrath of that coming.

¹ Αυτοὶ γὰρ οἰδάτε, ἀδελφοί, τὴν εἰσόδον
I ourselves for you know, brethren, the introduction
ἡμῶν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γεγονεν.
of us that to you, because not in vain it has been,

² ἀλλὰ προπαθόντες καὶ ὀβρισθέντες,
but having previously suffered and having been injuriously treated,
καθὼς οἰδάτε, ἐν Φιλιπποῖς, παρρησιασάμεθα
as you know, in Philippi, we were unboldened

ἐν τῇ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέ-
ly the God of us to speak to you the glad tid-
λιον τοῦ θεοῦ ἐν πολλῇ ἀγωνίᾳ. ³ Ἡ γὰρ παρα-
rage of the God with much striving. The for unhor-

κλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρ-
tation of us not from error, nor from impurity,
σις, οὐτὲ ἐν δoloῦ, ⁴ ἀλλὰ καθὼς δεδοκιμασμεθα
nor in deceit; but as we have been approved

ὑπο τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω
by the God to be entrusted with the glad tidings, so

λαλοῦμεν, οὐχ ὡς ἄνθρωποι ἀρεσκόντες, ἀλλὰ
we speak, not as men pleasing, but

ἡ [τῇ] θεῷ τῇ δοκιμαζοντι τὰς καρδίας ἡμῶν.
[the] God that one trying the hearts of us.

⁵ Οὐτὲ γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν,
Neither for any time with a word of flattery did we come,

καθὼς οἰδάτε οὐτὲ ἐν προφασει πλεονεξίας,
as you know; nor with a pretence of covetousness,

θεὸς μάρτυς· ⁶ οὐτὲ ζητούντες ἐξ ἀνθρώπων
God a witness, nor seeking from men

δοξάν· οὐτὲ ἀπ' ἡμῶν οὐτὲ ἀπ' ἄλλων (δυνα-
glory, neither from you nor from others; (being

μοι ἐν βαρεὶ ἐναι, ὡς Χριστοῦ ἀποστόλοι·)
ones with a weight to be, as of Anointed apostles;)

⁷ ἀλλ' ἐγενήθημεν ἡκιοὶ ἐν μέσῳ ὑμῶν. Ὡς
but we were gentle in midst of you. As

ἐν τροφῇ θάλπει ταῖς αὐτῆς τέκνα, ⁸ οὕτως,
as in a nursing-mother she of herself children, so,

⁹ For they themselves declare concerning us, What Introduction we had to you, and how you turned to the Deity, from idols, to serve the living and true God;

¹⁰ and to wait for his son from the HEAVENS, whom he raised from the DEAD, even THAT Jesus who is DELIVERING us from THAT WRATH which is COMING.

CHAPTER II.

¹ For you know, Brethren, THAT INTRODUCTION of ours which we had to you, That it was not in vain;

² but having previously suffered, and been injuriously treated, as you know, at Philippi, we were emboldened by our GOD to speak to you the GLAD TIDINGS of GOD, with Much Earnestness;

³ For our EXHORTATION was not from Error, nor from Impurity, nor in Deceit;

⁴ but as we have been approved by GOD to be entrusted with the GLAD TIDINGS, so we speak; not as pleasing Men, but THAT GOD WHO TRIES OUR HEARTS.

⁵ For we never came with a Word of flattery, as you know, nor with a Pretext of Covetousness, (God is a Witness!)

⁶ nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

⁷ but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Children.

* VATICAN MANUSCRIPT.—O. you.

& the—omit.

† 2. 1 Cor. xii. 2; Gal. iv. 2.

‡ 1. 1 Thess. i. 5, 9.

§ 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 16; 2 Thess.

i. 7; 1 Thess. ii. 12.

|| 1. 1 Thess. i. 5, 9.

¶ 2. Acts xvi. 22.

‡ 2. Acts xvii. 2.

‡ 2. 2 Cor. vii. 2.

‡ 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 2.

‡ 6. John v. 41, 43; xii. 63; 1 Tim. v. 17

Acts x. 25; 2 Cor. ix. 17; iv. 2; vii. 2; x. 17.

‡ 4. Gal. i. 10.

‡ 2.

ὄψιμοι ὄντων, εὐδοκούμεν μεταδίδωμι ὑμῖν
being very desirous of you, we were well-pleased to have imparted to you
οὐ μόνον το εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς
not only the glad tidings of the God, but also the
ἐαυτοῦ ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγενῆσθε.
of yourselves lives, because beloved ones to us you have become.

Ἐμνημονεῦτε γὰρ, ἀδελφοί, τὸν κοπον ἡμῶν
You remember for, brethren, the labor of us

καὶ τὸν μόχθον· νυκτός καὶ ἡμέρας ἐργαζόμενοι
and the toil; night and day working

πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκηρύξαμεν
for the not to burden any one of you, we published

εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. Ὑμεῖς
eis you the glad tidings of the God. You

μαρτυρεῖτε καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ
witness and the God, how piously and justly

ἀμεμπτῶς ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν
blamelessly wish you the believers

καθὰτε οἰδότε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς
as also you know, how one each of you, as

πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ
a father children of himself, exhorting you and

παραμυθούμενοι, καὶ μαρτυρούμενοι εἰς τὸ
consoling, and testifying in order that

περιπατεῖτε ὑμᾶς ἀξίως τοῦ θεοῦ, τοῦ καλοῦ-
to walk you worthily of the God, of the one

τοῦ θεοῦ εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
ing you for the of himself kingdom and glory.

Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῇ
On account of this also we give thanks to the

θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον
God unceasingly, because receiving a word

ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ, ἐδεξασθε, οὐ λόγον
of hearing from us of the God, you received, not a word

ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν ἀληθὺς, λόγον
of men, but, as it is truly, a word

θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.
of God, which also is wrought in you the believing

σιν. Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελ-
nam. You for imitation became, brethren,

φοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν ὄντων ἐν τῇ
congregations of the God of those being in the

Ιουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπα-
Judaea in Christ Jesus, because the things same you

θετε καὶ ὑμεῖς ὅτε τῶν ἰδίων συμφολετῶν,
suffered also you by the own countrymen,

καθὼς καὶ αὐτοὶ ὅτε τῶν Ἰουδαίων· τῶν καὶ
as also they by the Jews; of those also

τοῦ κυρίου ἀποκτείναντων Ἰησοῦν καὶ τοὺς προ-
the Lord having killed Jesus and the proph-

φήτας, καὶ ἡμᾶς ἐκδιώξαντων, καὶ θεῷ μη ἀπο-
ets, and as persecuted, and God not plac-

κόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων·
ing, and to all men contrary; for

8 Thus yearning for you, we were content, not only to have imparted to you the glad tidings of God, but also for our own lives, because you had become endeared to us.

9 For you remember, Brethren, our labor and fatigue; working Night and Day, so as not to burden any one of you, we published to you the glad tidings of God.

10 You and God are Witnesses; how piously and righteously, and blamelessly, we were to you, the believers.

11 as you know how we exhorted and comforted you, as a Father his own Child.

12 and warned you to WALK worthily of THAT GOD who is bringing you into HIS OWN glorious Kingdom.

13 * And on this account also, we give thanks to God unceasingly, because receiving from us the DIVINE MESSAGE, you embraced it not like a word of men, but as it is truly, God's Word, and which is powerfully in you, the BELIEVERS.

14 For you, Brethren, became imitators of the CONGREGATIONS of God which ARE in JERUSALEM in Christ Jesus; because you also suffered the same things from your OWN Countrymen, as they did from the Jews.

15 who also killed the LORD Jesus and the PROPHETS, and persecuted us; and who oppose God, and are hostile to Men;

* VATICAN MANUSCRIPT.—13. And on this account.

1 & Rom. i. 11; xv. 30.

2 Cor. xi. 9; 3 Thess. iii. 8.

3 1 Pet. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1.

4 2 Thess. ii. 14; 3 Tim. i. 9.

5 xv. 1, 13.

6 2 Cor. xii. 13.

7 2 Cor. xii. 13, 14.

8 10; 1 Thess. iv. 1.

9 13. Matt. x. 40; Gal. iv. 14; 3 Pet. iii. 2.

10 Acts ii. 23; vii. 52.

11 Acts xx. 34; 1 Cor. ix. 17.

12 2 Cor. vii. 2; 3 Thess. ii. 2.

13 1 Cor. i. 9; 2 Thess. v. 9.

14 3 Pet. iii. 2.

15 15. 2 Cor.

ΛΥΟΝΤΕΣ ἡμᾶς τοῖς ἐθνέσι λαλῆσαι ἵνα σωθώ-
 μιν, εἰς τὸ ἀναπληρῶσαι αὐτὰν τὰς ἁμαρτίας
 to be moved, in order that to have filled up of themselves the sins
 ταῖς. Εφθάσε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
 always. Has come but on them the wrath for
 τέλος. 17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες
 an end. We but, brethren, having been bereaved

ἀφ' ὧμων πρὸς καιρὸν ὥρας, προσώπῳ, οὐ καρ-
 πῳ, ἀλλὰ διὰ, περισσώτερον ἐσπουδάσαμεν τὸ προσώπων
 from you for a season an hour, in face, not a
 διὰ, περισσώτερον ἐσπουδάσαμεν τὸ προσώπων
 heart, more earnestly we endeavored the face
 ὧμων εἶδεν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ἤθελη-
 of you to see with much desire. Therefore we wished

σαμεν εἰδέναι πρὸς ὑμᾶς, (ἐγὼ μὲν Πάυλος,
 to come to you, (I indeed Paul)
 καὶ ἅπαξ καὶ δις· καὶ ἐνεκοίμησεν ἡμᾶς ὁ σατανᾶς.
 once once and twice; and thwarted us the adversary.

19 Τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στεφανὸς καὶ
 what for of us hope or joy or crown of
 χάρις, ἢ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου
 b. a. m. or not also you, in presence of the Lord
 ἡμῶν Ἰησοῦ * [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;
 of us Jesus [Anointed] in the of his coming?

20 Ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.
 you for are the glory of us and the joy.

ΚΕΦ. γ'. 8. 1 Διὸ μηκέτι στεγόντες, εὐδο-
 Wherefore no longer holding out, we

κῆσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, 2 καὶ
 thought well to be left in Athens alone, 2 καὶ
 ἐπεμψάμεν Τιμοθέον, τὸν ἀδελφὸν ἡμῶν καὶ
 we sent Timothy, the brother of us and

συνεργὸν τοῦ θεοῦ ἐν τῇ εὐαγγελίᾳ τοῦ Χρισ-
 co-laborer of the God in the glad tidings of the Anointed,

τοῦ, εἰς τὸ στηριξάιν ὑμᾶς καὶ παρακαλεῖσθαι
 in order that to confirm you and to exhort

* [ὑμᾶς] ὑπὲρ τῆς πίστεως ὑμῶν, 3 τῷ μη-
 [you] in behalf of the faith of you, that no

δυνάμει σαλευσθῆαι ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ
 are to be shaken by the afflictions these; (yourself,

γὰρ οἴδατε, ὅτι εἰς τοῦτο κεῖμεθα· 4 καὶ γὰρ
 for you know, that for this we are placed; indeed for

τε πρὸς ὑμᾶς μὲν, προελεγόμεν ὑμῖν, ὅτι μελ-
 us with you we saw, we previously said to you, that we

οῦμεν θλιβεσθῆαι, καθὼς καὶ ἐγένετο καὶ οἴδατε·)
 are about to be afflicted, even as also it happened and you know;)

5 Διὰ τοῦτο καὶ νῦν μηκέτι στεγόντες, ἐπεμψά-
 account of this also I no longer holding out, I sent:

5 τὸ γινῆναι τὴν πίστιν ὑμῶν, μήπως ἐπει-
 that to know the faith of you, lest perhaps tempt-

σας ὑμᾶς ὁ πειραζὼν, καὶ εἰς κενὸν γένηται
 you the tempter, and in vain should come

1. WATKIN MANUSCRIPT.—10. Anointed—omit.

2. you—omit.

3. YOUR FAITH.

4. you—omit.

5. YOUR FAITH.

16 hindering us from speaking to the GENTILES that they may be saved; so as to FILL UP Their sins always; but now in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short season, in Presence, not in Heart, more earnestly endeavored to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or are not you also, before our LORD Jesus at HIS Appearing?

20 You are, indeed, our GLORY and JOY.

CHAPTER III.

1 When, therefore, we could no longer refrain; we thought well to be left in Athens alone;

2 and we sent Timothy, our BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;

3 that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know that we are liable to this;

4 I and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know.

5 On this account also, being no longer able to endure, I sent to ASCERTAIN * Your FAITH, lest perhaps the TEMPTER had tempted you, and our TOIL

1. WATKIN MANUSCRIPT.—10. Anointed—omit.

2. you—omit.

3. YOUR FAITH.

4. you—omit.

5. YOUR FAITH.

1. WATKIN MANUSCRIPT.—10. Anointed—omit.

2. you—omit.

3. YOUR FAITH.

λαβετε παρ' ἡμῶν το πῶς δεῖ ὑμᾶς περιπατεῖν
received from as the how it behoves you to walk
 καὶ ἀρεσκεῖν θεῷ, ἵνα περισσεύητε μᾶλλον.
and to please God, so that you may abound more;
² οἴδατε γάρ, τίνας παραγγελίας ἐδώκαμεν ὑμῖν
you know for, what commands we gave to you
 δια τοῦ κυρίου Ἰησοῦ. ³ Τοῦτο γὰρ ἐστὶ θελή-
by the Lord Jesus. This for is ^{will}
 μα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν· ἀπεχεσθαι ὑμᾶς
of the God, the sanctification of you; to abstain you
 ἀπο τῆς πορνείας· ⁴ εἶδεναι ἕκαστον ὑμῶν το
from the fornication; to have known each one of you the
 ἑαυτοῦ σκευὸς κτασθαι ἐν ἁγιασμῷ καὶ τιμῇ,
of himself vessel to possess in sanctification and honor;
⁵ μὴ ἐν παθεῖ ἐπιθυμίας, καθάπερ καὶ τὰ ἐθνη
not in passion of inordinate desire, as even the Gentiles
 τα μὴ εἰδοτα τὸν θεόν· ⁶ τὰ μὴ ὑπερβαίνειν
those not knowing the God; that not to overstep
 καὶ πλεονεκτεῖν ἐν τῇ πράγματι τοῦ ἀδελφόν
and to cheat in the matter the brother
 αὐτῶν· διότι ἐκδικός * [ὁ] κύριος περὶ πάντων
of himself, because an avenger [the] Lord concerning all
 τούτων, καθὼς καὶ προείπομεν ὑμῖν καὶ διε-
these things, as also we before said to you and fully
 μαρτυρήσαμεθα. ⁷ Οὐ γὰρ ἐκάλεσεν ἡμῶς ὁ θεός
unjustified. Not for did call as the God
 ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. ⁸ Τοιγαρὸν
for impurity, but in sanctification. Therefore
 ὁ ἀβέβητος, οὐκ ἀνθρώπων ἀβέτι, ἀλλὰ τοῦ
the unconstant thing said, not man sets aside, but the
 θεοῦ, τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τοῦ ἁγίου
God, that also having given the spirit of himself the holy
 εἰς ἡμᾶς. ⁹ Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεια-
to us. Concerning but the brotherly love, no need
 ἐχστε γραφεῖν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδάκ-
you have to write to you; yourselves for you God-taught
 τες ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· ¹⁰ καὶ γὰρ
are into the to love each other; also for
 ποιεῖτε αὐτο εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν
you do is to all the brethren those in
 ἅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς,
whole the Macedonia. We exhort but you,
 ἀδελφοί, περισσεύειν μᾶλλον· ¹¹ καὶ φιλοτι-
brothers, to abound more; and to strive
 μεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ
earnestly to be quiet, and to do the things your own, and
 ἐργάζεσθαι τὰς ἑαυτῶν χερσὶν ὑμῶν, καθὼς
to work with the own hands of you, as
 ἡμῖν παρηγγείλαμεν· ¹² ἵνα περιπατῆτε εὐσχη-
to you we commanded, so that you may walk becom-

us; now it behoves you to walk and to please God, so that you may abound more.

2 For you know What Commandments we gave you by the Lord Jesus.

3 For this is God's Will, your SANCTIFICATION; that you abstain from FORNICATION;

4 that each of you know how to possess HIS OWN Vessel in Sanctification and Honor;

5 not in Passion of Lust; even as THE GENTILES who KNOW NOT God;

6 that none OVERSTEP the bounds and cheat his BROTHERS by the PRACTICE; because the Lord is an Avenger for all these things, as we before said to you, and fully testified.

7 For God did not call us for Impurity, but in Sanctification.

8 Therefore, HE who REJECTS, REJECTS NOT MAN, but THAT GOD who also imparted his HOLY SPIRIT for you.

9 But concerning BROTHERLY LOVE, we have no Need to write to you, for you yourselves are divinely instructed to LOVE each other;

10 for you also do it even towards ALL THOSE BROTHERS in ALL MACEDONIA. But we exhort you, Brethren, to abound yet more,

11 and earnestly strive to be quiet, and to mind your own affairs, and to work with your HANDS, as we commanded You;

12 so that you may walk becomingly towards

* VATICAN MANUSCRIPT. - 6. the - omif. - 7. to you.

10. even towards.

8. you. 11. own - omif.

9. we have no Need to

1. Phil. I. 27; Col. III. 6. 1. Eph. v. 27. 3. Rom. xii. 2; Eph. v. 12.
 2. 1 Cor. vi. 12-18; Eph. v. 3; Col. III. 6. 4. Rom. vi. 19; 1 Cor. vi. 12, 18. 5.
 Eph. iv. 2. 6. 1 Cor. vi. 8. 7. 1 Cor. i. 2; Heb. xii. 16, 17. 8. Luke x. 16. 9. 1 Cor. ii. 10; vii. 40; 1 John iii. 24.
 10. 1 John xii. 24; 27. 31; Eph. v. 3; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21. 11. Eph. iv. 28; 2 Thess. iii. 7, 8, 12. 12. Rom. xii. 13; 2 Cor. viii. 21; 1 Pet. ii. 12.

μονως προς τους εξω, και μηδενος χρεϊαν
ingly towards those outside, and of nothing need
εχετε. ¹³ Ου θελομεν δε υμας αγνοειν, αδε-
may have. Not we wish but you to be ignorant, breth-
φοι, περι των κοιμημενων, ινα μη λυπησθε,
ren, concerning those having fallen asleep, so that not you may grieve,
καθως και οι λοιποι οι μη εχοντες ελπιδα. ¹⁴ Ει
as even the others those not having a hope. ¹¹

γαρ πιστευομεν, οτι Ιησους απεθανε και ανεσ-
for we believe, that Jesus died and arose,
τη, ουτω και ο θεος τους κοιμηθεντας δια του
so also the God those having slept through the
Ιησου, αξει συν αυτω. ¹⁵ Τουτο γαρ υμιν λεγο-
Jesus, will lend out with him. This for to you we may

μεν εν λογω κυριου, οτι ημεις οι ζωντες οι
say by word of Lord, that we the living ones those
περιλειπομενοι εις την παρουσιαν του κυριου,
being left over to the coming of the Lord,
ου μη φθασωμεν τους κοιμηθεντας. ¹⁶ Οτι
not not may precede those having slept. Because

αυτος ο κυριος εν κελευσмати, εν φωνη αρχαγ-
himself the Lord with a command, with voice of a chief
γελου, και εν σαλπιγγι θεου καταβησεται απ'
messenger, and with a trumpet of God will come down from
ουρανου, και οι νεκροι εν Χριστω αναστησονται
heaven, and the dead ones in Anointed will be raised

πρωτον. ¹⁷ Επειτα ημεις οι ζωντες οι περιλειπο-
first; afterwards we the living ones those being left
μενοι, αμα συν αυτοις αρπαγησόμεθα εν νεφε-
over, at the same time with them shall be caught away in cloud
λαις εις απαρτησιν του κυριου εις αερα και
for a meeting of the Lord into air; and

ουτω παντοτε συν κυριω εσομεθα. ¹⁸ Οποτε
so always with Lord shall we be. Therefore
παρκαλεϊτε αλληλους εν τοις λογοις τουτοις.
comfort you each other in the words them.

ΚΕΦ. Ε'. Β. ¹ Περι δε των χρονων και των
Concerning but the times and the

καιρων, αδελφοι, ου χρεϊαν εχετε υμιν γραφεσ-
seasons, brethren, no need you have to you to be writ-
θαι. ² αυτοι γαρ ακριβως οιδατε, οτι ³ [η] ημερα
ten; yourselves for accurately you know, that [the] day
κυριου, ως κλεπτης εν νυκτι, ουτως ερχεται.
of Lord, as a thief in night, so cometh.

² Οταν λεγωσιν Ειρηνη και ασφαεια τοτε
When they may say; Peace and safety; then
αφηνιδιος αυτοις επισπνταται ολεθρος, ωσπερ η
sudden to them is at hand destruction, just as the
ωδιν τη εν γαστρι εκουσπ' και ου μη εκφυγω-
birth-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and any
have Need of nothing.

¹³ And we do not wish
you to be ignorant, Breth-
ren, concerning those
HAVING FALLEN ASLEEP,
so that you may not grieve
as THOSE OTHERS WHO
HAVE NOT A HOPE.

¹⁴ For ¹¹ since we believe
That Jesus died and arose;
so also [we believe] that
God, through Jesus, will
lend forth with him THOSE
who fell ASLEEP.

¹⁵ For this we affirm to
you, by the Lord's Word,
That for, the LIVING,
who are LEFT OVER to the
COMING OF THE "LORD,"
by no means precede
THOSE who fell ASLEEP.

¹⁶ Because the Lord
himself will come down
from Heaven with a Sound,
with an Archangel's Voice,
and with God's Trumpet;
and the DEAD in Christ
will be raised first;

¹⁷ then we, the LIVING
[who are LEFT OVER, shall
at the same time with them,
be caught away in Clouds
for a Meeting of the Lord in
the Air; and so we shall
be always with the Lord.]

¹⁸ Therefore, comfort
each other with these
WORDS.

CHAPTER V.

¹ But concerning the
TIMES and the SEASONS,
Brethren, you do not need
to be written to;

² for you yourselves
know accurately, that
the Lord's Day is coming
like a Thief at Night.

³ When they may say
"Peace and Safety," then
a sudden Destruction
depends over them, just as
LABOR-PANGS ON ONE
is pregnant, and they al-
by no means escape.

* VATICAN MANUSCRIPT.—15. JESUS.

17. in the Lord.

2. the—cometh

13. Eph. 11. 12. 14. 1 Cor. iv. 13. 14. 1 Cor. iv. 12. 15. 1 Cor. iv. 11.
16. Matt. xiv. 30, 31; Acta i. 11; 2 Thessa. i. 7. 16. 1 Cor. iv. 12. 15. 1 Cor.
iv. 12, 13; Acta i. 7. 17. John xii. 28; xiv. 3; xvii. 54. 1. Matt.
xxiv. 1, 26; Acta i. 7. 2. Matt. xxiv. 43, 44; xlv. 13; Luke xii. 38, 40.
avil. 27—29; xxi. 64, 65; 2 Thessa. i. 2.

σιν. ⁴ἤμεις δὲ, ἀδελφοί, οὐκ ἐστὶ ἐν σκοτεινίᾳ.

You but, brethren, not are in darkness, ⁴εἰς τὴν ἡμέραν ὅμας ὡς κλεψῆς καταλαβῶν·

that the day you as a thief should come upon; ⁵πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ

all for you sons of light are and sons of day; not we are of night, nor of darkness. ⁶Ἀρα

οὐ μὴ καθεύδωμεν, ὥς ⁷[καὶ] οἱ λοιποὶ, ἀλλὰ

then not we may sleep, as [even] the others, but ⁸γρηγοροῦμεν καὶ νηφώμεν· ⁹οἱ γὰρ καθεύδοντες,

we should watch and we should not drink; those for sleeping ¹⁰νυκτός καθεύδουσιν· καὶ οἱ μεθύσκοιμοι,

of night they are, and those getting drunk, ¹¹νυκτός μεθύουσιν. ¹²Ἡμεῖς δὲ, ἡμέρας ὄντες,

of night they get drunk. We but, of day being, ¹³νηφώμεν, ἐνδύσμενοι θώρακα πίστεως καὶ ἀγα-

should not drink, having put on a breastplate of faith and of ¹⁴πνός, καὶ περιεφάλαϊαν, ἐλπίδα σωτηρίας·

love, and a helmet, a hope of salvation; ¹⁵ὅτι οὐκ ἐθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ'

because not did set us the God for wrath, but ¹⁶εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν

for attaining of salvation by means of the Lord of us ¹⁷Ἰησοῦ ¹⁸[Χριστοῦ], ¹⁹τοῦ ἀποθανόντος ὑπὲρ

Jesus [Anointed], of that having died for us; so that, whether we may be awake or we may be asleep,

ἅμα σὺν αὐτῷ ᾤσώμεθα. ²⁰Διὸ παρακαλεῖτε

together with him we may live. Wherefore comfort you ²¹ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἑνα, καθὼς

each other, and build you up one the other, as ²²καὶ ποιεῖτε. ²³Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,

even you do. We exhort but you, brethren, ²⁴να ἴσται τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστάμε-

to know those toiling among you, and providing ²⁵τοὺς ὄντας ἐν κυρίῳ, καὶ νουθετοῦντας ὑμᾶς,

over you in Lord, and admonishing you, ²⁶καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσὸν ἐν ἀγα-

and to esteem them superabundantly in love, ²⁷πνι, διὰ τὸ ἔργον αὐτῶν εἰρηνεύετε ἐν ἑα-

an account of the work of them: be you at peace among your- ²⁸τοῖς. ²⁹Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νου-

thrive. We exhort but you, brethren, ad- ³⁰θετεῖτε τοὺς ἀτακτοὺς, παραμυθίσατε τοὺς ὀλι-

encourage you the disorderly ones, encourage you the de- ³¹γροφύχους, ἀντεχίσατε τὸν ἀσθενῆ, μακροθυ-

grieving ones, hold you on to the feeble one, be you long- ³²μεῖτε πρὸς πάντας. ³³Ὅρατε, μὴ τις κακὸν

enduring towards all. See you, no one evil ³⁴15 ἴδετε ὅτι οὐ

4 †But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all †Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 †So then, we should not sleep, as the OTHERS; but we should †be vigilant and temperate.

7 For †THOSE who SLEEP, sleep by Night; and †the DRUNKARDS Drink by Night.

8 But we, being of the Day, should be vigilant, †having put on a Breast-plate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 Because †God did not set us apart for Wrath, but †for attaining Salva- tion, through THAT LORD of ours, Jesus,

10 †who DIED on our behalf, so that whether we may be watching or sleeping, we may live together with Him.

11 †Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, †to acknowledge THOSE who TOIL among you, both presiding over you in the Lord, and ad- monishing you;

13 and to esteem them very highly in Love, on account of their WORK. Cultivate peace among yourselves.

14 And we exhort you, Brethren, †admonish the DISORDERLY, †encourage the TIMID, †assist the FEEBLE, be †forbearing towards all.

15 †See that no one

* VATICAN MANUSCRIPT.—6. even—omit.

9. Anointed—omit.

† 4. Rom. xiii. 12, 13; 1 John ii. 8. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 7. Luke xxi. 34, 36; Rom. xii. 13; 1 Cor. xv. 33; Eph. v. 14. † 7. Acts ii. 13. † 8. Eph. vi. 14, 16, 17. † 9. 1 Tim. v. 14. † 10. Rom. xii. 13; 1 Thessa. i. 10; 1 Pet. ii. 8; Jude 4. † 11. 1 Thessa. iv. 18. † 12. 1 Cor. xvi. 18; Ph. ii. 20; 1 Tim. v. 17; Heb. xiii. 17, 17. † 13. 1 Thessa. iii. 11, 12. † 14. Heb. xii. 12. † 15. Rom. xiv. 1; xv. 1; Gal. vi. 1, 2. † 16. Gal. v. 22; Eph. iv. 2; Col. iii. 12. † 17. 1 Cor. vi. 7; 1 Pet. iii. 9.

ἄντι κακοῦ τινὶ ἀποδοῦ· ἀλλὰ πάντοτε το
in place of evil to any one should render; but always the
ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάν-
good pursue you both towards each other and towards all.
τας. 16 Πάντοτε χαίρετε. 17 Ἀδιαλείπτως προσ-
Always rejoice you. Unceasingly pray
εὐχεσθε· 18 ἐν παντί ευχαριστεῖτε· τούτο γάρ
you; in everything give you thanks; this for
θελημα θεοῦ ἐν Χριστοῦ Ἰησοῦ εἰς ὑμᾶς. 19 Το
will of God in Anointed Jesus concerning you. The
πνεῦμα μὴ σβέννυτε· 20 προφητείας μὴ ἐξουθε-
spirit not quench you; prophecies not disregard
νεῖτε· 21 πάντα δὲ δοκιμάζετε· τὸ καλὸν κρατε-
you; all things but try you; the good thing hold
χετε· 22 ἀπο πάντος εἰδους πονηροῦ ἀνέχεσθε.
you fast; from every form of evil do you abstain.
23 Αὐτοὺς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιασάι ὑμᾶς
Himself but the God of the peace may sanctify you
ὁλοτελεῖς· καὶ ὁλοκληρὸν ὅμως τὸ πνεῦμα καὶ
entirely; and whole of you the spirit and
ἡ ψυχὴ καὶ τὸ σῶμα ἀμεμάρτους ἐν τῇ παρουσίᾳ
the life and the body blameless in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν.
of the Lord of us Jesus Anointed may be preserved.
24 Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. 25 Ἀβελ-
Faithful the one calling you, who also will perform. Brother-
φοι, προσευχεσθε περὶ ἡμῶν. 26 Ἀσπασασθε
you, pray you for us.
τοὺς ἀδελφούς πάντας ἐν φιληματί ἁγίῳ.
the brethren all with a holy love.
27 Ὅρκιζω ὑμᾶς τὸν κύριον, ἀναγνωσθῆναι τὴν
I adjure you the Lord, to be read the
ἐπιστολὴν πᾶσι τοῖς * [ἁγίοις] ἀδελφοῖς. 28 Ἡ
letter to all the [holy] brethren. The
χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετ'
favor of the Lord of us Jesus Anointed with
ὑμῶν.
you.

render Evil for Evil to
Any one; but always per-
sue the good, both towards
each other and towards all.
16 : Rejoice always
17 : Pray incessantly
18 : In everything give
thanks; for this is God's
Will, by Christ Jesus, con-
cerning you.
19 : Quench not the
spirit.
20 : Do not despise
Prophecies;
21 but : examine all
things. : Hold fast the
good.
22 Abstain from Every
form of Evil.
23 And may the God of
PEACE Himself sanctify
you entirely; and may His
Your Whole person—life,
spirit, and the soul, and
the body,—be preserved
blameless in the presence
of our Lord Jesus Christ.
24 : Faithful is he who
calls you, who also will
perform.
25 Brethren : pray
also for us.
26 : Salute all the
brethren with a holy
kiss.
27 I adjure you by the
Lord, to read the letter
to all the brethren.
28 : The favor of our
Lord Jesus Christ be with
you. *

* VATICAN MANUSCRIPT.—23. also. 27. holy—omit.
TO THE THESSALONICANS. WRITTEN FROM ATHENS.

23. Subscription—Faint

† 23. From facts and circumstances related in the history of the Acts, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the 18th year of his reign, answering to A.D. 41.—*MacKnight*.

† 16. 2 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 26; Rom. xii. 17; Eph. 18; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 29; Col. iii. 17. † 19. Eph. 5. † 20. 1 Cor. xiv. 1, 29. † 21. 1 Cor. ii. 14, 15; 1 John iv. 1. † 21. Phil. iv. 8. † 22. 1 Cor. i. 8. † 23. 1 Cor. i. 9; 2. 13; 2 Thess. iii. 1. † 23. Col. iv. 2; 1 Thess. iii. 1. † 24. Rom. xvi. 8. † 27. Col. iv. 10; 1 Thess. iii. 4. † 28. 2 Cor. xiii. 14. † 28. 2 Thess. iii. 14.

[ΠΑΥΛΟΣ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
[OF PAUL] TO THESSALONICANS [AN EPISTLE] SECOND.
= SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

1 Παυλος και Σιλουανος και Τιμοθεος, τη εκ-
Paul and Silvanus and Timothy, to the con-
αλησις Θεσσαλονικειων εν θεω πατρι ἡμων και
gregation of Thessalonians in God a father of us and
κυριῳ Ἰησοῦ Χριστῷ. 2 χαρις ὑμιν και ειρηνη
Jesus Anointed, favor to you and peace
εξ ο θεου πατρος * [ἡμων,] και κυριου. Ἰησου
from God a father [of us,] and Lord Jesus
Χριστου. 3 Ευχαριστοειν οφειλομεν τῷ θεῷ
anointed. To give thanks we are bound to the God
κατ'οτε περι ὑμων, ἀδελφοι, καθως αξιον
always concerning you, brethren, as proper
εστιν, οτι ὑπεραυξαν ἐν πίστις ὑμων, και πλεον-
is, because is growing fast the faith of you, and abounds
ζει ἐν ἀγαπῇ ἐνός ἐκαστου παντων ὑμων eis
the love of one of each of all of you for
ἑλληλους. 4 ὥστε ἡμας αὐτους ἐν ὑμιν καυχασ-
each other. so that us ourselves in you to boast
θαι ἐν ταῖς ἐκκλησίαις του θεου, ὅπερ της
among the congregations of the God, on account of the
πομονης ὑμων και πιστεως, ἐν πασι τοῖς διωγ-
persecutions of you and of faith, in all the perse-
μοις ὑμων και ταῖς θλιψεσιν, αἷς ἀνεχέσθε-
cutions of you and the afflictions, which you endure;
ἐνδεῖγμα της δικαιας κρίσεως του θεου, eis το
a token of the righteous judgment of the God, for that
καταξιωθῆναι ὑμας της βασιλείας του θεου,
to be deemed worthy you of the kingdom of the God,
πρὸς ἧς και πασχετε. 6 Εἴτερ δικαιομνημα
in behalf of which also you suffer. If indeed a just thing with
ἐσθ, ἀνταποδοῦναι τοῖς θλιβουσιν ὑμας θλίψιν,
us, to give in return to those afflicting you affliction,
και ὑμιν τοῖς θλιβομένοις ἀρεσιν μεθ' ἡμων, ἐν
and to you to those being afflicted a remuneration with us, at
ῃ ἀποκαλύψει του κυριου Ἰησου ἀπ' οὐρανον,
in revelation of the Lord Jesus from heaven,
ἐν πυρὶ φλο- 8 ἐν πυρὶ φλο-
is manifestation of power of himself, in a fire of
ος, διδόντος ἐκδικησιν τοῖς μη εἰδοσιν θεον,
us, exacting retributive justice those not knowing God,
τοῖς μη ὑπακούουσιν τῷ εὐαγγελίῳ του
to those not being obedient to the glad tidings of the
κυριου ἡμῶν Ἰησοῦ * [Χριστου.] 9 οἵτινες δικην
and of us Jesus [Anointed,] who a just penalty

CHAPTER I.

1 Paul, and † Silvanus, and Timothy, to the CON- GREGATION of Thessalonians † in God our Father and the Lord Jesus Christ;
2 † Favor to you and Peace, from God the Father and the Lord Jesus Christ.
3 † We are bound to give thanks to God always concerning you, Brethren, as it is proper, Because your FAITH is growing exceedingly, and the LOVE of each One of you All is abounding towards each other;
4 so that † we ourselves boast in You among the CONGREGATIONS of God, for account of your PATIENCE and Faith, † in All your PERSECUTIONS and the AFFLICTIONS which you endure;
5 † a Token of the RIGHTEOUS Judgment of God, for you to be DEEMED WORTHY of the KINGDOM of God, on account of which also you suffer.
6 † If indeed it is just with God to repay Affliction to THOSE who AFFLICT you,
7 so also to YOU the AFFLICTED, † a Rest together with us, at † the REVELATION of the LORD JESUS from Heaven with the Angels of his Power,
8 † in a Flame of Fire, dispensing Retributive justice † to THOSE not ACKNOWLEDGING God, and † to THOSE not BEING OBEDIENT to the GLAD TIDINGS of our LORD JESUS;
9 † who shall pay a just

* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS.

2. of us—omit.

† 1. 1 Cor. i. 10. † 1. 1 Thess. i. 1. † 2. 1 Cor. i. 2. † 2. 1 Thess. i. 2. 2;
9; 2 Thess. ii. 12. † 4. 2 Cor. vii. 14; 12. 2; 1 Thess. ii. 10, 20. † 4. 1 Thess.
1. 4. 1 Thess. ii. 14. † 5. Phil. i. 25. † 6. Rev. vi. 10. † 7. Rev.
1. 12. † 7. 1 Thess. iv. 10; Jude 14. † 8. Heb. x. 27; xii. 20. † 8. 1 Thess.
2. † 2. Rom. ii. 6. † 9. Phil. iii. 10; 3 Pet. iii. 7.

τισουσιν, δλεθρον αλωνιον, απε προσωπου του
shall pay, destruction age-lasting, from face of the
κυριου και απο της δοξης της ισχυος αυτου,
Lord and from the glory of the strength of him,
10 οταν ελθη ενδοξασθηναι εν τοις αγιωτοις
when he may come to be glorified in the holy ones
αυτου και θαυμασθηναι εν πασι τοις πιστευσα-
of himself and to be admired in all those having believed,
σιν, (οτι επιστευθη το μαρτυριον ημων εφ'
(because was believed the testimony of us to
υμας,) εν τη ημερα εκεινη. 11 Εις ο και προσ-
you,) in the day that. For which also we
ευχομεθα παντοτε περι υμων, ινα υμας αξιω-
pray always concerning you, that you may be
σιν της κλησεως ο θεος ημων, και
counted worthy of the calling the God of us, and
πληρωση πασαν ευδοκiam αγαθωννης και
may fill up every good intention of goodness and
εργον πιστewς εν δυναμει 12 οπως ενδοξασθ το
work of faith in power, so that may be glorified the
ονομα του κυριου ημων Ιησου * [Χριστου] εν
name of the Lord of us Jesus [Anointed] in
υμιν, και υμεις εν αυτω, κατα την χαριν του
you, and you in him, according to the favor of the
θιου ημων και κυριου Ιησου Χριστου.
God of us and Lord Jesus Anointed.

ΚΕΦ. Β'. 2.

1 Ερωτωμεν δε υμας, αδελφοι, υπερ της
We entreat and you, brethren, concerning the
παρουσιας του κυριου * [ημων] Ιησου Χριστου,
presence of the Lord [of us] Jesus Anointed,
και ημων εκσυναγωγης εκ' αυτου, 2 εις το μη
and of us assembling to him, in order that not
ταχεως παλευθηναι υμας απο του νοου, μητε
to be shaken you from the mind, nor
οροεισθαι μητε δια πνευματος, μητε δια λογου,
to be alarmed neither by a spirit, nor by a word,
μητε δι' επιστολης ως δι' ημων, ως οτι
nor by a letter as by means of us, as that
εγεστηκεν η ημερα του κυριου. 3 Μη τις υμας
has come cloaths the day of the Lord. No one you
εξαπατηση κατα μηδενα τροπον οτι, εαν μη
deceive by any turn, because, if not
ελθη η αποστασια πρωτον, και αποκαλυφθ
may come the falling away first, and may be revealed
ο ανθρωπος της αμαρτίας, ο υιος της απωλειας,
the man of the sin, the son of the destruction,
4 ο αντικειμενος και υπεραιρομενος επι παντα
he opposing and lifting up himself above all
λεγομενον θεον η σεβασμα, ωστε αυτος εις τον
being called a god or an august object, so that him into the
ναον του θεου καθισται, αποδεικνυντα εαυτον,
temple of the God to be seated, openly showing himself,
οτι εστι θεος. 5 Ου μνημονευετε, οτι ετι
that he is a god. Not remember you, that still

penalty, eternal destruction from the face of the Lord, and from the glory of his strength;

10 & when he shall come to be glorified in his saints, and & to be admired in all those who believe, in that day. Because our testimony to you was believed.

11 For which also we pray always concerning you, that our God may esteem you worthy of the calling, and may complete Every Desire of Goodness, and & Work of Faith with Power;

12 & so that the NAME of our Lord Jesus may be glorified in you, and you in him, according to the FAVOR of our God, and Lord Jesus Christ.

CHAPTER II.

1 But we entreat you, Brethren, concerning the COMING of the Lord Jesus Christ, and Our An- nouncing to him,

2 & that you be & quickly AGITATED MIND, nor alarmed, nor by a Spirit, nor by Discourse nor by a Letter from us, as though the DAY of the Lord were present.

3 & Let no one deceive you by any means, because & the APOMY must come first, and then must be revealed & the MAN of SIN, THAT SON OF DESTRUCTION,

4 the OPPONENT who indeed lifts himself above everything called DEITY or Majesty; so as to sit himself in the TEMPLE of GOD, exhibiting himself That he is a God.

5 Do you not remember

* VATICAN MANUSCRIPT.—12. Anointed—omit. 2. of us—omit.
10. Psal. lxxix. 7. 10. Psal. lxxviii. 25. 11. 1 Thess. i. 3. 12. 1 Pet.
i. 7; iv. 14. 1. 1 Thess. iv. 16. 1. 1. Matt. xxiv. 31; Mark xiii. 27; 1 Thess. v. 2.
1. 2. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. 1. 2. 1 Tim. iv. 1. 2. 2. Rom. viii. 26.
1 John iii. 18; Rev. xiii. 11. 1. 4. Dan. vii. 26; xl. 26; Rev. xiii. 2.

τας παραδοσεις, ἃς ἐδιδαχθητε, εἴτε διὰ τῶν
the traditions, which you were taught, whether through
λογου εἴτε δι' ἐπιστολῆς ἡμῶν. ¹⁶ Αὐτος δὲ
a word or by a letter of us. Himself but
ὁ κυριος ἡμῶν Ἰησοῦς Χριστός, καὶ ὁ θεός
the Lord of us Jesus Anointed, and the God
* [καὶ] πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δούς
[and] father of us he having loved us and having given
παρακλήσιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν Χω-
a consolation age-lasting and a hope good by fir-
ριτι, ¹⁷ παρακαλεσαι ὑμῶν τὰς καρδίας, καὶ στη-
-v-ri, may comfort of you the hearts, and may
ριζαι * [ὑμᾶς] ἐν παντί λόγῳ καὶ ἔργῳ ἀγαθῷ.
establish [you] in every word and work good.

ΚΕΦ. γ'. 3.

¹ Το λοιπὸν, προσευχεσθε, ἀδελφοί, περὶ
The remainder, pray you, brethren, for
ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρεχῇ καὶ δοξα-
of us, that the word of the Lord may run and may be
ζηται, καθὼς καὶ πρὸς ὑμᾶς, ² καὶ ἵνα βυσθα-
glorified, as even among you, and that we may be de-
μεν ἀπὸ τῶν ἀτοπῶν καὶ πονηρῶν ἀνθρώπων· οὐ
livered from the out of place and evil men; not
γὰρ πάντων ἡ πίστις. ³ Πίστος δὲ ἐστὶν ὁ
for of all the faith. Faithful but is the
κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάζει ἀπὸ τοῦ
Lord, who will establish you and will guard from the
πονηροῦ. ⁴ Πειθοίμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς,
evil one. We have confidence but in Lord concerning you,
ὅτι ἃ παραγγέλλομεν * [ὑμῖν,] καὶ ποί-
because the things we announce (to you,) both you
εἴτε καὶ ποιήσετε. ⁵ Ὁ δὲ κύριος κατευθύνει
do and will do. The but Lord may direct
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς
of you the hearts into the love of the God, and into
τὴν ὑπομονὴν τοῦ Χριστοῦ. ⁶ Παραγγέλλομεν δὲ
the patience of the Anointed. We give orders but
ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου * [ὑμῶν]
to you, brethren, in name of the Lord [of us]
Ἰησοῦ Χριστοῦ, στελλεσθαι ὑμᾶς ἀπὸ παντός
of Jesus Anointed, to withdraw you from every
ἀδελφοῦ ἀτακτῶς περιπατοῦντος, καὶ μὴ κατὰ
brother disorderly walking, and not according to
τὴν παραδοσιν, ἣν παρελάβοσαν παρ' ἡμῶν.
the tradition, which they received from us.
⁷ Αὐτοὶ γὰρ οἰδατε, πὺς δεῖ μιμεῖσθαι ἡμᾶς·
Yourself for know, how it behooves to imitate us,
ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, ⁸ οὐδὲ δωρεὰν
became not we were disorderly among you, neither gratuitously
ἄρτον ἐφαγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ καὶ
bread did we eat from any one, but in toil and

the instructions you were taught, whether by our Word or Letter.

¹⁶ But may our Lord Jesus Christ himself, who loved us, and who saved us, by Favor, consolation, and Hope,

¹⁷ console your hearts, and establish you in Every good & Work in Word.

CHAPTER III.

¹ FINALLY, Brethren, pray for us, that the word of the Lord may run and be glorified, as among you;

² and that we may be delivered from wicked and Vicious Men; for we all have the faith.

³ But Faithful is the Lord, who will establish and guard you from the evil one.

⁴ And we have confidence in the Lord concerning you, because the things we command you both are doing, and you do.

⁵ And may the Lord direct your hearts into the love of God, and into the patience of the Anointed one.

⁶ Now we charge you, Brethren, in the Name of the Lord Jesus Christ, to withdraw from every Brother who walks out of order, and not according to the instruction which you received from us.

⁷ For you yourselves know how you ought to imitate us; because we were not disorderly among you,

⁸ nor did we eat bread for nothing from any one, but in Toil and Wear-

* VATICAN MANUSCRIPT.—10. Christ Jesus.

17. Work and Word.

do. & of us—omit.

4. to you—omit.

& you received.

16. and—omit.

4. you both did, and are doing.

15. 1 Cor. xi. 2; 2 Thess. iii. 6.

17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10.

2. Rom. xv. 31. 1 & 1 Cor. i. 9; 1 Thess. v. 24.

2 Cor. vii. 16; Gal. v. 10.

iv. 16; xi. 1; 1 T. cm. i. 6, 7.

16. 1 John iv. 10; Rev. i. 8.

1. 1. Eph. vi. 10; Col. iv. 2; 1 Thess. ii. 14.

2. John xvi. 15.

2 John 10.

[ΠΑΥΛΟΣ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
[OF PAUL] TO TIMOTHY [A EPISTLE] FIRST.
* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

CHAPTER I

¹ Παῦλος, ἀποστόλος Ἰησοῦ Χριστοῦ, κατ'
Paul, an apostle of Jesus Anointed, according to
ἐπιταγὴν θεοῦ, σωτῆρος ἡμῶν, καὶ Χριστοῦ
an appointment of God, a savior of us, and Anointed
Ἰησοῦ, τῆς ἐλπίδος ἡμῶν, ² Τιμοθεεῖ γνησίῳ
Jesus, of the hope of us, to Timothy a genuine
τεκνῷ ἐν πίστει· χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ
child in faith; favor, mercy, peace from God
πατρὸς * [ἡμῶν,] καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
a father [of us,] and Anointed Jesus the Lord
ἡμῶν.
of us.

³ Καθὼς παρεκάλεσα σε προσμεῖναι ἐν Ἐφέσῳ,
As I entreated thee to remain in Ephesus,
πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγέλῃς
departing for Macedonia, that thou mayest charge
τισὶ μὴ ἑτεροδιδασκαλεῖν, ⁴ μὴδὲ προσέχειν
some not other to teach, nor to hold to
μυθoίς καὶ γενεαλογίαις ἀπεραντοῖς, αἰτίνας
fables and genealogies endless, which
ζητήσεις παρεχοῦσι μάλλον ἢ οἰκονομίαν θεοῦ
disputes occasion rather than an administration of God
τὴν ἐν πίστει· ⁵ (το δὲ τέλος τῆς παραγγελίας
that by faith; (the now end of the commandment
ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδή-
is love out of a pure heart and conscience
σεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· ⁶ ὧν
good and faith unfeigned, which
τινὲς ἀστοχῶσαντες, ἐξέτραπσαν εἰς ματαιο-
some having misused, turned aside to foolish
λογίαν, ⁷ θελοῦντες εἶναι νομοδιδασκαλοὶ, μὴ
talking, wishing to be law-teachers, not
νοοῦντες μῆτε ἅ λέγουσι, μῆτε περὶ
understanding neither the things they say, nor concerning
τινῶν διαβεβαίουνται. ⁸ Οἶδαμεν δὲ, ὅτι
certain things they positively affirm. We know but, that
καλὸς ὁ νόμος, εἰς τὴν αὐτὴν νομίμως χρῆται,
good the law, if one it lawfully may use,
⁹ εἰδὼς τούτο, ὅτι δικαίῳ νόμῳ οὐ κεῖται,
knowing this, that for a just one a law not is laid down,
ἀνομίᾳ δὲ καὶ ἀνυποτακτοῖς, ἀτεβεσ-
for lawless ones but and for unruly ones, for ungodly ones
καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βιβλοῖς,
and sinners, for impious ones and for profane ones,
πατρὶλῶν καὶ μητρὶλῶν, ἀνδροφόνων,
for smiters of fathers and for smiters of mothers, for man-killers,
¹³ πορνῶν, ἀρπεννοκτοῦντων, ἀνδραποδιστῶν,
for fornicators, for sodomites, for man-stealers,
ψευστῶν, ἐπιορκῶν, καὶ εἰ τι ἕτερον τῇ ὑγια-
for liars, for oath-breakers, and if anything other to the being

1 Paul, an Apostle of Jesus Christ, according to an Appointment of our Savior, and of Christ Jesus our Lord.
2 To Timothy, a genuine Child in Faith.—Mercy, Favor, from the Father, and Christ Jesus our Lord.
3 Remains still in Ephesus, as I entreated thee when departing for Macedonia, so that thou mayest charge some not to hold to fables, & which occasion disputes, rather than the Administration of God by Faith.
4 (Now the end of the commandment is Love, & from a Pure Heart, & an undivided Conscience, & a good Conscience, & unfeigned Faith; which some have misused, turned aside to foolish talk; & desiring to be Law-teachers, neither understanding what they say, nor concerning which they positively affirm.
5 We know indeed that the Law is even, & one use it lawfully; & knowing this, that a Law is not laid down for lawless men, but for the Ungodly and Sinners, for the Impious and for Smiters of fathers and Mothers, for Fornicators, Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is against

* ALEXANDRIAN MANUSCRIPT.—Title.—THE FIRST OF TIMOTHY.

1 of us

1. Acts ix. 15; Gal. i. 1, 11.
2. Acts xv. 1, 2; Phil. ii. 24.
3. Rom. xiii. 8-10; Gal. v. 14.
Gal. i. 10; v. 22.

1. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Tim. i. 2. Gal. i. 6, 7; 1 Tim. vi. 2, 10. 1 & 2 Tim. ii. 22. 1 & Rom. vi. 12.

ουσι διδασκαλις αντικειται, ¹¹ κατὰ τὸ ευαγ-
and teaching is opposed, according to the glad
ελιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπισ-
ings of the glory of the blessed God, which was en-
εῖσθην ἐγὼν. ¹² * [καί] χάριν ἔχω τῷ ἐνδυναμω-
vested with I, [and] give thanks I to the one having

αὐτὸν με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι
granted me Anointed Jesus the Lord of us, because
ἴστω με ἡγήσατο, θέμενος εἰς διακονίαν,
knew me he regarded, placing into service,

τοῦ προτέρου ὄντα βλασφημὸν καὶ διώκτην
him formerly being a defamer and a persecutor

ἐν ὀβριστην ἁλλ' ἠλεσθην, ὅτι ἀγνοῶν
in violent person, but I received mercy, because being ignorant

τοῦτο ἐν ἀπιστίᾳ, ¹⁴ ὑπερπελάσασθε δὲ ἡ
knew in unbelief, superabounded but the

ἐκ τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγα-
from of the Lord of us with faith and love

πῆς ἐν Χριστῷ Ἰησοῦ. ¹⁵ Πίστεος δὲ λόγος,
of faith in Anointed Jesus. True the word,

ὅτι πάντες ἀποδοχῆς ἀξίος, ὅτι Χριστὸς Ἰησοῦς
that all reception worthy, that Anointed Jesus

ἦεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν
came into the world sinners to save, of whom

πρῶτος εἰμι ἐγὼν. ¹⁶ ἀλλὰ διὰ τοῦτο ἠλεσθην,
first am I, but through this I received mercy,

ἵνα μοι πρῶτῳ ἐνδείξηται Ἰησοῦς Χριστὸς
that in me first might show forth Jesus Anointed

πάναν μακροθυμίαν, πρὸς ὅποιον ἔκρινεν τὸν
all forbearance, for an example of those

ἀλλοτρίων πιστεύειν ἐν αὐτῇ εἰς ζωὴν αἰώνιον·
others to believe on him for life ago-lasting;

ἐν δὲ βασιλεὶ τῶν αἰώνων, ἀφθαρτὸν, ἀορατὸν,
now king of the ages, incorruptible, invisible,

ἐν θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν
in God, honor and glory for the ages of the

αἰώνων. ἀμήν.)
ages. so be it.)

Ἔπειτα τὴν παραγγελίαν παρατίθεμαι σοι·
Then the charge I commit to thee

ὅτι Τίμωθεε, κατὰ τὰς προαγουσὰς ἐπὶ σε
that O Timothy, according to the preceding in respect to thee

ἀπειρίας ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν
of thy years that thou mayest war by them the good

ἀγониαν, ¹⁹ ἔχων πίστιν καὶ ἀγαθὴν συνείδη-
strife, holding faith and good a consci-

αν, ὥστε τινες πτωσάμενοι, περὶ τὴν πίστιν
such some having thrust away, concerning the faith

† to the WHOLESOME Doc-
trine;

† 11 according to the
GLAD TIDINGS of the
GLORY of the BLESSED
God, † with which I was
entrusted.

† 12 I give thanks to him
who empowered me, Christ
Jesus our LORD, because
he deemed Me faithful,
† putting into Service

† 13 him † who was PRE-
VIOUSLY a Defamer, and
a Persecutor, and a Violent
man; but I received mer-
cy, † Because being ignor-
ant I acted in Unbelief.

† 14 † But the FAVOR of
our LORD, superabounded,
with THAT Faith and Love
which are in Christ Jesus.

† 15 True is the word,
and worthy of All Reception,
That † Christ Jesus
came into the world to
save Sinners, of whom first

am I.
† 16 But on this account
† I received mercy, that
in me, first, * Christ Jesus
might exhibit ALL For-
bearance for an Example
of THOSE BEING ABOUT
to believe on him in order to
aionian Life.

† 17 † Now to the KING of
the AGES, the Incorrupti-
ble, the Invisible, the Only
God, be Honor and Glory
for the AGES of the AGES.
Amen.)

† 18 This CHARGE † I
commit to thee, O Child
Timothy, according to the
PRECEDING PROPHECIES
concerning thee, that by
them thou mayest carry on
† the good Contest;

† 19 retaining Faith and a
Good Conscience, which
some having thrust away,
concerning the FAITH
* suffered Shipwreck;

ALICE-ANDERSON MANUSCRIPT.—12. And—omit.

10. Christ Jesus.

10. suffered

10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; ii. 1.

† 11. 1 Cor. ix. 17; Gal. ii. 7; Col.

1. Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3.

† 12. 2 Cor. iii. 8, 9; iv. 1;

2. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6.

† 13. Luke xlii. 84;

10. 61; Acts iii. 17; xxvi. 9.

† 14. 1 Cor. xv. 10.

† 15. v. 23; xii. 10; Rom. v. 8; 1 Jo. i. 10; 5.

† 16. 2 Cor. iv. 1.

† 17. 1 Tim. vi. 12, 14, 20; 2 Tim. ii. 2.

† 18. 1 Tim. vi. 12;

10. 12, 13, 17.

εναυαγησαν ²⁰ ὧν ἐστὶν Ὑμναιος καὶ Ἀλεξ-
were shipwreck; of whom in Hymeneus and Alex-
ανδρος, οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδεύ-
ander, whom I delivered up to the adversary, so that they might
θῶσι ²¹ μὴ βλασφημεῖν.
be taught not to revile.

20 of whom are] Hyme-
nius and Alexander; whom
I delivered up to the
ADVERSARY, that they may
be taught not to blas-
pheme.

ΚΕΦ. Β'. 2.

CHAPTER II

¹ Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι
I exhort therefore first of all to make
δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας
supplications, prayers, intercessions, thanksgivings
ὑπὲρ πάντων ἀνθρώπων· ² ὑπὲρ βασιλεῶν, καὶ
in behalf of all men; in behalf of kings, and
πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἡρεμῶν
of all of those in high station being; so that a tranquil
καὶ ἡσυχίαν βίον διαγῶμεν ἐν πάντῃ εὐσεβείᾳ
and quiet life we may lead in all piety
καὶ σεμνοτητί. ³ Τοῦτο ⁴ [γὰρ] καλὸν καὶ ἀπο-
and seriousness. This [for] good and ac-
δεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, ⁵ ὃς
acceptable in presence of the saviour of us God, who
πάντας ἀνθρώπους θελεῖ σωθῆναι, καὶ εἰς ἐκτί-
all men wishes to be saved, and into an exact
κρίσιν ἀληθείας ελθεῖν. ⁶ Εἰς γὰρ θεός, εἰς καὶ
knowledge of truth to come. One for God, one and
μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστὸς
mediator of God and of men, a man Anointed
Ἰησοῦς, ⁷ ὃ δούς ἑαυτὸν ἀντιλυτῶν ὑπὲρ πάν-
Jesus, he having given himself a ransom in behalf of
τῶν ⁸ [τὸ μαρτυρίον] καιροῖς ἰδίῳις, ⁹ εἰς ὃ
all; [the testimony] for seasons own, for which
ἐτέθη ἐγὼ κηρυξ καὶ ἀποστόλος, (ἀληθεῖαν
was placed I a herald and an apostle, (truth
λεῶν, οὐ ψευδομαι,) διδασκαλὸς ἐθνῶν ἐν πίσ-
I speak, not I speak falsely,) a teacher of nations in faith
τει καὶ ἀληθείᾳ.
and in truth.

1 I exhort, then, first of all, to make
supplications, Prayers, In-
tercessions, and Thank-
givings in behalf of All Men
2 [in behalf of Kings and ALL who ARE in U-
perior station, so that we may
lead a Tranquil and Qui-
et Life in All Piety and Re-
verence.]
3 This is good and ac-
ceptable before God, our
SAVIOUR,
4 [for] He desires ALL Men
to be saved, [and is one
to an accurate KNOWLEDGE
of the Truth.]
5 [For God is ONE. &c.
there is] One Mediator
of God and Men, that Man
Christ Jesus,
6 [who GAVE HIMSELF
a Ransom in behalf of ALL
the TESTIMONY is in our
Seasons;—
7 [for which I was ap-
pointed a Herald and an
Apostle, (I speak TRUTH
do not falsely,) a Teacher
of Nations in] Faith and
Truth.
8 I appoint, therefore,
the MEN to pray in every
place, lifting up their
Hands without Wrath or
Disputing.
9 In like manner, &c.
WOMEN, also, in [be-
coming Attire, with Modesty
and sobriety of mind, &c.
adorn- ing themselves with
Wreaths, or Gold, or
Pearls, or expensive Orn-
aments.]
10 but with good Works
which become Women &c.

² Βουλομαι οὖν προσευχεσθαι τοὺς ἀνδρας ἐν
I direct therefore to pray the men in
πάντῃ τόπῳ, ἐπαιρὼντας ὁσίους χεῖρας χωρὶς
every place, lifting up holy hands without
ὀργῆς καὶ διαλογισμοῦ. ³ Ὡσαύτως ⁴ [καὶ τὰς]
wrath and disputing. In the same way (and the)
γυναῖκας ἐν καταστολῇ κοσμίᾳ, μετὰ αἰδούς
women in apparel becoming, with modesty
καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλεγ-
and soundness of mind, to adorn themselves, not with wreaths,
μασίῃ, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ
or gold, or pearls, or garments
πολυτελεῖ, ¹⁰ ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγ-
expensive, but, (which is becoming for women under-

ceptable before God, our
SAVIOUR,
4 [for] He desires ALL Men
to be saved, [and is one
to an accurate KNOWLEDGE
of the Truth.]
5 [For God is ONE. &c.
there is] One Mediator
of God and Men, that Man
Christ Jesus,
6 [who GAVE HIMSELF
a Ransom in behalf of ALL
the TESTIMONY is in our
Seasons;—
7 [for which I was ap-
pointed a Herald and an
Apostle, (I speak TRUTH
do not falsely,) a Teacher
of Nations in] Faith and
Truth.
8 I appoint, therefore,
the MEN to pray in every
place, lifting up their
Hands without Wrath or
Disputing.
9 In like manner, &c.
WOMEN, also, in [be-
coming Attire, with Mod-
esty and sobriety of mind, &c.
adorn- ing themselves with
Wreaths, or Gold, or
Pearls, or expensive Orn-
aments.]
10 but with good Works
which become Women &c.

* ALEXANDRIAN MANUSCRIPT.—3. for—omit.
Spirit and Truth.
9. and the—omit.

: 6. the TESTIMONY—omit.

1 20. 1 Tim. II. 17, 14.
2 3. Rom. xii. 3; 1 Tim. v. 4.
3 4. John xvii. 3; 2 Tim. II. 23.
4 5. Heb. viii. 6; 1x. 18.
5 Eph. iii. 7, 8; 2 Tim. I. 11.

6 20. 1 Cor. v. 8.
7 4. Ezek. xviii. 23; John III. 14, 17; Titus II. 13; 1p.
8 2 Tim. II. 23.
9 6. Matt. xi. 28; Mark x. 45; Eph. 4. 7; Titus II. 14.
10 9. 1 Pet. iii. 3, 4.

1 2. Ezra vi. 10; Rom. x.
2 Titus II. 13; 1p.
3 5. Rom. vii. 25, 26; x. 12; Gal. 2. 20.
4 6. Matt. xi. 28; Mark x. 45; Eph. 4. 7; Titus II. 14.
5 9. 1 Pet. iii. 3, 4.

γυλαμεναι θεοσεβειαν,) δι' ὧν ἀγα-
teaching worship of God, by means of words good.
 θυν. ¹¹ Γυνὴ ἐν ἡσυχίᾳ μαθασετω ἐν παντί.
A woman in quietness let learn with all
 ὑποταγῇ. ¹² Γυναίκε δε διδασκειν οὐκ ἐπιτρέπω,
submitting. A woman but to teach not I permit.
 οὐδὲ ἀνθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ.
nor to assume authority over a man, but to be in silence.
¹³ Ἀδὰμ γὰρ πρῶτος ἐκλάσθη, εἰτα Ἐυα. ¹⁴ Καὶ
Adam for first was formed, then Eve. And
 Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἀπατήθεισα, ἐν
Adam not was deceived; the but woman having been deceived, in
 παραβάσει γεγενῆσθαι. ¹⁵ σωθήσεται δε δια τῆς
transgression became; she will be preserved but through the
 τεκνογονίας, εἰ μὴ μαινώσιν ἐν πίστει καὶ ἀγαπῇ
child-bearing, if they abide in faith and love
 καὶ ἁγιάσμῳ μετὰ σωφροσύνης.
and holiness with sobriety of mind.

ΚΕΦ. γ'. 8.

¹ Πίπτος ὁ λόγος· Εἰ τις ἐπισκοπῆς ορεγεται,
True the word; If any one an oversight longs after,
 καλὸν ἔργον ἐπιθυμεῖ. ² Δεῖ οὖν τὸν ἐπισκο-
vaunt a work he desires. It behoves then the overseer
 πον ἀνεπιλήπτου εἶναι, μίας γυναίκος ἄνδρα,
unblamable to be, of one wife a husband,
 ἡγχαλίον, σωφρονα, κοσμίον, φιλοξενον, διδασ-
vigilant, sedate, orderly, hospitable, fit to
 κειν· ³ μὴ πικρονον, μὴ πλῆκτην, ἀλλ' ἐπει-
each, not a wine-drinker, not a striker, but gen-
 ῖν, ἀπαχον, ἀφιλαργον· ⁴ τοῦ ἰδίου οἴκου
in, not quarrelsome, not a lover of money; of the own house
 ἰαλὸς προϊσταμενον, τέκνα ἐχοντα ἐν ὑποταγῇ
well presiding, children having in subjection
 ἐτα πάσης σεμνότητος· ⁵ (εἰ δε τις τοῦ ἰδίου
such all dignity; (if but any one of the own
 οἴκου προστῆναι οὐκ οἶδε, πὼς ἐκκλησίας θεοῦ
house to preside he knows not, how a congregation of God
 τιμελήσεται;) ⁶ μὴ νεοφυτον, ἵνα μὴ τυφω-
will be taken care of?) not a new convert, so that not being
 εἰς ἐν κρίματι ἐμπεσῇ τοῦ διαβόλου· ⁷ δεῖ δε
be set up in a judgment he may fall of the accuser; it behoves but
 ἔχειν καὶ μαρτυρίαν καλὴν ἐκ τῶν ἐξω-
him also a testimony good to have from those out-
 ἔν, ἵνα μὴ εἰς ονειδισμόν ἐμπεσῇ καὶ παγίδα
in, so that not into reproach he may fall and a snare
 ἐν διαβόλου.
the accuser.

dertaking the worship of God.

¹¹ Let a Woman learn in Quietness with All Submission;

¹² for I do not permit a Woman to teach, nor to assume authority over a Man, but to be quiet;

¹³ for Adam was formed first, and then Eve.

¹⁴ And Adam was not deceived; but the woman having been deceived, became a Transgressor;

¹⁵ but she shall be preserved throughout child-bearing, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

¹ This SAYING is True. If any one longs after an Overseer's office, he desires an Excellent Work.

² The OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, fit to teach;

³ not a wine-drinker, no striker, but gentle, not quarrelsome, not a lover of money;

⁴ presiding well over his own Family, having the Children in Subjection with All Dignity;

⁵ (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

⁶ Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

⁷ And he must even have a good Testimony from those without, that he may not fall into reproach and a Snare of the ENEMY.

* ALEXANDRIAN MANUSCRIPT.—14. wholly deceived.

12. 1 Cor. xiv. 24. 12. Eph. v. 24. 13. Gen. i. 27; ii. 13, 22; 1 Cor. xi. 8, 9.
 14. Gen. iii. 6; 2 Cor. xi. 3. 1. Acts xx. 28; Phil. i. 1. 2. Titus. i. 6, 9.
 15. 1 Tim. ii. 24. 3. Titus i. 7. 4. 1 Pet. v. 2. 4. Titus i. 6. 5. 7.
 16. xxi. 12; 1 Cor. v. 13; 1 Thess. iv. 12. 7. 2 Tim. ii. 26.

⁸ Διακονους ὡσαντως σεμνους, μη δολογους,
Servants in like manner dignified, not two-warded,
 μη οἶνον πολλὸν προσεχοντας, μη αἰσχροκέρ-
not to wine much being addicted, not eager for base
 δεῖς, ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν
gain, holding the secret of the faith in
 καθαρᾷ συνειδήσει. ¹⁰ Καὶ οὗτοι δε δοκιμαζέσ-
a pure conscience. Also these but let be proved
 θωσαν πρώτον, εἴτα διακονεῖτωσαν, ἀνεγκλητοί
first, then let serve, unblameable
 ὄντες. ¹¹ Γυναίκας ὡσαντως σεμνας, μη δολο-
being. Women in like manner serious, not do-
 βολους, νηφαλιους, πιστάς ἐν παντί. ¹² Διακο-
ous, vigilant, faithful in all things. Servants
 νοι ἐστῶσαν μίας γυναίκας ἄνδρες, τέκνων
let be of one wife a husband, children
 καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἰκῶν. ¹³ Οἱ
well presiding over and of the own house. Those
 γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς κα-
for well having served, a standing for themselves honor-
 λον περιποιούνται, καὶ πολλὴν παρρησίαν ἐν
able they acquire, and much confidence in
 πίστει τῇ ἐν Χριστῷ Ἰησοῦ. ¹⁴ Ταῦτα σοὶ γρα-
faith in that in Anointed Jesus. These things together I
 φω, ἐλπίζων ελθεῖν πρὸς σε ταχίον. ¹⁵ Ἐὰν δὲ
write, hoping to come to thee very soon; if but
 βραδύνω, ἵνα εἴδῃς, πὼς δεῖ ἐν οἴκῳ θεοῦ
I should delay, that thou mayest know, how it behoves in a house of God
 ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζών-
to conduct thyself, which is a congregation of God liv-
 τος. ¹⁶ Στυλὸς καὶ ἐδραῖωμα τῆς ἀληθείας καὶ
ing. A pillar and basis of the truth and
 ὁμολογουμενὸς μέγα ἐστὶ τὸ τῆς εὐσεβείας
confessedly great is the of the piety
 μυστήριον. *Ὁς ἐφανερώθη ἐν σαρκὶ ἐδικαιώθη
secret; Who was manifested in flesh, was justified
 ἐν πνεύματι, ᾠθῆ ἀγγέλοις, ἐκηρυχθὲν ἐν
in spirit, was seen by messengers, was proclaimed among
 ἐθνεσιν, ἐπίστευθὲν ἐν κόσμῳ, ἀνεληφθὲν ἐν
nations, was believed among a world, was taken up in
 δόξῃ.
glory.

ΚΕΦ. 3'. 4.

¹ Το δὲ πνεῦμα ῥητὶς λέγει, ὅτι ἐν ὕστεροις
The but spirit expressly says, that in subsequent
 καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσ-
seasons will fall away some from the faith, ad-
 ῥοχόντες πνεύμασι πλανοῖς καὶ διδασκαλίαις
hating to spirits wandering and to teachings

⁸ Assistants in like manner ought to be serious, not deceitful in speech, not being addicted to much Wine, not eager for base gain;

⁹ holding the secret of the faith with a pure Conscience.

¹⁰ But let These also be proved first, then let them serve, being unblameable.

¹¹ Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

¹² Let Assistants be Husbands of One Wife presiding well over their own Families.

¹³ For those having served well, acquire for themselves an honorable standing, and much Confidence in that Faith which is in Christ Jesus.

¹⁴ These things I write to Thee, hoping to come to thee very soon;

¹⁵ but if I should delay so that thou mayest know how to conduct thyself in God's House, which is a Congregation of the living God.

¹⁶ A Pillar and Foundation of the truth, are confessedly great, &c. SECRET OF PIETY; * He who was manifested in flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

¹ But the SPIRIT expressly says, That in subsequent Seasons, some will apostatize from the faith, giving heed to : deceitful Spirits, and : to Teachings of Demons;

* ALEX. MS.—It is doubtful whether this word was originally ΟΥ who, or ΟΥΘ God.

† 10. This is according to the pointing of Origenbach. Nearly all the ancient MSS. and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

† 8. Act. vi. 8. † 8. Lev. x. 9. † 11. Titus ii. 3. † 12. E. B. H. G. C. C. † 13. John xvi. 13; 2 Pet. i. 12. † 14. John xvi. 13; 2 Pet. i. 12. † 15. 1. John xvi. 13; 2 Pet. i. 12. † 16. 1. John xvi. 13; 2 Pet. i. 12.

δαιμονίων, ² ἐν ὑποκρίσει ψευδολογῶν, κεκαυ-
of demons, by hypocrisy of false-speakers, having
τηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλυόντων
having sanctified the own conscience, forbidding
γάμειν, ἀπεχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτι-
to marry, to abstain from foods, which the God created
σεν εἰς μεταλήψιν μετὰ εὐχαριστίας τοῖς πισ-
for a partaking of with thanksgiving by the faithful
τοῖς καὶ ἐγγνωκοσί τὴν ἀληθειαν. ⁴ Ὅτι παν
ones and they have known the truth. Because every

κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀποβλητὸν, μετὰ
creature of God good, and nothing cast away, with
εὐχαριστίας λαμβανόμενον. ⁵ ἁγιαζεται γὰρ δια
thanksgiving being received, it is sanctified for through
λογου θεοῦ καὶ ἐντεύξεως. ⁶ Ταῦτα ὑποτίθεμα-
a word of God and of prayer. These things setting forth

vos τοῖς ἀδελφοῖς, καλὸς ἐστὶν διακονὸς Ἰησοῦ
to the brethren, good thou wilt be a servant of Jesus

Χριστοῦ, ἐντρέφομενος τοῖς λόγοις τῆς πίστεως
associated being nourished with the words of the faith

καὶ τῆς καλῆς διδασκαλίας, ἥ παρηκολούθη-
and of the good teaching, which thou hast closely

κας. ⁷ Τοὺς δὲ βεβηλοὺς καὶ γραυδοὺς μυθους
follous. The but profane and old women fables

παρεστὸν γυμναζε δε σεαυτὸν πρὸς εὐσεβειαν.
as thou avoid, discipline but thyself for piety.

⁸ Ἦ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν
The for bodily discipline for a little it is

ὠφελίμος· ἡ δὲ εὐσεβεία πρὸς πάντα ὠφελίμος
profitable, the but piety for all things profitable

ἵστίς, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ
it is, a promise having of life of the now and

τῆς μελλούσης. ⁹ Πίστις δὲ λόγος καὶ πάσης
of that about coming. True the word and of all

ἀποδοχῆς ἄξιος. ¹⁰ Εἰς τὸντο γὰρ * [καὶ]
acceptance worthy. In order to this for [also]

κοιτώμεν καὶ ἐνεδίκομεθα, ὅτι ἠλπίκαμεν ἐν
we trust and are approached, because we have hoped in

θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων,
God living, who is a preserver of all men,

μάλιστα πιστῶν. ¹¹ Παραγγέλλε ταῦτα καὶ
especially of believers. Do thou enjoin these things and

διδάσκει. ¹² Μὴδεὶς σου τῆς νεότητος καταφρο-
do thou teach. No one thee the youth let despise,

ρεῖται, ἀλλὰ τυπὸς γίνου τῶν πιστῶν ἐν λόγῳ,
but a pattern become thou of the believers in word,

ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ.
in conduct, in love, in faith, in purity.

² [misled] by the † Hy-
pocrisy of false teachers;
whose own † Conscience
has been scared;

³ forbidding † marriage,
and † the use of foods
which God created in or-
der to be partaken of with
† Thanksgiving by the
BELIEVERS, even by those
who have recognized this
TRUTH;—

⁴ That † Everything
Created by God † is good,
and nothing is to be re-
jected, being received with
Thanksgiving;

⁵ since it is sanctified
through the Command of
God, and by Prayer.

⁶ Setting forth These
things before the BERTH-
MEN, thou wilt be a Good
Servant of † Christ Jesus,
† imbued with the words
of the FAITH, and the
GOOD Teaching which thou
hast closely followed.

⁷ But † avoid PROFANE
and Silly Fables, and train
thyself for Piety;

⁸ for BODILY Training
is profitable for a little;
† but PIETY is profitable
for all things, † having a
Promise of the PRESENT
Life, and of THAT which is
FUTURE.

⁹ This SAYING is True,
and worthy of All Recep-
tion.

¹⁰ For on this account,
we toil and † are re-
proached, Because we hope
in the living God, † who is
a Preserver of All Men, es-
pecially of Believers.

¹¹ These things enjoin
and teach.

¹² Let no one despise
Thy YOUTH; but † become
a Pattern of the BELIEV-
ERS, in Word, in Conduct,
in Love, in Faith, in Purity.

* ΑΛΕΞΑΝΔΡΙΝΗ ΜΑΝΟΥΣΚΡΙΠΤ.—δ. Christ Jesus.
only survive.

10. also—emf.

10. earn-

† 4. for this purpose, or for food, or for being partaken of—ver. 2.

† 2. Mark vii. 15; Rom. xvi. 18; 3 Pet. ii. 2. † 3. Eph. iv. 19. † 4. Rom. xiv. 14, 20; 1 Cor. x. 28.
† 5. 1 Tim. ii. 14, 15. † 6. Rom. xiv. 6; 1 Cor. x. 20. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 10, 21; iv. 6; Titus i. 14.
† 8. Psal. xxxvii. 4; lxxiv. 11; cxli. 3, 5; cxlv. 19; Mark vi. 23; xii. 20; Mark x. 20; Rom. viii. 23. † 9. Job vii. 20; Psal. xxxvi. 6. † 10. Titus ii. 7.

13 Ἔως ἐρχομαι, προσέχε τη ἀναγνώσει, τη
Till I come, attend thou to the reading, to the
παρακλησίαι, τη διδασκαλίᾳ. 14 Μὴ ἀμελεί
exhorting, to the teaching. Not be thou negligent
τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προ-
of the in thee endowment, which was imparted to thee through proph-
φητείας, μετὰ ἐπιθεσεως τῶν χειρῶν τοῦ πρεσ-
ecy, with laying on of the hands of the elder-
βυτερίου. 15 Ταῦτα μελέτα, ἐν τοῦτοις ἰσθί-
ship. These things do thou care for, in these things be thou;
ἵνα σου ἡ προκοπή φανερὰ ᾖ ἐν πᾶσιν.
so that of thee the progress manifest may be in all things.
16 Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ ἐπιμενε
Attend thou to thyself, and to the teaching; continue thou
αὐτοῖς· τούτο γὰρ ποίῳν, καὶ σεαυτὸν σωσεις
in them; this for doing, both thyself thou wilt save
καὶ τοὺς ἀκουοντας σου.
and those hearing thee.

ΚΕΦ. ε'. 5.

1 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακα-
An elderly man not thou mayest chide, but exhort
λεῖ ὡς πατέρα· νεώτερους, ὡς ἀδελφούς·
as a father; younger men, as brothers;
πρεσβυτέρας, ὡς μητέρας· νεώτερας, ὡς ἀδελ-
elderly women, as mothers; younger women, as sis-
φας, ἐν πάσῃ ἀγνείᾳ. 2 Χήρας τιμα, τὰς ὄντως
tern, in all purity. Widows honor, those really
χήρας. 4 Εἰ δὲ τις χήρα τέκνα ἢ ἐκγόνα ἔχει,
widows. If but any widow children or grandchildren has,
μαθητευέτωσαν πρῶτον τοῦ ἰδίου οἴκου εὐσεβεῖν,
let them be taught first the own home to be dutiful,
καὶ ἀμοιβὰς ἀποδίδοναι τοῖς προγόνοις· τούτω
and a recompense to render to the progenitors; this
γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 Ἡ
for is acceptable in presence of the God. She
δὲ ὄντως χήρα καὶ μεμονωμένη ἡλτικεν ἐπὶ τοῦ
but really a widow and having been left alone he hoped in the
θεοῦ, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσ-
God, and continues in the supplications and in the pray-
ευχαῖς νυκτὸς καὶ ἡμέρας· 6 Ἡ δὲ σπαταλῶσα,
ere night and day; she but lamely,
ζῶσα τεθνήκε. 7 Καὶ ταῦτα παραγγέλλε, ἵνα
living has died. And these things enjoin, so that
ἀνεπιληπτοὶ ᾖσιν. 8 Εἰ δὲ τις τῶν ἰδίων, καὶ
unblamable ones they may be. If but any one of those of own, and
μαλιστα τῶν οἰκειῶν, οὐ προνοεῖ, τὴν πίστιν
especially of the household, not provides, the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACH-
ING.
14 Neglect not that ENDOWMENT in thee, which was imparted to thee through Prophecy with Imposition of the HANDS of the ELDERSHIP.
15 Make These things thy care; be occupied in them; so that Thy progress may be manifest in all things.
16 Attend to thyself and to the TEACHING, continue in them; for by doing this thou wilt save both Thyself, and THOSE who HEAR thee.

CHAPTER V.

1 Chide I not an Elderly man, but exhort him as a Father; Younger men, as Brothers;
2 Elderly women as Mothers; Younger women as Sisters, in all Purity.
3 Support THOSE WIDOWS who are really WIDOWS.
4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their own Family, and to render proper returns to their PROGENITORS; for this is acceptable in the sight of God.
5 Now SHE who is really a widow, and having been left alone, hopes in GOD, and continues in SUPPLICATIONS and PRAYERS Night and Day;
6 But SHE, living in SELF-INDULGENCE, is dead.
7 And enjoin these things, so that they may be unblamable.
8 But if any one provide not for his own relatives; and especially for his Family, he has denied the

* ALEXANDRIAN MANUSCRIPT.—8. his Family.

1 14. 2 Tim. i. 8. 1 16. Acts xi. 23. 1 18. James v. 20. 1 1. Lev. xix. 32.
2 4. Gen. xiv. 10, 11; Matt. xx. 6; Eph. vi. 1, 2. 1 5. 1 Cor. vi. 31. 1 6. James v. 8.
3 7. 1 Tim. i. 8; iv. 11; vi. 17. 1 8. Isa. lviii. 7; Gal. vi. 10.

ἡρνηται, και εστιν απιστου χειρων. ⁹ Χηρα
has denied, and is an unbeliever worse. A widow
καταλεγεσθω μη ελαττον ετων εξηκοντα γεγο-
let be enrolled not less of years sixty having
νη, ενός ανδρος γυνη, ¹⁰ εν εργοις καλοις μαρ-
become, of one husband a wife, by works good being
τυρουμενη· ει ετεκνοτροφησεν, ει εξενοδοχη-
attended; if she reared a family, if she received
σεν, ει αγιων ποδας ενψεν, ει θλιβομενοις
arranged, if of holy ones feet she washed, if afflicted ones
επηρκεσεν, ει παντι εργω αγαθω επηκολουθησε.
she relieved, if every work good she closely followed.

¹¹ Νεωτερας δε χηρας παραιτου· οταν γαρ κατασ-
Younger but widows reject; when for they may
τηρησιασωσι του Χριστου, γαμειν θελουσιν·
to woman towards the Anointed, to marry they wish;

¹² εχουσαι κριμα, οτι την πρωτην πιστιν
having condemnation, because the first fidelity

ηβητησαν· ¹³ αμα δε και αργαι μαρthanουσι
they violated; at the same time also the idle ones they learn

περιερχομενοι τας οικιας· ου μονον δε αργαι,
to go about the houses; not only but idle ones,

αλλα και φλυαρτοι και περιεργοι, λαλουνσαι τα
but also praters and busybodies, speaking im-

μη δεοντα. ¹⁴ Βουλομαι ουν νεωτερας γαμειν,
not proper, I wish therefore younger ones to marry,

τεκνογονειν, οικοδοποτειν, μηδεμιαν αφορμην
to bear children, to keep house, no opportunity

διδουσαι τω αντικειμενη λοιδωριας χαριν. ¹⁵ Ηδη
to give to the opponent of reproach on account. Already

γαρ τινες εξετραπησαν οπισω του σατανα. ¹⁶ Ει
for some turned aside after the adversary. If

τις [πιστος η] πιστη εχει χηρας, επαρκειτω
any [believing man or] believing woman has widows, let such support

αυταις, και μη βαρεισθω η εκκλησια, ινα ταις
them, and not let burden the congregation, so that those

οφτασι χηραις επαρκειση. ¹⁷ Οι καλως προσετω-
really widows may be relieved. The well provid-

τες προσβυτεροι διπλης τιμης αξιουσθωσαν·
ing elders double honor let be esteemed worthy;

μαλιστα οι κοπιωντες εν λογω και διδασκαλια.
especially those toiling in word and teaching.

· Λεγεις γαρ η γραφη· Βουν αλωνντα ου φιμω-
s.ys for the writing; Axes treading not thou shalt

· και· αξιος ε εργατης του μισθου αυτου.
and, worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

⁹ Let not a Widow be enrolled less than sixty

Years old, †having been a Wife of One Husband,

¹⁰ well reputed for good Works; whether she has reared a family, or †en-

tertained strangers, or †washed the Saints' Feet,

or relieved the Afflicted, or closely followed Every good Work.

¹¹ But reject Younger Widows, for when they become wanton against

the ANOINTED one: they wish to marry;

¹² incurring Condemnation, Because they have violated their first Fidelity.

¹³ †And at the same time also, they learn to be

idlers, gadding about to the houses; and not only

idlers, but also Praters and Busybodies, speaking im-

PROPER THINGS.

¹⁴ †I desire, therefore, the Younger Widows to

marry to bear children, to keep house, †to give No Opportunity to the OPPRO-

NIUM for reproach;

¹⁵ since some have already turned aside after the ADVERSARY.

¹⁶ If any believer of either sex have Widows,

let such support them, and let not the CONGREGATION

be burdened, so that it may relieve †THOSE who

are REALLY Widows.

¹⁷ Let †the ELDERS who PRESIDE well †be es-

teemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

¹⁸ for the SCRIPTURE says, †"Thou shalt not muzzle an Ox threshing;"

and, †"The LABORER is worthy of his REWARD."

• ALEXANDRIAN MANUSCRIPT.—16. believing man, or—omit.

• v. 1 Tim. iii. 7. † 10. Acts xvi. 16; Heb. xiii. 3; 1 Pet. iv. 6. † 10. John xiii. 8.
• 12. 2 Thes. iii. 11. † 14. 1 Cor. vii. 9. † 14. 1 Tim. vi. 3; Titus ii. 8.
• 13. verus 2. 5. † 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thes. v.
• 13. 1 Pet. xiii. 7, 17. † 17. Acts xxviii. 10. † 18. Deut. xxv. 6; 1 Cor. ix. 8.
• 14. Lev. xix. 13; Deut. xxi. 14, 15; Matt. x. 10; Luke x. 7.

19 Κατα πρεσβυτερον κατηγοριαν μη παραδε-
Against an elder an accusation not do thou
χου, εκτος ει μη επι δυο η τριων μαρτυρων.
receive, without if not by two or three witnesses.

20 Τους αμαρτανοντας, ενωκειον παντων ελεγχε,
The sinning ones, in presence of all reprove them,
ινα και οι λοιποι φοβον εχουσι.
so that also the remainder fear may have.

21 Διαμαρτυρομαι ενωκειον του θεου και * [αν-
I solemnly enjoin in presence of the God and [law]
ριου] Ιησου Χριστου και των εκλεκτων αγγε-
Jesus Anointed and of the chosen mes-
λων, ινα ταυτα φυλαξης χωρις προκριματος
sengers, that these things thou mayest keep without prejudice
μηδεν ποιων κατα προσκλισιν. 22 Χειρας
nothing doing by partiality.

23 Ταχεις μηδενι επιτιθει μηδε κοινωνει αμαρτιας
hastily to no one do thou put and not do thou share in also
αλλοττριας. Χεαντος αγρον τηρει. 24 Μηκετι
with others. Thyself pure do thou keep. No longer

υδροποτει, αλλ' οινω ολιγω χωρ δια
be thou a water-drinker, but wine a little do thou use on account of
του στομαχου * [σου] και τας πυκνας σου
the stomach [of thee] and the frequent of thee
ασθενειας. 24 Τινων ανθρωπων αι αμαρτιαι
weaknesses. Of some men the sins

προδηλοι εισι, προσωσαι εις κρισιν* τισι δε
previously manifest are, before sending to judgment; in some but
και επακολουθουσιν. 25 Οσαυτως και τα καλα
indeed they follow after. In like manner also the good

εργα προδηλα εστι* και τα αλλως εχοντα,
works previously manifest are; and the things otherwise being,
κρυβηται ου δυναται.
to be hidden not are able.

ΚΕΦ. 5'. 6.

1 Όσοι εισιν υπο ζυγον δουλοι, τους ιδιους
As many as are under a yoke slaves, the own
δεσποτας πασης τιμης αξιους ηγεισθωσαν, ινα
masters of all honor worthy let them esteem, that
μη το ονομα του θεου και η διδασκαλια βλασ-
not the name of the God and the teaching may be
φημηται. 2 Οι δε πιστους εχοντες δεσποτας,
reviled. Those and believing having masters,

μη καταφρονειτωσαν, οτι αδελφοι εισιν* αλλα
not let them disregard, because brethren they are; but
μαλλον δουλευετωσαν, οτι πιστοι εισι και
rather let them serve, because believing ones they are and
αγαπητοι οι της ευεργεσιας αντιλαμβανομενοι.
beloved ones who of the well-doing are recipients.

Ταυτα διδασκε, και παρακαλει. 3 Ει τις
These things do thou teach, and do thou exhort. If any one
εteroδιδασκαλει, και μη προσερχεται ιγναι-
teach differently, and not accords to being

19 Against an Elder re-
ceive not an Accusation,
in any case, & not Two
or Three Witnesses.

20 * But & those who
sin reprove before all, so
that the rest also may
fear.

21 & I solemnly enjoin
thee in the presence of
God and of * Christ Jesus,
and of the chosen Mes-
sengers, that thou keep
These things without pre-
judice, doing Nothing by
Partiality.

22 & Lay Hands hastily
on no one, & be not a
partaker in Others' Sins.
Keep Thyself pure.

23 (Be no longer a
Water-drinker, but use a
little Wine on account of
thy STOMACH, and thy
frequent Weaknesses.

24 & The sins of some
Men are previously mani-
fest, leading on to Judg-
ment; but in some, in-
deed, they follow after.

25 * And as some
DEEDS also are previous-
ly manifest, and those which
ARE OTHERWISE cannot be
concealed.

CHAPTER VI

1 Let as many & Bond-
servants as are under a
Yoke, esteem their own
Masters as worthy of all
Honor; & that the NAME
of God and the teaching
may not be reviled.

2 And let not those
HAVING Believing Masters
disregard them, & because
they are Brethren; but
rather serve, because they
are Believers and Beloved,
who are RECIPIENTS of
the BENEFIT. & These
things teach and exhort

3 If any one & teach dif-
ferently, and accords not to

* ALEXANDRIAN MANUSCRIPT.—20. But THOSE.
Jesus. 23. of these—omit. 25. And so some DEEDS also.

21. Lord—omit.

22. Christ

20. Gal. ii. 11, 12; Titus i. 13.
Acts i. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6.
1. Eph. vi. 5; Col. iii. 23; Titus ii. 9; 1 Pet. ii. 18.
2. Col. iv. 1. 2. 1 Tim. iv. 11.

21. 1 Tim. iv. 15; 2 Tim. ii. 14; iv. 1.
22. 2 John 11.
1. Isa. xli. 5; Rom. ii. 24; Titus
2. 1 Tim. i. 8.

23. Gal. v. 14.
24. Gal. v. 14.
25. 1 Tim. i. 8.

ρουσι λόγοις τοις του κυριου ημων ιησου
 sound in words in those of the Lord of us Jesus
 Χριστου, και τη κατ' ευσειαν διδασκαλιᾳ.
 Associated, and to that according to piety teaching;
 4 τετυφωται, μηδεν πισταμενος, αλλα νουω
 he is puffed up, nothing being vained in, but being slack
 περι ζητησεων και λογομαχιας, εξ ων γινεται
 about questions and strifes of words, out of which arises
 φθονος, ερις, βλασφημια, υπονοιας πονηραι,
 envy, strife, evil-speachings, suspicious wicked,
 5 διαπαρατριβαι διαφθαρμενων ανθρωπων τον
 wranglings having been corrupted of men the
 νουν, και απεστερημενων της αληθειας, σομιζον-
 mind, and having been devoid of the truth, suppos-
 των περισμον ειναι την ευσειαν. * [Αφισ-
 tag gain to be the piety. * [Withdraw
 τασσ απο των τοιoutων.] 6 Εστι δε περισμον
 thyself from of the such ones. It is but gain
 μεγας η ευσεια μετὰ αυταρκειας. 7 Ουδεν
 great the piety with a competency. Nothing
 γαρ εισηνεγκαμεν εις τον κοσμον * [δηλον,
 for we brought into the world; * [evident,
 8 οτι ουδε εξηνεγκειν τι δυναμεθα. 8 Εχοντες δε
 that neither to carry out anything are we able. Having and
 διατροφας και σκεπασματα, τουτοις αρκεσθη-
 food and coverings, with these things we shall be
 σουμεθα. 9 Οι δε βουλομενοι πλουτειν, επιτι-
 satisfied. Those but wishing to be rich, fall
 τουσι εις πειρασμον και παγίδα, και επιθυμιας
 into a temptation and a snare, and desires
 πολλας ανοητους και βλαβεραι, αιτινες βυθι-
 many foolish and harmful, which sink
 ζουσι τον ανθρωπον εις ολεθρον και απωλειαν.
 down the man into destruction and ruin.
 10 Ριζα γαρ πατων των κακων εστιν η φιλαρ-
 A root for all of the evils is the love of
 γυρια ης τινες ορεγομενοι απεκληνηθησαν απο
 money, which some longing after wandered from
 της πιστεως, και εαυτοι περιπειραν οδυνας
 the faith, and themselves pierced around with sorrows
 πολλαις. 11 Συ δε, ο ανθρωπε * [του] θεου,
 many. Then but, O man * [of the] God,
 ταυτα φυγε διωκε δε δικαιοσυνην, ευσε-
 these things flee; pursue thou and righteousness, piety,
 βειαν, πιστιν, αγαπην, υπομονην, πραότητα.
 faith, love, patience, meekness;
 12 αγωνιζου τον καλον αγωνα της πιστεως, επι-
 contend thou the good contest of the faith, do thou
 λαβον την αιωνιον ζωης, εις ην εκληθη,
 lay hold of the age-lasting life, for which thou wast called out,
 και ομολογησας την καλην ομολογιαν ενωτιον
 and thou shalt confess the good confession in presence
 πολλων μαρτυρων. 13 Παραγγελλα σοι ενω-
 of many witnesses. I charge thee in
 τωσ του θεου, του ζωοποιουντος τα παντα,
 presence of the God, of that making alive the things all,

those sound words of
 our Lord Jesus Christ, and
 to that teaching which is
 according to Piety.

4 he is puffed up, being
 master of Nothing, but is
 distracted about ; Questions
 and Verbal conten-
 tions, out of which arise
 Envy, Strife, Revilings,
 evil Suspicions,

5 Wranglings of Men
 corrupted in mind, and
 destitute of the truth,
 supposing piety to be
 gain.

6 But ; piety with a
 Competency is great Gain.

7 For we brought Noth-
 ing into the world, and it
 is evident that we are not
 able to carry anything out;

8 and having supplies
 of Food and Clothing, with
 These let us be satisfied.

9 But ; those wishing
 to be rich fall into a Tempt-
 ation, and a Snare, and in-
 to many foolish and injuri-
 ous Desires, which sink
 Men into Destruction and
 utter Ruin;

10 ; for a Root of All
 kinds of Evil is the love
 of money; which some
 longing after, wandered
 from the faith, and pier-
 ced Themselves around with
 many Sorrows.

11 ; But thou, O Man of
 God! flee from these things,
 and pursue Righteousness,
 Piety, Faith, Patience,
 Love, Meekness.

12 ; Maintain the good
 Contest of the faith;
 ; lay hold of aionian Life,
 for which thou wast called
 out, and didst confess the
 good Confession in the
 presence of Many Wit-
 nesses.

13 I charge thee in the
 presence of THAT God who
 ; makes alive all things,

* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself.—omit.
 11. of the—omit.

7. evident

2. 4. 1 Tim. ii. 4; 3 Tim. ii. 23; Titus iii. 9. 5. Titus i. 11; 3 Pet. ii. 2.
 3. 4. 1 Tim. ii. 16; Prov. xv. 14. 6. 9. Prov. xv. 17; Matt. xiii. 23;
 James v. 1. 10. Exod. xiii. 6; Deut. xvi. 19. 11. 3 Tim. ii. 22. 12. 1 Cor.
 12. 23. 26; 1 Tim. i. 18; 3 Tim. iv. 7. 12. Phil. iii. 12, 14; verse 19. 13. John v. 21

και Χριστου Ιησου, του μαρτυρησαντος επι
and Anointed Jesus, of that one testifying before
Ποντιου Πιλατου την καλην δολογιαν, ¹⁴ τη-
Pontius Pilate the good confession, to
ρησαι σε την εντολην ασπιλον, ανεπιληπτον,
keep thee the commandment spotless, blameless,
μεχρι της επιφανειας του κυριου ημων Ιησου
till the appearance of the Lord of us Jesus
Χριστου, ¹⁵ ην καιροις ιδιοις δεξει ο μακαριος
Anointed, which in seasons own he will show the blessed
και μονος δυναστης, ο βασιλευς των βασιλευ-
and only Potentate, the king of those being
οντων και κυριος των κυριευοντων, ¹⁶ ο μονος
king and Lord of those being lords, the only
εχων αθανασιαν, φως οικων απροσιτων, ον ειδεν
one having deathlessness, light dwelling in inaccessible, whom no
ουδεις ανθρωπων, ουδε ιδεν δυναται· ο τιμη
no one of men, nor to see is able, to whom honor
και κρατος αιωνιον· αμην.
and might age-lasting; so be it.

¹⁷ Τοις πλουσιοις εν τω νυν αιωνι, παρα-
To those rich ones in the present age, do them
γελλε μη υψηλοφρονειν, μηδε ηλτικειναι επι
charge not to be high-minded, nor to have confidence in
πλουτον αθλησθαι, αλλ' εν τω θεω ¹⁸ [τω
wealth ascertain, but in the God (the
(ωντι,)] τω παρεχορτι ημιν παντα πλουσιους εις
living,] in that offering to us all things richly for
απολαυσιν· ¹⁹ αγαθοεργειν, πλουτειν εν εργοις
enjoyment; to work good, to be rich in works
καλοισ, ευμεταδοτους ειναι, κοινωνικους, ²⁰ απο-
good, liberal ones to be, communicative ones, trans-
θησαυριζοντας εαυτοις θεμελιον καλον εις το
uring up for themselves a foundation good for the
μελλον, ινα επιλαβωνται της οντως ζωης.
future, so that they may lay hold of that really life.

²⁰ Ο Τιμοθεε, την παραθηκην φυλαξον, εκ-
O Timothy, the trust . guard thou, avoid-
τροπομενος τας βιβηλους κεροφωνιας και αντι-
ing the profane empty sounds and oppo-
θεσεις της ψευδωνυμου γνωσεως· ²¹ ην τινες
itions of the falsely-named knowledge which some
επαγγελιομενοι, περι την πιστιν ηστοχησαν.
having professed, concerning the faith misused the mark.
'Η χαρις μετα σου.
The favor with thee.

and THAT Christ Jesus, who TESTIFIED to Pon-
tius Pilate the GOOD Con-
fession;

¹⁴ that thou keep the
COMMANDMENT, being
spotless, blameless, till
the APPEARANCE of our
LORD JESUS CHRIST;

¹⁵ which in his own
Season THAT BLESSED and
only Potentate will exhibit,
—[the KING of kings,
and LORD of lords, —

¹⁶ ; the only one pos-
sessing Immortality, in-
habiting Light inaccessi-
ble; ; whom no one of
Men has seen, nor is able
to see; to whom be Honor
and Might *aieternum*. Amen.

¹⁷ Charge THOSE RICH
in the PRESENT Age, not to
be high-minded, nor to
confide in Wealth ; no un-
certain, but in THAT GOD
; who IMPARTS to us all
things richly for Ever-
ment; —

¹⁸ to do good, ; to be
rich in good Works, to be
liberal, willing to bestow ;

¹⁹ ; treasuring up for
themselves a good Founda-
tion for the FUTURE, that
they may lay hold of that
which is REALLY Life.

²⁰ O Timothy ! ; guard
THAT TRUSTED to thee,
; turning away from the
PROFANE, Empty Sounds,
and Contradictions of that
FALSELY-NAMED KNOW-
LEDGE,

²¹ which some, having
professed, ; erred concern-
ing the FAITH. FAVOR to
with * thee.

* ALEXANDRIAN MANUSCRIPT.—17. the living—only.
—THE FIRST TO TIMOTHY.—WRITTEN FROM LAODICEA.

† 13. Matt. xxvii. 11; John xviii. 27. † 14. Phil. i. 4, 10; 1 Thess. vi. 13; v. 22.
† 15. Rev. xvii. 84; xix. 16. † 16. Exod. xxxiii. 20; John vi. 6.
† 17. Job xxii. 28; Isa. lxi. 7; xlii. 10; Mark x. 24; Luke xii. 31. † 17. 1 Pet. xiii. 3.
† 17. Acts xiv. 27; xvii. 25. † 18. Luke xii. 21; James ii. 5. † 19. Matt. i. 27.
† 19. Luke xii. 23; xvi. 9. † 20. 2 Tim. i. 14; Titus ii. 9; Rev. iii. 2. † 20. 1 Tim.
i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 14; iii. 9. † 21. 1 Tim. i. 6; 2 Tim. ii. 14.

21. you. Subscriptum

[ΠΑΤΑΟΥ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
[OF PAUL] To TIMOTHY [AN EPISTLE] SECOND.
* THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ Πάυλος, ἁπόστολος Ἰησοῦ Χριστοῦ δια
Paul, an apostle of Jesus Appointed through
θελημάτων θεοῦ, κατ' ἐπαγγελίαν (ὧς τῆς ἐν
of God, according to a promise of life of that by
Χριστῷ Ἰησοῦ, ² Τιμόθεε ἀγαπητῷ τέκνῳ χα-
Appointed Jesus, to Timothy beloved a child, so-
ρις, εἰρῆς, εἰρησὴ ἀπο θεοῦ πατρὸς, καὶ Χριστοῦ
for peace from God father, and Anointed
Ἰησοῦ τοῦ κυρίου ἡμῶν.
Jesus the Lord of us.

³ Χάριν ἔχω τῷ θεῷ, ὃ λατρεύω ἀπο προ-
Gratitude I have to the God to whom I offer homage from
γόνων ἐν καθαρᾷ συνείδησει, ὡς ἀδιαλείπτων
conscience with pure conscience, as unceasingly
ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσι μου
I have the concerning thee remembrance in the prayers of me
νυκτός καὶ ἡμέρας, ⁴ ἐπιποθῶ σε ἰδεῖν, μεμνη-
nights and day, longing thee to see, remem-

μενος σου τῶν θαυμάτων, ἵνα χάρις πληρωθῶ.
being of thee the facts, so that I may be filled with Joy;

⁵ ὑπομνήσιν λαμβάνων τῆς ἐν σοὶ ἀνυπόκριτου
a remembrance taking of the in thee unfeigned

πίστεως, ἥτις ἐνέκησε πρῶτον ἐν τῇ μητρὶ
faith, which drew first in the grandmother

σου Λωΐδι, καὶ τῇ μητρὶ σου Εὐνικῇ· πεπεισμαι
of thee Loide, and in the mother of thee Eunice, I have confidence

δε, ὅτι καὶ ἐν σοὶ. ⁶ Δι' ἣν αἰτίαν ἀναμιμ-
and, that also in thee. Through which cause I remind

νήσκω σε ἀναψύρειν τὸ χάρισμα τοῦ θεοῦ, ὃ
I thee to kindle up the free gift of the God, which

ἐστίν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν
is in thee through the putting on of the hands

μου· ὅ γὰρ ὤδωκεν ἡμῖν ὁ θεὸς πνεῦμα δει-
I me, not for gave to us the God a spirit of

λίας, ἀλλὰ δυναμὸς καὶ ἀγάπης καὶ σωφρονί-
of love, but of power and of love and of a sound

μον. ⁸ Μὴ οὖν ἐκαιοχύνῃς τὸ μαρτυρίον
me. Not therefore thou mayest be ashamed of the testimony

τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δεσμίον αὐτοῦ.
of the Lord of us, nor me the prisoner of him;

ἀλλὰ συγκαταθήσῃς τῇ εὐαγγελίᾳ κατὰ
but participate in suffering evil for the glad tidings according to

δύναμιν θεοῦ, ⁹ τοῦ σώσαντος ἡμᾶς καὶ καλε-
power of God, of the one having saved us and having

σάσας ἐλθεῖν ἁγίῳ, οὐ κατὰ τὰ ἔργα ἡμῶν,
and with a calling holy, not according to the works of us,

CHAPTER I

1 Paul, † an Apostle of Jesus Christ, by the Will of God, on account of the † Promise of THAT Life which is by Christ Jesus,

2 † to Timothy, a Beloved Child; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our LORD.

3 I am thankful to God, († whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 † longing to see Thee, (being mindful of Thy TRAYS,) so that I may be filled with Joy;

5 Having a Recollection also of † the UNFEIGNED faith which is in thee, which first dwelt in thy GRANDMOTHER LOIS, and in † thy MOTHER Eunice, and in † I am persuaded that it dwells also in thee.

6 For this reason I remind thee † to kindle up the FREE GIFT of † God, which is in thee, through the IMPOSITION of my HANDS.

7 For † God did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore † be not ashamed of † the TESTIMONY of our LORD, nor of me † his PRISONER; but jointly suffer evil for the GLAD TIDINGS, according to the Power of THAT God,

9 † who SAVED us, and † called us with a holy In- vitation, † not according to our WORKS, but according

* ALEXANDRIAN MANUSCRIPT.—Title—THE SECOND TO TIMOTHY.

& THE ANOINTED.

- 2 1. 2 Cor. i. 1. 1 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. 1 2. 1 Tim. i. 2.
2 2. Acts xiii. 3; xiii. 11; xiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. 2 3. 1 Tim. iv. 9, 21.
2 3. 1 Tim. i. 6. 2 4. Acts vi. 1. 1 5. 1 Tim. iv. 14. 2 5. 7. Rom. viii. 15.
1 6. Rom. i. 16. 2 6. 1 Tim. ii. 6; Rev. i. 2. 2 6. Eph. iii. 1; Phil. i. 7. 2 6.
1 7. 1 Tim. i. 1; Titus iii. 4. 2 7. 1 Thess. iv. 7; Heb. iii. 1. 2 8. Titus iii. 5.

αλλα κατ' ιδιαν προθεσιν και χαριν την
but according to own purpose and favor that
δοθεισαν ἡμιν εν Χριστῳ Ἰησῳ προ χρονων
having been given to us in Anointed Jesus before times
αιωνιων, 10 φανερωθεισας δε νυν δια της επι-
age-lasting, having been manifested but now through the ap-
φανειας του σωτηρος ἡμων Ἰησου Χριστου,
pearance of the savior of us Jesus Anointed,
καταργησαντες μεν τον θανατον, φωτισαντες
having rendered powerless indeed the death, having illuminated
δε ζων και αφθαρσιαν δια του ευαγγελιου,
but life and incorruptibility by means of the glad tidings,
11 εις δ' εταδην εγω κηρυξ και αποστολος και
for which was appointed I a herald and an apostle and
διδασκαλος * [εθνων] 12 δι' ἣν αιτιαν και
[of nations:] through which cause also
ταυτα πασχω, αλλ' ουκ επαισχυνομαι· οίδα
these thing I suffer, but not I am ashamed; I know
γαρ φ' πεπιστευκα, και πεπεισμαι, οτι δυνα-
for in whom I have believed, and I have confided in, because power-
τος εστι την παραθηκην μου φυλαξαι εις εκεινην
ful he is the trust of me to guard to that
την ἡμεραν.
the day.

13 Τροτυπωσιν εχε υγιαινωντων λογων, ὧν
An outline hold thou of sound words, of which
παρ' εμου ηκουσας, εν πιστει και αγαπῃ τη εν
from me thou didst hear, in faith and love in that in
Χριστῳ Ἰησῳ· 14 την καλην παραθηκην φυλα-
Anointed Jesus; the good trust do thou
ξον δια πνευματος ἁγιου, του ενοικουντος εν
guard through spirit holy, of that dwelling in
ἡμιν.
us.

15 Οιδας τουτο, οτι απεστραφησιν με παντες
Thou knowest this, that turned away me all
οι εν τη Ασια, ὧν εστι Φυγελλος και Ερ-
those in the Asia, of whom is Phygellus and Hermo-
γενης. 16 Ἀφ' ελεος ο κυριος των Ορησιφορων
genes. May grant mercy the Lord to the of Oresiphorous
οικω· οτι πολλακις με ανεψυξε, και την ελυσιν
house, because often me he refreshed, and the chain
μου ουκ επαισχυθη, 17 αλλα γενομενος εν
of me not he was ashamed, but having been in
Ρωμῃ, σπουδαιοτερον εζητησε με, και εβρε-
Rome, very diligently he sought me, and found
18 (Θαη αυτω ο κυριος εβρειν ελεος παρα κυριου
may grant to him the Lord to find mercy from Lord
εν εκεινη τη ἡμερᾳ·) και οσα εν Εφεσῳ
in that the day,) and what things in Ephesus
διηκονησε, βελτιον συ γνωσκεις.
he served, very well thou knowest.

to his Own Purpose, and
THAT FAVOR which was
BESTOWED on us in Christ
JESUS, † before the eternal
Times;

10 but † is now mani-
fested through the ap-
PEARANCE of our SAVIOR
* Christ JESUS; who has
indeed rendered power-
less, and who has illu-
minated Life and incor-
ruptibility by the glad
tidings;

11 † for which I was ap-
pointed a Herald, and as
Apostle, and a Teacher of
Nations;

12 † for Which Cause I
also suffer These things,
but I am not ashamed,
and I know in whom I
have believed and have
confided, for he is able to
guard my ENTRUSTED
CHARGE till THAT DAY.

13 BOLDLY: an Outline
of Wholesome Words,
which thou didst hear
from me, in THAT Faith
and Love which are in
Christ JESUS.

14 † Guard the good
Entrusted charge, through
THAT holy Spirit which
DWELLS in us.

15 Thou knowest this,
That ALL WHOSE in ASIA
† turned away from me, of
whom are Phygellus and
Hermogenes.

16 May the LORD grant
Mercy † to the FAMILY of
ORESIPHOROUS. — Because
he often refreshed me,
and † was not ashamed of
my CHAIN;

17 but being in ROME
he searched for me very
diligently, and found me.

18 (May the LORD grant
to him † to find Mercy from
the LORD in THAT DAY,
and how many things he
served me in EPHESUS
thou knowest very well.)

* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus.

11. of nations—omit.

† 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. † 10. Rom. xv. 13; Eph. i. 9. † 10. 1 Cor. xv. 54, 55; Heb. ii. 14. † 11. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. ii. 7. † 12. Eph. iii. 1; 1 Tim. ii. 8. † 13. Rom. vi. 17. † 14. 1 Tim. vi. 20. † 15. 1 Tim. iv. 10, 16. † 16. 2 Tim. iv. 12. † 16. Acts xxviii. 20; Eph. vi. 20. † 17. Matt. xxv. 24—30.

ΚΕΦ. Β'. 2.

1 **Συ ουν, τέκνον μου, ἐνδυνάμου ἐν τῇ**
 Thou therefore, child of me, be strong in the
ἐρετῇ τῇ ἐν Χριστῷ Ἰησοῦ. 2 **καὶ ἃ ἤκου-**
 favor in that in Anointed Jesus; and the things thou didst
ες παρ' ἐμοῦ δια πολλῶν μαρτυρῶν, ταῦτα
 hear from me through many witnesses, these things
ἀραβου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἐσόν-
 trust thou to faithful men, who competent shall
αι καὶ ἑτέρους διδάξαι. 3 **Συ ουν κακοπαθ-**
 also others to teach. Thou therefore endure evil
ον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.
 as good a soldier of Jesus Anointed.

4 **οὐδεὶς στρατευόμενος ἐμπλεκέται ταῖς τοῦ**
 no one serving as a soldier involves himself with the of the
οὐ πραγματείαις, ἵνα τῷ στρατολογήσαντι
 in occupations, so that the one having enlisted
πρεσβ. 5 **Εὰν δε * [καὶ] ἀθλῇ τις, οὐ στε-**
 may please if but [also] may contend any one, not in
φρονταί, εἰ μὴ νομίμως ἀθλήσῃ. 6 **Τὸν κο-**
 crowneth, if not lawfully he may have contended. The toll-

7 **γωντα γεωργὸν δε πρῶτον τῶν καρπῶν μετα-**
 husbandman becometh first of the fruits to par-
λαμβάνει. 8 **Νοεὶ, ἃ λέγω· δὴν γὰρ**
 also Consider thou, the things I say; may give for
τὸς ὁ κύριος συνέσιν ἐν παντί. 9 **Μνημονεύε Ἰη-**
 thou the Lord understanding in all things. Do then remember Je-
σοῦ Χριστὸν ἐξηγερμένον ἐκ νεκρῶν, ἐκ
 Anointed having been raised out of dead ones, from
καρμάτων Δαυὶδ, κατὰ τὸ εὐαγγέλιον μου·
 seed of David, according to the glad tidings of me;

10 **ἐν ᾧ κακοπαθὼ μέχρι δεσμῶν, ὡς κακούργος·**
 in which I suffer evil even to chains, as an evil doer;
ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δεδεσται. 11 **Διὰ**
 but the word of the God not is chained. On account of

12 **τούτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς,**
 these all things I undergo on account of the chosen ones,
να καὶ αὐτοὶ σωτηρίας τυχῶσι τῆς ἐν Χριστῷ
 so that also they salvation may obtain of that in Anointed
ἡσους, μετὰ δόξης αἰωνίου. 13 **Πιστὸς ὁ λόγος·**
 Jesus, with glory age-lasting. True the word;

14 **γὰρ συνεπαθον, καὶ συζησομεν·** 15 **εἰ**
 but we died with, also we shall live with; if
πομενομεν, καὶ συμβασιλευσομεν· εἰ ἀρνού-
 endure patiently, also we shall reign with; if we

CHAPTER II.

1 Thou, therefore, my Child, be strong in THAT FAVOR which is in Christ Jesus.

2 † And the things which thou didst hear from me through Many Witnesses, These † entrust to Faithful Men, who will be † competent also to instruct others.

3 Do thou, therefore, endure with me hardship, † as a Good Soldier of Christ Jesus.

4 † No one serving as a soldier embarrasses himself with the OCCUPATIONS of LIFE, in order that he may please HIM who ENLISTED him.

5 And if any one contend in the games, he is not crowned, unless he contend lawfully.

6 † The TOILING HUSBANDMAN ought first to partake of the FRUITS.

7 Think of what I say; for the LORD will give thee Understanding in all things.

8 Remember Jesus Christ of the † Seed of David, † has been raised from the Dead, according to my GLAD TIDINGS;

9 in which I endure hardship, † even to Chains, as a Malefactor; † but the word of GOD is not chained.

10 Therefore † I undergo All things on account of the CHOSEN people, so that they also may obtain THAT Salvation which is in Christ Jesus with Glory eternal.

11 True is the word; † For if we died with him, we shall also live with him;

12 † if we endure patiently, we shall also reign with him, if we disown

* ΔΕΚΛΗΡΩΘΗΝΑΣ ΜΑΝΟΥΣΚΡΙΠΤ.—† endure with me hardship, as a Good Soldier of Christ Jesus. † also—end. 7. for the LORD will give thee.

† 2. 2 Tim. i. 13; iii. 16, 14. † 2. 1 Tim. i. 16. † 2. 1 Tim. ii. 2; Titus i. 2.
 † 2. 1 Tim. i. 13. † 4. 1 Cor. ix. 25. † 6. 1 Cor. ix. 10. † 8. Rom. i. 2, 4;
 † 10. Phil. i. 7; Col. iv. 2, 10.
 † 11. 1 Cor. xv. 1, 4, 20. † 12. Rom. viii. 17; 1 Pet. iv. 13.
 † 13. 2 Cor. iv. 2. † 14. 1 Cor. ix. 25. † 15. 1 Cor. ix. 10. † 16. 1 Cor. ix. 10.
 † 17. 1 Cor. ix. 25. † 18. 1 Cor. ix. 25. † 19. 1 Cor. ix. 25. † 20. 1 Cor. ix. 25.
 † 21. 1 Cor. ix. 25. † 22. 1 Cor. ix. 25. † 23. 1 Cor. ix. 25.

μεθα, καὶ κείνος ἀρνήσεται ἡμᾶς· ¹³ εἰ ἀπιστοῦ-
deny, also he will deny us; if faithless,
μεν, κείνος πιστός μενεί· ἀρνήσασθαι ἑαυτὸν
he faithful remains; to deny himself
οὐ δύναται.
not he is able.

¹⁴ Ταῦτα ὑπομνήσκει, διαμαρτυρομένους ἐν-
These things do thou put in mind, earnestly testifying in pres-
πῶν τοῦ κυρίου, μὴ λογομαχεῖν, εἰς οὐδὲν
ence of the Lord, not to dispute about words, for nothing
χρησίμων, ἐπὶ καταστροφῇ τῶν ἀκουόντων.
useful, to a subversion of those hearing.

¹⁵ Σπουδασὸν σεαυτὸν δοκιμὸν παραστήσαι τῷ
Be thou diligent thyself approved to present to the
θεῷ, ἐργάτην ἀνεκταίσχυτον, ὀρθοτομοῦντα
God, a workman unashamed, cutting straight
τὸν λόγον τῆς ἀληθείας. ¹⁶ Τὰς δὲ βιβηλοὺς
the word of the truth. The but profane
κενοφωνίας περιττάσας· ἐπὶ πλεῖον γὰρ προκο-
empty sounds do thou avoid; to more for they will
ψοῦσιν ἀσεβείας, ¹⁷ καὶ ὁ λόγος αὐτῶν ὡς γὰρ
promote impiety, and the word of them as a mor-
γῶναια νόσην ἔχει· ὃν ἐστὶν Ὑμνῶναιος καὶ
tifying sore pasture will have; of whom is Hymeneus and
Φιλήτος, ¹⁸ οἵτινες περὶ τὴν ἀληθειαν ἠστο-
Philetus, who concerning the truth mislead
χησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγόνε-
is mark, saying the resurrection already to have hap-
ναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν. ¹⁹ Ὁ
pened, and a overturn the of some faith. The

μεντοὶ στερεὸς θεμελίος τοῦ θεοῦ ἐστήκεν,
however firm foundation of the God stands,
ἐχὼν τὴν σφραγίδα ταύτην· Ἐγὼν κύριος τοὺς
having the seal this; Know Lord the
ὄντας αὐτῶν· καὶ· Ἀποστήτω ἀπο ἀδικίας πᾶς
being of himself; and; Let depart from iniquity every one
ὁ ὀνομαζὼν τὸ ὄνομα κυρίου. ²⁰ Ἐν μεγάλῃ δὲ
who is naming the name of Lord. In great but

οικίᾳ οὐκ ἐστὶ μόνον σκευὴ χρυσᾶ καὶ ἀργύρᾳ,
a house not is only vessels golden and made of silver,
ἀλλὰ καὶ ξυλῖνα καὶ οστρακινὰ· καὶ ἃ μὲν εἰς
but also wooden and earthen; and some indeed for
τιμῇ, ἃ δὲ εἰς αἰτιμίαν. ²¹ Ἐὰν οὖν τις ἐκκα-
honor, some and for dishonor. If therefore any one should

δαρῇ ἑαυτὸν ἀπο τούτων, ἐστίαι σκευὴ εἰς
well cleanse himself from these, he will be a vessel for

him, he also will cleanse
us;

¹³ ἰf we are faithless,
he remains faithful; * for
he cannot deny himself.

¹⁴ Remind them of
These things, faithfully
charging them in the pres-
ence of the LORD, not to
contend about words for
Nothing Useful, to the
Subversion of the HEAR-
ERS.

¹⁵ Be diligent to pre-
sent Thyself to * God, as
approved Workman, im-
peachable, rightly teach-
ing the word of TRUTH.

¹⁶ † But PROFANE.
Empty Declamations vi-
sist; for they will further
promote Impiety;

¹⁷ and the word of
those [men] will eat like a
Mortifving sore; of whom
are Hymeneus and Phil-
tus;

¹⁸ who ‡ misled the
mark with respect to the
TRUTH, † saying that the
RESURRECTION has al-
ready happened; and they
are perverting the FAITH
of some.

¹⁹ However, the FIRM
Foundation of God stands,
having this INSCRIPTION.
"The LORD † knoweth those
who ARE his;" and, "Let
EVERY ONE who WANTS
the NAME of the Lord de-
part from Iniquity."

²⁰ But in a Great House
there are not only gold and
silver Vessels but also
wooden and earthen ones;
some for Dishonor, some
for Dishonor.

²¹ If, then, any one re-
tirely purify himself from
these things, he will be a

* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

13. the APOSTATE one.

† 12. Literally, a Seal, on which inscriptions were frequently engraved. Doddridge remarks, "The expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the names of the persons by whom, and the purposes for which, the structure is raised; and nothing can have a stronger tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription."

‡ 13. Rom. iii. 2; 1c. 8.

† 13. Num. xxiii. 19.

† 14. 1 Tim. v. 21; vi. 19; 2 Tim.

iv. 1. † 14. 1 Tim. i. 4; vi. 4; Titus iii. 9, 11.

† 16. 1 Tim. ii. 7; vi. 20; Titus i. 10.

† 17. 1 Tim. i. 20.

† 18. 1 Tim. vi. 31.

† 19. 1 Cor. xv. 15.

† 21. John 2.

14, 27. See Num. xvi. 5.

† 20. Rom. ix. 21.

τιμην, ἡγιασμενον, * [και] ευχρηστον τῷ δεσποτῇ, εἰς παν εργον αγαθον ἡτοιμασμενον.
honor, having been cleansed, [and] of good use to the master, for every work good having been prepared.

22 Τας δε ψευτερικας επιθυμιας φευγε· διωκε δε The new youthful desires see thou; pursue thou but δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των righteousness, faith, love, peace with these επικαλουμενον τον κυριον εν καθαρας καρδιας.
calling on the Lord out of pure a heart.

23 Τας δε μυρας και απαιδευτους ζητησεις πα- The but foolish and uninstructive questions do ραιτον, ειδως, οτι γεννωσι μαχας· 24 δουλον δε τινος σκωλ, knowing, that they beget content; a bondman but κυριον ου δει μαχεσθαι, αλλ' ἥπιον ειναι προς of Lord not it behoove to quarrel, but gentle to be to παντας, διδακτικον, ανεξικακον, 25 εν πραοτητι a't, to teach, enduring evil, in meekness παιδευοντα τους αντιδιατιθενους· μηποτε δὲ admonishing those being opposed; perhaps may give αυτοις ὁ θεος μετανοιαν εἰς επιγνωσιν αληθειας, to them the God a change of mind to a knowledge of truth, 26 και αναληψωσιν εκ της του διαβολου παγης and they may be recovered from the of the accuser snare δεσ εζωγηρημενοι ὑπ' αυτου εἰς το εκεινου θε- having been taken alive by him for the of him will λημμα.

ΚΕΦ. γ'. 8.

1 Τούτο δε γινωσκε, οτι εν εσχάταις ἡμεραις Thou but know thou, that in latter days ενστήσονται καιροι χαλεποι. 2 Εσονται γαρ οἱ will be present seasons trying. Will be for the ανθρωποι φιλαντοι, φιλαργυροι, αλαζονες, men self-lovers, money-lovers, boasters, υπερηφανοι, βλασφημοι, γονευσιν απειθεις, haughty ones, revilers, to parents disobedient, αχαριστοι, ανοσιοι, 3 αστοργοι, ασπονδοι, unthankful ones, unholy ones, void of natural affection, implacable, διαβολοι, ακρατεις, απημεροι, αφιλαγαθοι, accusers, without self-control, fierce ones, without love to good men, 4 προδοται, προκτεταις, τετυφωμενοι, φιληδοιοι betrayers, rash ones, having been puffed up, pleasure-lovers, μαλλον η φιλοθεοι· 5 εχοντες μορφωσιν ευσε- rather than God-lovers; having a form of βειας, την δε δυναμιν αυτης ηρημενοι. Και piety, the but power of her having denied. Also τούτων αποστρεφου. 6 Εκ τούτων γαρ εισιν οἱ these turn away them. Out of these for are these ενδυνωσεν εἰς τας οικιας και αιχμαλωτιζοντες mending into the houses and leading captive

Vessel for Honor, sanctified, of good use to the MASTER, prepared for Every good Work.

22 Now flee from YOUTHFUL DESIRES; but pursue Righteousness, Fidelity, Love, Peace, with * All those who invoke the LORD from a Pure Heart.

23 Reject also foolishness and uninstructive Questions, knowing That they produce Contentions;

24 and a Servant of the Lord must not be contentious, but be Gentle towards all, fit to teach, patient under evil;

25 In meekness correcting the OPPOSERS; perhaps God may give them a change of mind in order * to a Knowledge of the Truth;

26 and that they may be recovered; from the SNARE of the ENEMY, who have been entrapped by him for his Pleasure.

CHAPTER III.

1 But * know This. That in latter Days trying Seasons will come;

2 for the MEN will be Self-lovers, Money-lovers, Boasters, Haughty, Blasphemers, Disobedient to Parents, Ungrateful, Unholy,

3 Without natural affection, Implacable, Accusers, Without self-control, Fierce, Without love to good men,

4 Treacherous, Rash, Self-conceited, Lovers of pleasure rather than Lovers of God;

5 having a Form of Piety, but having denied its POWER; from These also turn away.

6 For of these are THOSE ENTERING the HOUSES, and leading cap-

* ALEXANDRIAN MANUSCRIPT.—21. and—omit.
 1. know you This.

2 21. 2 Tim. iii. 17; Titus iii. 1.
 2 24. 2 Tim. iii. 2; 1 26. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 18.
 3 1. 1 Tim. iv. 1; 2 Tim. iv. 8; 2 Pet. iii. 2. 1 5. 1 Tim. v. 8; Titus i. 16. 4 6. 2 Thess.

2 22. Acts ix. 14; 1 Cor. i. 2. 1 22. Titus iii. 9.
 1 26. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 18. 1 26. 1 Tim. iii. 7.
 1 5. 1 Tim. v. 8; Titus i. 16. 4 6. 2 Thess.

25. to come to a Knowledge.

γυναίκαρια σῶσαυμένα ἁμαρτίαις, ἀγομένα
little women having been laden with sins, being led away
ἐπιθυμίαις ποικίλαις, ⁷ παντοτε μανθανόντα,
by inordinate desires various, always learning,
καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ελθεῖν
and never able to come to a knowledge of truth to come
δυναμένα. ⁸ Ὁν τρόπον δὲ Ἰαννης καὶ Ἰαμβρὺς
able. Which way but James and James
ἀντεστήσαν Μωϋσῃ, οὕτω καὶ οὗτοι ἀνίσταν-
opposed Moses, so also these are opposed
ται τῇ ἀληθείᾳ, ἀνθρώποι κατεφθαρμένοι τῶν
to the truth, men having corrupted the
νοῦν, ἀδοκίμοι περὶ τὴν πίστιν. ⁹ Ἀλλ' οὐ
mind, disapproved ones concerning the faith. But not
προκοφουσὶν ἐπὶ πλεον' ἢ γὰρ ἀνοία αὐτῶν ἐκ-
they shall proceed to more; the for folly of them very
δηλὸς ἐστὶ πᾶσιν, ὅς καὶ ἡ ἐκεῖνων ὀγενετο.
plain shall be to all, as also that of these became.
¹⁰ Σὺ δὲ παρηκολούθηκας μου τῇ διδασκαλίᾳ,
Thou but hast closely followed of me the teaching,
τῇ αἰσῶν, τῇ προέσει, τῇ πίστει, τῇ μακροθυ-
the conduct, the purpose, the fidelity, the forbear-
μίᾳ, ^{*} [τῇ ἀγαπῇ,] τῇ ὁπομορῇ, ¹¹ τοῖς διωγ-
[the love,] the persecution, the perse-
μοῖς, τοῖς παθήμασιν, οἷα μοι ἐγενετο ἐν
cutions, the sufferings, what things to me happened in
Ἀντιοχείᾳ, ἐν Ἰκονίᾳ, ἐν Λύστρῃ· οἷους διωγ-
Antioch, in Iconium, in Lystra; what perse-
μοὺς ὑπήνεκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ
cutions I endured, and out of all me delivered the
κύριος. ¹² Καὶ πάντες δὲ οἱ θελοῦντες εὐσεβεῖν
Lord. Indeed all but those wishing piously
ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. ¹³ Ποτῆ-
to live in Anointed Jesus, will be persecuted. But
ροι δὲ ἄνθρωποι καὶ γοητὲς προκοφουσὶν ἐπὶ το
but men and jugglers will progress to the
χείρῳ, πλανῶντες καὶ πλανώμενοι. ¹⁴ Σὺ δὲ
worse, deceiving and being deceived. Thou but
μενε ἐν οἷς ἐμαθες καὶ ἐπιστάθης, εἰδὼς,
abide in the things thou didst learn and wast convinced of, knowing
παρα τίς ἐμαθες, ¹⁵ καὶ ὅτι ἀπὸ βρεφους
from whom thou didst learn, and that from a babe
τα ἱερά γραμμάτα οἶδας, τα δύραμένα σε σοφί-
the holy writings thou knowest, these being able thee to make
σαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ
wise for salvation, through faith of that in Anointed
Ἰησοῦ. ¹⁶ Πᾶσα γραφὴ θεοπνεύστος καὶ ὠφελι-
Jesus, All writing inspired of God and profit-

EXAMPLE WOMEN, laden with Sins, being led away by various ^{*} Inordinate desires,
⁷ always learning, and never able to come to a Knowledge of Truth.
⁸ Now in the manner that James and James opposed Moses, so also are these opposed to the truth. Men corrupted in mind, disapproved concerning the FAITH.
⁹ But they shall not proceed further; for their ^{*} FOLLY shall be very plain to all; as theirs also became.
¹⁰ But thou hast closely followed my TEACHING, my CONDUCT, my INTENTION, my FIDELITY, my FORBEARANCE, my LOVE, my PATIENCE.
¹¹ MY PERSECUTIONS, my SUFFERINGS; what happened to me in Antioch, in Iconium, in Lystra; What Persecutions I endured; and yet from all the LORD delivered Me.
¹² And indeed all who wish to live piously in Christ Jesus will be persecuted.
¹³ But Evil Men and Impostors will make progress for the worse, deceiving and being deceived.
¹⁴ But do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;
¹⁵ and That from a Child thou hast known ^{*} THOSE HOLY Scriptures, which are ABLE to make Thee wise for Salvation, through THAT FAITH which is in Christ Jesus.
¹⁶ All Scripture, divinely inspired, is indeed

* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures.

STANDING. 10. LOVE—only.

7. 1 Tim. ii. 4. 8. Exod. vii. 11. 9. Exod. vii. 29; viii. 10. to. 11.
10. Phil. ii. 29; 1 Tim. iv. 6. 11. Acts xiii. 46, 50. 12. Acts xiv. 18.
11. Acts xiv. 18. 12. 1 Tim. iv. 1; 2 Tim. ii. 10. 13. 2 Tim. i. 13; ii. 2.
12. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 10. 14. 2 Tim. i. 13; ii. 2.
John v. 30. 15. 1 Pet. i. 20, 21.

μος προς διδασκαλιαν, προς ελεγχον, προς
able for teaching, for proof, for
εναρκοφωσιν, προς παιδειαν την εν δικαιοσυνη.
conviction, for making up that is righteousness;
17 ινα αρτιος η ο του θεου ανθρωπος, προς παν
so that complete may be to of the God man, for every
εργον αγαθον εξηρτισμενος.
work good having been thoroughly fitted.

ΚΕΦ. 8. 4.

1 Διαμαρτυρομαι ενωπιον του θεου, και Ιησου
I solemnly charge in presence of the God, and Jesus
Χριστου του μελλοντος κρινειν ζαντας και
Anointed of that one being about to judge living ones and
νεκρους, και την επιφανειαν αυτου και την
dead ones, and the appearing of himself and the
βασιλειαν αυτου. 2 κηρυξον τον λογον, επιστηθι
kingdom of himself, publish thou the word, be thou urgent
ευκαιρος ακαιρος, ελεγχον, επιτιμησον,
seasonably unseasonably, confute thou, rebuke thou,
παράκαλεσον εν παντι μακροθυμια και διδασκ.
exhort them with all long-suffering and teaching.
3 Εσται γαρ καιρος, οτε της θγιανουσης διδασ-
will be for season, when of the wholesome teach-
καλίας ουκ αφεσονται, αλλα κατα τας ιδίας
log not they will stand, but according to the own
επιθυμιας αυτους επισπευσουσιν διδασκαλους,
desires of themselves they will heap up teachers,
κηρυττας την αληθειαν. 4 και απο μεν της αλη-
claiming the one; and from indeed of the truth
θειας την αληθειαν αποστρεφουσιν, επι δε τους
the hearing they will turn away, to but the
μυθους εατραπησονται. 5 Συ δε νηφε εν πα-
sables they will be turned aside. Thou but be sober in all
σι, κακοπαθων, εργον ποιησον ευαγγελισ-
things, suffer thou evil, work do thou of a preacher of glad
των, την διακονιαν σου πληροφορησον. 6 Εγω
things, the service of thee do thou fully perform.
γαρ ήδη σπένδομαι, και ο καιρος της εμης
am already on being poured out, and the season of the my
απαλυσεως εφেষθηκε. 7 τον αγαθον τον καλον
dissolution has come near the sweet the good
πρωτισται, τον δρομον τετελεικα, την πιστιν
I have completed, the race I have finished, the faith
τητηρηκε. 8 λοιπον αποκειται μοι ο της δικαιο-
I have guarded, remaining is laid up for me the of the righteous-
συνης στεφανος, ον αποδωσει μοι ο κυριος εν
crown, which will give to me the Lord in
ακειν ην ημερα, ο δικαιος κριτης, ου μόνον δε
that the day, the righteous judge, not only but
εμοι, αλλα και παντι τοις ηγαπηκοσι την επι-
to me, but also to all to those having loved the ap-
φανειαν αυτου.
pearance of him.

profitable for Teaching, for
Conviction, for Correction,
for THAT Discipline which
is in Righteousness;

17 so that the MAN of
God may be complete,
& thoroughly fitted for Ev-
ery good Work.

CHAPTER IV.

1 I adjure thee before
THAT God and * Christ
Jesus † who is about to
judge the Living and the
Dead, and by his APPEAR-
ING and by his KINGDOM,

2 proclaim the WORD,
be urgent seasonably, un-
seasonably, confute, re-
buke, exhort, with ALL
Long-suffering and Teach-
ing.

3 ‡ For there will be a
Time when they will not
endure WHOLESOME In-
struction, but will accu-
mulate Teachers for Them-
selves, according to their
own Inordinate desires,
ticking their EAR,

4 and they will indeed
turn away from the HEAR-
ING of the TRUTH, and † be
turned aside to FABLES.

5 But be thou sober in
all things; ‡ suffer * bad
treatment; perform ‡ an
Evangelist's Work; fully
accomplish thy SERVICE.

6 For ‡ I am already be-
ing poured out, and the
TIME of * my DISSOLUTION
has come near.

7 ‡ I have maintained
* the GOOD CONTEST. I
have finished the RACE, I
have guarded the FAITH;

8 It remains that there
is laid up for me † the
CROWN of RIGHTEOUSNESS
which the LORD, the
righteous Judge, will
give me ‡ in That DAY,
and not only to me, but
also to ALL THOSE who
HAVE LOVED HIS APPEAR-
ANCE.

* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus, 1. the good Contest.

‡ 17. 2 Tim. II. 21.

7: 1 Tim. I. 16.

11. 17.

‡ 2. 2 Tim. I. 11.

‡ 1. Acts x. 11.

‡ 2. 2 Tim. I. 8; II. 11.

‡ 7. 1 Cor. ix. 24, 25; Phil. III. 14.

3. bad treatment, as a Good Sol-

dier of Christ Jesus; perform.

‡ 2. 2 Tim. III. 1.

‡ b. Acts xii. 8; Eph. iv. 11.

‡ 2. James I. 12; 1 Pet. v. 4; Rev. II. 10

‡ 4. 1 Tim. I. 4; 1v

‡ 6. Phil

‡ 2. James I. 12; 1 Pet. v. 4; Rev. II. 10

‡ 2. 2 Tim. I. 11.

⁹ Σπουδασον ελθειν προς με ταχως. ¹⁰ Δη-
 earnestly endeavor to come to me soon. De-
 mas γαρ με εγκατελειπε, αγαπησας τον νυν
 mas for me forsook, having loved the present
 αιωνα, και επορευθη εις Θεσσαλονικην· Κρησ-
 age, and went to Thessalonica; Cress-
 κης εις Γαλατιαν, Τιτος εις Δαλματιαν· ¹¹ Λου-
 cius to Galatia, Titus to Dalmatia; Luke
 κας εστι μορος μετ' εμου· Μαρκον αναλαβειν
 is alone with me; Mark having taken up
 αγε μετα σεαυτου· εστι γαρ μοι ευχρηστος
 do thou bring with thyself; he is for to me very useful
 εις διακονιαν. ¹² Τυχικον δε απεστειλα εις Εφε-
 for service. Tychicum but I sent to Eph-
 σον. ¹³ Τον φελονην, ον απελειπον εν Τρωαδι-
 sus. The cloak, which I left in Troas
 παρα Καρπη, ερχομενος φερε, και τα βιβλια,
 with Carpus, coming bring thou, and the written rolls,
 μιλιστα τας μεμβραναις. ¹⁴ Αλεξανδρος ο χαλ-
 especially the parchments. Alexander the copper-
 κευς πολλα μοι κακα εδειξατο· αποδωη αυτω
 smith many to me evil things openly showed; may give to him
 ο κυριος κατα τα εργα αυτου· ¹⁵ ον και συ
 the Lord according to the works of him; whom also thou
 φυλασσω, λιαν γαρ ανθεσθηκει τοις ημετεροις
 beware, greatly for he has opposed the our
 λογοις. ¹⁶ Εν τη πρωτη μου απολογιη ουδεις
 words. In the first of me defence no one
 μοι συμπαραγενετο, αλλα παντες με εγκατελι-
 by me stood, but all me forsook;
 πον· (μη αυτοις λογισθειη·) ¹⁷ ο δε κυριος μοι
 (not to them may it be imputed,) the but Lord by me
 παρεστη, και ενεδυναμωσε με, ινα δι' εμου το
 stood, and strengthened me, so that through me the
 κηρυγμα πληροφωρηθη, και ακουση παντα τα
 proclamation might be fully established, and might hear all the
 εθνη· και ερρυσθη εκ στοματος λεοντος·
 nations; and I was delivered out of mouth of a lion;
¹⁸ * [και] ρυσεται με ο κυριος απο παντος εργου
 [and] will deliver me the Lord from every work
 πονηρου, και σωσει εις την βασιλειαν αυτου
 evil, and will save for the kingdom of himself
 την εκουραριον· ο η δοξα εις τους αιωνας των
 the heavenly; to whom the glory for the ages of the
 αιωνων· αμην.
 ages; so be it.
¹⁹ Ασπασαι Πρισκαν και Ακυλαν, και τον
 Salutate Priscam and Aquila, and the
 Ονησιφορου οικον. ²⁰ Εραστος εμεινεν εν Κορ-
 Onesiphorus house. Erastus remained in Cor-

⁹ Do thy best to come to me soon;
¹⁰ For I Demas forsook Me, † having loved the PRESENT AGE, and went to Thessalonica, Crescens to Galatia, Titus to * Dalmatia.
¹¹ Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me in Service.
¹² But I sent Tychicus to Ephesus.
¹³ When thou comest, bring the † BAG which I left at Troas with Carpus, also the BOOKS, and especially the PARCHMENTS.
¹⁴ † Alexander the COPPERSMITH, did many Evil things to Me; † the LORD * will reward him according to his works;
¹⁵ of whom do thou also beware, for he has very much opposed our Words.
¹⁶ In my FIRST Defence no one * came to Me, but all forsook me; (I may not be imputed to them).
¹⁷ † But the LORD * was present, and strengthened me, † so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered † out of the Lion's Mouth.
¹⁸ The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to * whom be the GLORY for the AGES of the AGES Amen.
¹⁹ Salute † Prisca and Aquila, and † the FAMILY of ONESIPHORUS.
²⁰ † Erastus remained at

* ALEXANDRIAN MANUSCRIPT.—10. Dalmatia. 14. will reward. 14. come to Me. 17. and present, and. 15. and—omit. 15. to him.

† 13. Phelousen means either a bag or a cloak. According to the Syriac it is a bag or wrapper in which books were kept.

† 10. Col. iv. 15; Philemon 24. † 10. 1 John ii. 15. † 14. Acts xix. 23; 1 Tim. i. 20. † 14. 2 Sam. iii. 30; Psa. xxviii. 4; Rev. xviii. 6. vii. 10. † 17. Matt. x. 10; Acts xxiii. 11; xxviii. 23. † 17. Acts ix. 14; xxv. 17. 18; Eph. iii. 8. † 17. Psa. xxii. 21; 2 Pet. ii. 6. † 12. Acts xviii. 3; Rom. xvi. 2. † 19. 2 Tim. i. 16. † 20. Acts xix. 23; Rom. xvi. 23.

* TO TITUS.

CHAPTER I

1 Paul, a Servant of God, and an Apostle of Christ Jesus, as to the Faith of God's Chosen ones, and is a Knowledge of THAT Truth which is according to Pasty.

2 **in Hope of a better**
Life, which God, who is
NEVER FALSE, announced
before aionian Times.

3 ; but manifested his word, at proper Season, by a Proclamation [w.h] which I was entrusted according to an Appointment of God my Saviour :

4 to Titan, my Gen-
Child † by a Com-
Faith; Favor, Merc-
Peace, from God the Fa-
ther, and from * Christ Je-
sus our SAVIOR.

⁵ Τούτου χάριν κατέλιπον σε ἐν Κρήτῃ, ἵνα
Of this cause I left thee in Crete, so that

τα λειποντα επιδιορθωση, και καταστη-
the things wanting thou mightest rectify, and thou mightest consti-
της κατα πολιν πρεσβυτερος, ως εγω σοι
tate in each city elders, as I to thee
διταξαμην· εἰ τις εστιν ανεγκλητος, μισ

gave orders; if any one is irreproachable, of our
γυναικος **αντηρ,** **τεκνα** **εχων** **πιστα,** **μη εν**
 wife a husband, children having believing, not under

κατηγορίαι σωτηρίας, ἡ ἀνυποτάκτα. ⁷ Δεῖ γὰρ
an accusation of profligacy, or of disobedience. In behavour for
τον ἐπισκόπου ἀνεγκλήτου εἶναι, ὡς θεοῦ οἰκον-
the overseer irreproachable to be, as of God a man-
ομόν· μὴ εὐσθεῖς, μὴ ὀργίλοι, μὴ παρεινοῖ, μὴ
and; not self-indulgent, not peevishness, not a wide-drinker, not

πληκτην, μη αισχροκερδη, ⁸ αλλα φιλοξενον,
a striker, not eager for base gains, but a friend to strangers.

φιλαγαθον, σωφρονα, δικαιον, ὁσιον, εγκρατη,
a friend to goodness, prudent, just, holy, self-governed.

¹ **ΑΥΤΕΧΟΜΕΝΟΝ ΤΟΥ ΚΑΤΑ ΤΗΝ ΔΙΔΑΧΗΝ ΠΙΣΤΟΥ**
holding fast of the according to the teaching and

λογου, ἵνα δυνατός ᾖ καὶ παρακαλεῖν ἐν τῇ
word, so that able he may be both to exhort by the

* ALEXANDRIAN MANUSCRIPT.—Title—TO TITUS.
Jesus our SAVIOR. S. behind in Crete.
Any Affliction, and to confute the opposers.

1. Christ Jesus. 2. Ch—d
3. both to comfort those who are in

1. 2 Tim. ii. 25. 2. 2 Tim. i. 1; iii. 7. 3. Num. xxiii. 19; 1 Tim. v. 13.
 4. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 30. 4. 2 Tim. i. 16. 5. 2 Tim. i. 11.
 6. Rom. i. 12; 2 Cor. iv. 13; 3 Pet. i. 1. 6. 1 Cor. x. 34. 7. 2 Tim. i. 12.
 8. 1 Tim. iii. 2. 7. Matt. xxiv. 43; 1 Cor. i. 1, 2. 7. Lev. x. 9; Eph. v. 25.
 9. 1 Tim. iii. 2. 8. 1 Pet. v. 2. 8. 1 Thess. ii. 25; 2 Tim. i. 12.

διδασκαλία τῇ θγιαίνουσῃ καὶ τοὺς ἀντιλεγόν-
teaching by that sound and those speaking against
τας ἐλεγχειν.
to confute.

¹⁰ Εἰσι γὰρ πολλοὶ * [καὶ] ἀνυποτακτοὶ, μα-
Are for many [and] unruly ones, fool-
ταιολογοὶ καὶ φρεναπαταί, μαλίστα οἱ ἐκ περι-
ish talkers and deceivers, especially those of circum-
τομῆς, ¹¹ οὓς δεῖ ἐπιστομίζειν· διτινες
circum- whom it is necessary to muzzle, who
ἅλους οἴκους ἀνατρίπτουσι, διδασκόντες ἃ μὴ
whole houses overturn, teaching the things not
δεῖ, αἰσχρὸν κερδοῦς χάριν. ¹² Εἷπε τις ἐξ
proper, of base gain on account. said one from
αὐτῶν ἰδίοις αὐτῶν προφητῆς· Κρήτες· αἰε-
of them own of them a prophet; Cretans always
φεύσονται, κακὰ θηρία, γαστέρες ἀργαί. ¹³ Ἡ
flee, evil wild beasts, gluttons idle. The
μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν
testimony this is true, for which cause
ἐλεγχε αὐτοὺς ἀποτομῆς, ἵνα θγιαίνουσιν ἐν τῇ
reprove them severely, so that they may be sound in the
πίστει, ¹⁴ μὴ προσερχομένους Ἰουδαίοις μυθοίς,
faith, & not holding to Jewish fables,
καὶ ἐπιτολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν
and commandments of men turning away from the
ἀληθειάν. ¹⁵ Πάντα μὲν καθάρᾳ τοῖς καθαροῖς·
truth. All things indeed pure to the pure ones;
τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθα-
to them but having been defiled and unfaithful ones nothing pure,
ρον, ἀλλὰ μεμιασμένα αὐτῶν καὶ ὁ νοῦς καὶ ἡ
but has been defiled of them both the mind and the
συνείδησις. ¹⁶ Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς
conscience. God they profess to have known, by the
δὲ ἔργois ἀρνούμενται, βδελυκτοὶ ὅντες καὶ ἀπει-
but works they deny, abominable ones being and disre-
θεοῖς, καὶ πρὸς πάντας ἔργον ἀγαθὸν ἀδοκίμοι.
believe God, and as to every work good worthless ones.

ΚΕΦ. β'. 2.]

¹ Σὺ δὲ λαλεῖ· ἃ πρότει τῇ θγιαίνουσῃ
Thou but speak the things becoming to the wholesome
διδασκαλίᾳ· ² πρεσβύτας νηφαλεοὺς εἶναι, σεμ-
teaching; aged men vigilant ones to be, serious
νοῦς, σωφρονᾶς, θγιαίνοντας τῇ πίστει, τῇ ἀγα-
ones, prudent ones, sound ones in the faith, in the love,
πρῇ, τῇ ὑπομονῇ· ³ πρεσβυτίδας ὡσαύτως ἐν κα-
in the patience, aged women in like manner in, de-
τασθηματί ἱεροπρεπεῖς, μὴ διαβολοὺς, μὴ
portmanteau becoming what is sacred, not accusers, not
οἰνῶν πολλῶν, δεδουλωμένους, καλοδιδασκαλοὺς,
to wine much enervated, good teachers,

to exhort & by the sound instruction, and to confute the opposers.

10 For & there are Many Unruly persons, Foolish talkers and & Deceivers, especially those of & the Circumcision;

11 whom it is necessary to silence; who overturn Whole Families, teaching & for Sordid Gain what is not proper.

12 One of them, a † Prophet of their own, said, "Cretans always 'Liars are, Savage Beasts, 'with craving Maw."

13 This TESTIMONY is true; & therefore reprove them severely, so that they may be sound in the FAITH,

14 † not holding to Jew- ish Fables, and & Precepts of Men who turn away from the TRUTH.

15 † All things, indeed, are pure to those who are PURE; but to those who are DEFILED and Unfaith- ful, nothing is pure; but both their MIND and CON- science are defiled.

16 They profess to have known God, but & by their works they renounce him, being abominable and dis- obedient, and as to Every good Work worthless.

CHAPTER II.

1 But do thou inculcate things proper for & WHOLE- some Instruction;—

2 that Aged men be vi- gilant, serious, prudent, & sound in the FAITH, in LOVE, in PATIENCE;

3 & that Aged women, in like manner, be in Depart- ment as becomes Sacred persons; not Accusers, not enervated by much Wine, Good instructors,

* ALEXANDRIAN MANUSCRIPT.—10. and—omit, 2. and not.

† 12. The poet Epimenides, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

2. 9. 1 Tim. i. 10; vi. 8; 2 Tim. iv. 5; Titus ii. 1. 10. 1 Tim. i. 6. 10. Rom. xiv. 15. 11. 1 Tim. vi. 5. 12. 2 Cor. xiii. 10; 2 Tim. iv. 2. 13. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. 14. Isa. xxix. 13; Matt. xv. 9; Col. ii. 22. 15. Luke xi. 30—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 28; 1 Tim. iv. 3, 4; 2 Tim. ii. 16. 1. Titus i. 2. 2. Titus i. 12. 2. 1 Tim. ii. 9, 10; 1 Pet. iii. 2, 4.

4 ἵνα σωφρονίζωσι τὰς νεὰς, φιλανδρῶν
so that they may wisely influence the young women, husband-lovers
εἶναι, φιλοτεκνῶν, 5 σωφρονὰς, ἄγναι, οἰκου-
to be, children-lovers, prudent ones, pure ones, house-
ροὺς, ἀγαθαί, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδρά-
keepers, good ones, being submissive to the own husbands,
σιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηται.
that not the word of the God may be evil spoken of.

6 Τοὺς νεωτέρους ὡσαύτως παρακαλεῖ σωφρονεῖν.
The younger men in like manner do thou exhort to be prudent;

7 περὶ πάντα σεαυτὸν παρεχόμενος τύπον κα-
concerning all things thyself exhibiting a pattern of
λῶν ἐργῶν, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμ-
good works, in the teaching incorruptness, anti-
νοτητα, 8 λόγον ὄγιον, ἀκατάγνωστον ἵνα ὁ ἐξ
omnes, speech sound, not to be condemned, so that he from
ἐναντίας ἐντραπῇ, μὴδὲν ἔχων περὶ ἡμῶν λε-
of opposition may be ashamed, nothing having concerning us to

γεῖν φαῦλον. 9 Δουλοὺς, ἰδίοις δεσποταῖς ὅπο-
ny evil. 9 Slaves, to own masters to be
τασσεσθαι, ἐν πᾶσιν εὐαρεστοὺς εἶναι, μὴ ἀντι-
submissive, in all things well-pleasing to be, not contra-
λεγόντας, 10 μὴ νοσφίζομενους, ἀλλὰ πιστὴν
dicting, not perfuading, but fidelity

πάσαν ἐνδεικνύμενους ἀγαθὴν ἵνα τὴν διδασ-
entire showing good, so that the teach-
καλίαν τοῦ σωτήρος ἡμῶν θεοῦ κοσμήσιν ἐν
ing of the savior of us of God they may adorn in
πᾶσιν. 11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ * [ἡ]
all things. Shone forth for the favor of the God (that)

σωτήριος πᾶσιν ἀνθρώποις, 12 παιδεύουσα ἡμᾶς,
savior for all men, admonishing us

ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμί-
so that having renounced the impiety and the worldly
κας ἐπιθυμίας, σωφρονῶς καὶ δικαίως καὶ ἐν-
desires, prudently and righteously and pi-
σεβῶς (ῥησάμεν ἐν τῷ νῦν αἰῶνι. 13 προσδεχο-
ously we may live in the present age; waiting

μενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς
for the blessed hope and appearing of the
δόξης τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν
glory of the great God and savior of us

Ἰησοῦ Χριστοῦ. 14 ὃς ἔδωκεν ἑαυτὸν ὅπερ ἡμῶν,
Jesus Anointed, who gave himself on behalf of us,

ἵνα λυτρωσθῇ ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ
so that he might redeem us from all lawlessness, and
καθαρίσῃ ἑαυτὸν λαόν περιούσιον, ἁγιαστὸν
might purify for himself a people peculiar, zealous

4 in order that they may wisely influence the young women to be affectionate to their husbands and children;

5 prudent, chaste, domestic, good, & submissive to their own Husbands; so that the word of God may not be reviled.

6 The YOUNGER MEN, in like manner, exhort to be prudent;

7 As to all things exhibiting Thyself a Pattern of Good Works, Un corrupt-edness in the TEACHING, Seriousness,

8 & Sound Speech not to be condemned, & so that HE who is of the Opposi-tion may be ashamed, hav-ing Nothing evil to say concerning us.

9 Let & BOND-SERVANTS be submissive to their Own Masters; & in all things to be well-pleasing; not con-tradicting;

10 not secretly stinking, but showing ALL good Fi-delity; & so that they may adorn THAT DOCTRINE of God our SAVIOR in all things.

11 For & the Saving Vi-sion of God is manifested for ALL MEN,

12 teaching us & that renouncing IMPURITY and & WORLDLY Desires, we should live prudently, righteously, and piety in the PRESENT Age,

13 & waiting for the BLESSED Hope, even the appearing of the glory of our GREAT GOD and Savior Jesus Christ;

14 who gave himself on our behalf, that he might redeem us from ALL Lawlessness, and & cleanse for himself a peculiar Peo-ple, devoted to Good Works.

* ALEXANDRIAN MANUSCRIPT.—10. THAT DOCTRINE of God. 11. One—only.
1 & 1 Tim. v. 14. 1 & 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11; 1 Pet. ii. 1, 5. 1 & 1 Tim. iv. 12; 1 Pet. v. 2. 1 & 1 Tim. vi. 2. 1 & 2 Tim. v. 14; 1 Pet. ii. 12. 1 & Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 12. 1 & Eph. v. 24. 1 & 10. Mat. v. 19; Phil. ii. 15. 1 & 11. Rom. v. 15; Titus iii. 4, 5; 1 Pet. v. 12. 1 & 12. Rom. vi. 19; Eph. i. 4; Col. i. 22; 1 Thes. iv. 7. 1 & 13. 1 Pet. iv. 2; 1 John ii. 26. 1 & 14. 1 Cor. i. 7; Phil. iii. 20. 1 & 15. Gal. i. 4; ii. 20; Eph. v. 3; 1 Tim. ii. 8.

καλῶν ἔργων. ¹⁵ Ταῦτα λαλεῖ καὶ παρακαλεῖ
of good works. These speak thou and exhort thou
καὶ ἐλεγχε μετὰ πάσης σπιταγῆς· μηδεὶς σου
and reprove thou with all strictness; no one of these
περιφρονεῖτω.
let disregard thee.

ΚΕΦ. γ'. 3.

¹ Ἦτομιμησθε αὐτοὺς ἀρχαῖς καὶ ἐξουσιαῖς
Do thou remind them to governments and authorities
ὑποτάσσασθαι, πειθαρχεῖν, πρὸς παν ἔργον
to be submissive, to obey rulers, as to every good
ἀγαθὸν ἵτιμοις εἶναι, ² μηδεὶα βλασφημεῖν,
work ready to be, no one to speak evil of,
ἀμαχοὺς εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδαικνυμένους
not quarrelsome to be, gentle, all showing
πρῶτα πρὸς πάντας ἀνθρώπους. ³ Ἡμεν γὰρ
middlemen to all men. We were for
ποτε καὶ ἡμεῖς ἀσώητοι, ἀπειθεῖς, πλανώμενοι,
formerly also we ourselves were, disobedient ones, erring ones,
δουλοῦντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις,
being enslaved to inordinate desires and pleasures various,
ἐν κακίᾳ καὶ φθονῇ διαγορτες, στυγῆτοι, μισ-
in malice and envy raging through, odious ones, hat-
οντες ἀλλήλους. ⁴ Ὅτε δὲ ὁ χρηστότης καὶ
ing each other. When but the kindness and
ὁ φιλανθρωπία ἐπέφανη τοῦ σωτῆρος ἡμῶν
the love to man shone forth of the preserver of us
θεοῦ, ⁵ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσυνῇ ὦν
of God, not from works of those in righteousness which
ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τοῦ αὐτοῦ ἐλεος
did we, but according to the of himself mercy
ἐσώσεν ἡμᾶς, διὰ λουτροῦ ὡκυγενεσίας, καὶ
he saved us, through a bath of new birth, and
ἀνακαινώσεως πνεύματος ἁγίου, ⁶ ὃς ἐξεχεῖν
a renovation of spirit holy, of which he poured out
ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σω-
on us richly, through Jesus Anointed the sa-
τῆρος ἡμῶν, ⁷ ἵνα δικαιωθέντες τῇ ἡκεῖνον
vicer of us, so that having been justified by the of him
χαρίτι, κληρονομοῖ γενώμεθα κατ' ἐλπίδα
favor, here we might become according to a hope
ζῆς αἰωνίου. ⁸ Πιστὸς ὁ λόγος· καὶ περὶ
of his age-lasting. True the word, and respecting
τούτων βούλομαι σε διαβεβαιουῖν, ἵνα φρον-
these things I wish thee to affirm strongly, so that they may
τι (ὡς καλῶν ἔργων προιστασθαι οἱ πεπιστευ-
be careful of good works to men those having be-
κότες ⁹ [τῷ] θεῷ. Ταῦτα ἐστὶ τὰ καλὰ καὶ
loved [in the] God. These to the things good and

¹⁵ Teach these things, and exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

¹ And remind them to be submissive to Governments and Authorities, to obey rulers, and to be ready for Every good Work;

² to revile No one, to be quarrelsome; to be mild, showing Entire Gentleness to All Men;

³ For we ourselves, also, were formerly sensual, disobedient, erring, being in bondage to various inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

⁴ But when the goodness and the PHILANTHROPY of God our SAVIOR, appeared,

⁵ He saved us, not on account of those Works in Righteousness which we did, but according to his own Mercy; through the BATH of Regeneration, and a Renovation of the Holy Spirit,

⁶ which he poured out on us richly through Jesus Christ our SAVIOR;

⁷ so that having been justified by His FAVOR, we might become Heirs according to a Hope of eternal Life.

⁸ This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful to excel in Good Works. These things are those which are good and profitable to MEN.

* ALEXANDRIAN MANUSCRIPT.—15. Teach, & the BATH of.

1. And remind, & good and profitable.

1. and to be

1. 15. 1 Tim. iv. 12. 2. 1. Rom. xiii. 1; 1 Pet. ii. 12. 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. 2. 2. Eph. iv. 31. 2. 3 Tim. ii. 24, 25. 2. Phil. iv. 4. 3. 1 Cor. xii. 11; Eph. ii. 1; Col. i. 31; iii. 7; 1 Pet. iv. 3. 4. 4. Titus ii. 11. 5. 5. 1 Tim. ii. 2. 6. 2. Rom. iii. 20; ix. 11; x. 1; Gal. ii. 16; Eph. ii. 4, 5, 9; 3 Tim. i. 9. 7. 7. John iii. 5; Eph. v. 26; 1 Pet. iii. 21. 8. Acts ii. 23; i. 23. 9. 7. Rom. iii. 24; Gal. ii. 16. 10. 7. Rom. viii. 24, 26. 11. 7. Titus i. 2. 12. 8. verses 1, 12.

οφελιμα τοις ανθρωποις· ⁹ μαρως δε ζητησεις
profitable to the men; foolish but questions
και γενεαλογιας και ερεις και μαχας νομικας
and genealogism and strifes and fightings about
περιστاسο· εισι γαρ αναφελεις και ματαιοι.
law; they are for unprofitable and vain.

¹⁰ Αιρετικον ανθρωπον μετα μιαν και δευτερην
A factious man after a first and second
νουθεσιαν παραιτου· ¹¹ ειδως, οτι εξεστραπται
admonition do thou reject; knowing, that has been perverted
ο τοιοντος, και αμαρτανει, ων αυτοκατακριτος.
through a one, and man, being self-condemned.

¹² Όταν πεμφω Αρτεμαν προς σε η Τυχικον,
When I shall send Artemas to thee or Tychicus,
σπουδασον ελθειν προς με εις Νικοπολιν· εκει
earnestly endeavor to come to me to Nicopolis; there
γαρ κεκρικα παραχειμασαι. ¹³ Ξηραν την νομι-
for I have decided to winter. Hence the law.

κον και Απολλον σπουδαιως προπεμφον, ινα μη-
ye and Apollos diligently send on before, so that both
δεν αυτοις λειπη. ¹⁴ Μανθανετωσαν δε και οι
ing to them may be lacking. Let learn and also the

ημετεροι καλων εργων προιστασθαι εις τας
ours of good works to excel for the

αναγκαιας χρειας, ινα μη ωσιν ακαρποι. ¹⁵ Ασ-
pressing wants, so that not they may be unfruitful. So-

παζονται σε οι μετ' εμου παντες· ασπασαι τους
late thee those with me all; salute thou those

φιλουντας ημας εν πιστει. Η χαρις μετα
loving us in faith. The favor with

παντων υμων.
all of you.

⁹ But avoid Foolish Questions, and Genealogies, and Disputes, and Contentions about the Law; for they are; unprofitable and Vain.

¹⁰ ¶ Reject a Factious Man, after a First and Second Admonition;

¹¹ knowing that such A ONE has been perverted, and sins, being self-condemned.

¹² When I shall send Artemas to thee, or Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

¹³ Send forward Zeos the LAWYER, and Apollos, with careful attention, so that they may not lack anything;

¹⁴ and let OUR [brethren] also learn to stand foremost in Good Works for these PRESSING Occasions, that they may not be unfruitful.

¹⁵ All who are with me, salute thee. Salute likewise who LOVE us in the Faith. Favor be with you all!

* ALEXANDRIAN MANUSCRIPT.—Subscription.—To Titus.—Written from Nicopolis.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. ‡ 9. 2 Tim. ii. 14. § 10. Matt. xv. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 8; 3 John 10. § 10. 2 Cor. xiii. 2. § 11. Acts xiii. 66. § 12. Acts xx. 4; 2 Tim. iv. 12. § 13. Acts xvii. 24. § 14. verse 8. § 14. Rom. xv. 23; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 2.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΗΜΟΝΑ.
[OF PAUL AN EPISTLE] TO PHILEMON.

* TO PHILEMON.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Παῦλος, δεσμιὸς Χριστοῦ Ἰησοῦ, καὶ Τιμοθεὸς ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, ² καὶ Ἀπφίᾳ τῇ ἀγαπῇ, καὶ Ἀρχιππῷ τῷ συνστρατιῷ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· ³ χάρις ὅμιν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.

¹ Paul, & a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon the BELOVED one, and our Fellow-laborer,—
² and to Apphia, the sister, and to Archippus, our FELLOW-SOLDIER,—and to the congregation in thy House;
³ Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;

⁴ Εὐχαριστῶ τῇ θεῷ μου πάντοτε, μέμνην σου ποιοῦμενος ἐν ταῖς προσευχαῖς μου, ⁵ ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους· ⁶ οὗτος ἡ κοινωνία τῆς πίστεώς σου ἁγίου· ⁷ οὗτος ἡ ἐκτίμησις πάντος ἀγαθοῦ τοῦ ἐν ἡμῖν, εἰς Χριστὸν * [Ἰησοῦν.] ⁸ Ἐγὼ γὰρ ἔχομεν πολλὴν καὶ παρακλήσιν ἐν τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναψέσσονται διὰ σου, ἀδελφε. ⁹ Διὰ πολλὴν οὖν Χριστῷ παρρησίαν ἔχων ἐπέτρεψεν σοι το αἰτήσας, ¹⁰ διὰ τὴν ἀγάπην μάλλον παρακαλῶ τοιοῦτος ὢν, ὡς Παῦλος πρεσβυτὴς, νυνὶ δὲ καὶ δεσμιὸς Ἰησοῦ Χριστοῦ· ¹¹ παρακαλῶ σε περὶ οὗμου.

⁴ I give thanks to my God always, making Mention of thee in my PRAYERS,
⁵ & (hearing of Thy LOVE and FAITH, which thou hast toward the Lord Jesus, and for all the SAINTS,)
⁶ that the FELLOWSHIP of thy FAITH may become efficient, & by a Knowledge of Every Good thing in us, in regard to Christ.
⁷ * For we have much Joy and Consolation over Thy LOVE, O Brother! Because the TENDER SYMPATHIES of the SAINTS have been refreshed through thee.
⁸ Therefore, & having much confidence in Christ to enjoin on thee WHAT IS BECOMING,
⁹ on account of * that LOVE I rather entreat; being such a one, as Paul an old man, and now also a Prisoner for Christ Jesus,
¹⁰ I entreat thee re-

* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON. 2. the sister, and t. 6 Jesus—omit. 7. For I have. 9. SINCERELY I rather entreat. 9. Christ Jesus.

† 9. Between following: Theophylact says, that *presbuteros*, translated an old man in this place, has the signification of *procurator*, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—*Marknight*. Dr. Adam Clarke also inclines to the same view.

1. 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. 2. 1. Phil. ii. 25. 3. 2. Col. iv. 37. 4. 2. Rom. xvi. 5; 1 Cor. xvi. 19. 5. 2. Eph. i. 2. 6. 4. Eph. i. 16. 7. 1. Eph. i. 15; Col. i. 4. 8. 2. Phil. i. 9, 11. 9. 2. Cor. vii. 13; 2 Tim. i. 10; verse 20. 10. 1. 2. 1. Thim. ii. 6. 11. 2. 2. v. 1.

του εμου τεκνου, ὃν ἐγεννησα ἐν τοῖς δεσμοῖς
of the of me child, whom I begot in the bonds

*[μου,] Οὐνησιμον, ¹¹τον ποτε σοι ἀχρηστον,
[of me, Onesimus, that formerly to thee unprofitable,

νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψα·
now but to thee and to me profitable, whom I sent back;

¹²σὺ δὲ αὐτῶν, τούτ' ἐστὶ τὰ ἐμὰ σπλάγχνα,
then but him, that is the my bowels,

προσλαβου. ¹³Ὅν ἐγὼ ἐβουλόμην πρὸς ἐμὰν·
do thou receive. When I was wishing for my-

τον κατεχειν, ἵνα ὑπὲρ σου μοὶ διακοῦν ἐν
self to retain, so that on behalf of thee to me he might serve in

τοῖς δεσμοῖς τοῦ εὐαγγελίου· ¹⁴χωρὶς δὲ τῆς
the bonds of the glad tidings, without but of the

σῆς γνῶμης οὐδὲν θέλησα ποιῆσαι, ἵνα μὴ ὅς
thy counsel nothing I wished to do, so that not as

κατὰ ἀναγκὴν το ἀγαθὸν σου ᾖ, ἀλλὰ
according to constraint the good of thee might be, but

κατὰ ἑκούσιον. ¹⁵Ταχὺ γὰρ διὰ τοῦτο
according to willingness. Perhaps for an account of this

ἐχωρισθὴ πρὸς ὄραν, ἵνα αἰώνιον αὐτῶν ἀνε-
he was separated for an hour, so that an age him then might

χρῆ· ¹⁶οὐκέτι ὅς δούλον, ἀλλ' ὑπὲρ δου-
lest me; no longer as a slave, but above a

λον, ἀδελφὸν ἀγαπητὸν, καλίστα ἐμοὶ, πόσῳ
slave, a brother beloved, especially to me, by how much

δὲ μάλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. ¹⁷Εἰ
but more to thee, both in flesh and in Lord. If

οὐκ με εἴχεις κεινόνον, προσλαβου αὐτὸν ὡς
then me thou hastest a partner, receive thou him as

ἐμε. ¹⁸Εἰ δὲ τι ἠδικῆσες σε, ἢ σφαιλεῖς, ταῦτα
me. If but anything have wronged thee, or even, this

ἐμοὶ ἐλλογῇ. ¹⁹Ὅν Πάυλος ἐγγράφη τῇ
to me put thou on account. I Paul wrote with the

ἐμῇ χεὶρὶ, ἐγὼ ἀποτίσω ἵνα μὴ λέγῃ σοι,
my hand, I will pay off so that not I may say to thee,

ὅτι καὶ σεαυτὸν μοὶ προσοφείλεις. ²⁰Ναί,
that even thyself to me thou owest. Yes,

ἀδελφε, ἐγὼ σου οὐκ ἀναμῶν ἐν κυρίῳ ἀντάτω·
O brother, I of thee should be profited in Lord, much

σὸν μου τὰ σπλάγχνα ἐν Χριστῷ. ²¹Πεντοιθῶς
thou of me the bowels in Anointed. Having confidence

τῇ ὑπακοῇ σου ἐγγράφη σοι, εἰδὼς, ὅτι καὶ
in the obedience of thee I wrote to thee, knowing, that even

ὑπὲρ ὃ λέγω ποιήσεις.
beyond what I may say thou wilt do.

²²Ἄμα δὲ καὶ ἐτοίμαζε μοὶ ξενίαν· ἐλπίσω
At the same time but also prepare thou for me a lodging; I hope

pecting MY Child, whom I begot in MY BOWELS, THAT ; ONESIMUS,

11 WHO FORMERLY WAS UNPROFITABLE TO THEE,

but is NOW PROFITABLE TO THEE AND TO ME;

12 WHOM I HAVE SENT * BACK TO THEE; AND DO THOU RECEIVE HIM, THAT IS MYSELF.

13 WHOM I WAS WISHING TO RETAIN FOR MYSELF; SO THAT ON THY BEHALF HE MIGHT SERVE ME IN THOSE BONDS FOR THE GLAD TIDINGS;

14 BUT I DESIRED TO DO NOTHING WITHOUT THY CONSENT, THAT THY GOOD DEED MIGHT NOT BE AS FROM CONSTRAINT, BUT VOLUNTARY.

15 ; FOR PERHAPS ON THIS ACCOUNT HE WAS SEPARATED FOR A LITTLE TIME, IN ORDER THAT THOU MIGHTEST RECEIVE HIM FOR AN AGE;

16 NO LONGER AS A SLAVE, BUT ABOVE A SLAVE, — I A BELIEVED BROTHER, ESPECIALLY TO ME, BUT HOW MUCH MORE TO THEE. ; BOTH IN THE FLESH, AND IN THE LORD!

17 IF, THEN, THOU REQUEST ME AS ; A PARTNER, RECEIVE HIM AS ME.

18 BUT IF HE INJURED THEE IN ANYTHING, OR IS INDEBTED, PLACE THIS TO MY ACCOUNT.

19 (I PAUL WRITE WITH MY OWN HAND,) I WILL PAY IT OFF; THAT I MAY NOT SAY TO THEE, THAT TO ME THOU OWEST EVEN THYSELF.

20 YES, BROTHER, MAY I DERIVE PROFIT FROM THEE IN THE LORD; I REFRESH MY TENDER SYMPATHIES IN CHRIST.

21 ; HAVING CONFIDENCE IN THY OBEEDIENCE, I WRITE TO THEE, BEING ASSURED THAT THOU WILT EVEN DO BEYOND WHAT I REQUEST.

22 BUT AT THE SAME TIME, ALSO, PREPARE FOR ME A

* ALEXANDRIAN MANUSCRIPT.—10. of me—only. that is, of me.

12. again to thee. Receive Him,

† 10. 1 Cor. iv. 15; Gal. iv. 19. † 10. Col. iv. 8.

† 12. 1 Cor. xvi. 17; Phil. ii. 25.

† 14. 2 Cor. ix. 7. † 15. See Gen. xiv. 8, &c.

† 16. Mark xxi. 8; 1 Tim. i. 11.

† 18. Col. iii. 25. † 17. 2 Cor. viii. 22.

† 20. verse 7.

† 21. 2 Cor. vii. 25.

γὰρ, ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσο-
for, that through the prayers of you I shall be im-
 μαί ὑμῖν. Ὡς ἀποστέλλεται σε Ἐπαφρας, ὁ συναίχ-
parted to you. Salutes thee Epaphras, the fellow-
 μαλῶν μου ἐν Χριστῷ Ἰησοῦ, ὁ Μαρκοῦ, Ἀρι-
captives of me in Associated Jesus, Mark, Aris-
 τάρχου, Δέμας, Λουκάς, οἱ συνεργοί μου. Ὡς ἡ
archus, Demas, Luke, the fellow-workers of me. The
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ
favor of the Lord of us Jesus Associated with the
 πνεύματος ὑμῶν.
spirit of you.

Lodging, for † I hope That
 † through your PRAYERS I
 shall be imparted to you.

23 † Epaphras, my FELLOW-CAPTIVE in Christ Je-
 sus, salutes thee;

24 also † Mark, † Aristar-
 chus, † Demas, † Luke, my
 FELLOW-LABORERS.

25 † The FAVOR of our
 LORD Jesus Christ be with
 your SPIRIT.

* ALEXANDRIAN MANUSCRIPT.—The Subscription to this Epistle has been cut off.

2 22. Phil. 1. 25; 11. 24. 3 22. 2 Cor. 1. 11. 3 23. Col. 1. 7; 1v. 12. 3 24.
 Acts xvi. 24, 25. 3 24. Acts xix. 29; xxvii. 3; Col. 1v. 14. 3 24. Col. 1v. 14.
 3 24. 2 Tim. 1v. 12. 3 24. 2 Tim. 1v. 22.

ΚΕΦ. ε'. 1.

CHAPTER 1

1 GOD having sincerely
spoken, & in many portions
and by various methods, to
the FATHERS by the PRO-
PHETS.

2 in the last of these DAYS, I spoke to us by a Son, I whom he appointed Heir of all things, on account of whom also he constituted the AGES:

8-3 who, being an I^{mp} fulgence of his glory, and an exact Impress of his SUBSTANCE, and *making manifest ALL things by the WORD of his POWER.

‡ having made a Partition for SINA, ‡ sat down at the Right hand of the MAJESTY in high place,

4 having become as
much superior to Angria
:as he has inherited a
more Excellent Name than
they.

5 For to which of the ANGELS did he ever say: "Thou art my Son, this day I have begotten thee?" And again: "I will be to him for a Father, and he shall be to me for a Son?"

6 And when again I shall introduce † the REBORN into the HABITABLE he says, † "And let a God's Angels worship him."

7 And with respect to the ANGELS, indeed he says, : "It is HE who MAKES his ANGELS Winds, and his ministers SERVANTS of Flame of Fire"

8 But to the se
"Thy THROAT O God

* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS.
things by. 2. through himself—omit. 3. of

† 1. Num. xli. 6. & † 2. John i. 17; xv. 15; Heb. ii. 8.
 xli. 28; John iii. 35; Rom. viii. 17. † 3. John i. 14;
 † 4. Heb. vii. 27; ix. 12, 14, 17. † 5. Psa. cx. i; Eph. i. 2.
 † 6. Pet. iii. 22. † 7. Eph. i. 21; Phil. ii. 10. † 8.
 v. 8. † 9. 3 Sam. vi. 14; i Chron. xxi. 16; xxviii. 6; P
 Rom. viii. 29; Col. i. 18; Rev. i. 8. † 10. Psa. xcvi. 7.
 Psa. xlv. 6, 7.

3. Ranking manifest and
4. Of the—

1. 2. Ps. 11. 2; Mat.
9. 9; 2 Cor. 14. 6; Col. 1. 10;
Heb. viii. 1; x. 12; x. 13;
x. 14; Act. xiii. 20; Rom.
xiii. 20, 27. : 6.
17. Ps. cii. 4. : 4.

ἢ ἡλικίαν * [τὸν αἰῶνα·] βιβλος εὐθυτητος ἡ
 is age [of the age.] a scriptre of rectitude the
 βιβλος τῆς βασιλείας σου. ⁹ Ἠγάπησας δίκαι-
 scriptre of the kingdom of thee. Thou didst love right-
 γυνῆν, καὶ ἐμισήσας ἀνομίαν· διὰ τοῦτο
 woman, and thou didst hate lawlessness; on account of this
 χρίσε σε ὁ θεὸς σου, ἐλαίον ἀγαλλιάσεως
 anointed thee the God of thee, oil of extreme joy
 ἀπὸ τῶν μετοχῶν σου. ¹⁰ Καὶ· Σὺ κατ'
 from the meekness of thee. And; Thou in
 ὄρας, κυρίε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα
 behidest, O Lord, the earth didst form, and works
 τῶν χειρῶν σου εἰσιν οἱ οὐρανοί. ¹¹ Αὐτοὶ ἀπο-
 [the hands of thee are the heavens. They shall
 λυνταί, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμα-
 unravel, thou but remainest, and all as gar-
 τίων παλαιωθήσονται, ¹² καὶ ὥς περὶ περιβολαίον
 ment shall become old, and like an upper garment
 ληξέις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ
 hast unfolded them, and they shall be changed, thou but the
 αἰὼς εἰ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.
 same not, and the years of thee not will fail.
¹³ Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρήκε ποτε· Οὐ
 To which but of the messengers did he say ever; Du-
 ὦν ἐκ δεξιῶν μου, ἵνα ἀνθῶ τοὺς ἐχθρούς
 of right of me, till I may place the enemies
 σου ὑποπόδιον τῶν ποδῶν σου; ¹⁴ Οὐχὶ πάντες
 of thee [be] at the feet of thee? Not all
 εἰσι λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποσ-
 are public serving spirits, for service being
 τelloμένα διὰ τοὺς μέλλοντας κληρονο-
 ministering on account of those being about to inherit
 μεῖν σωτηρίαν; ΚΕΦ. Β'. 2. ¹ Διὰ τοῦτο
 salvation? On account of this
 οὐ περισσώτερος ἡμᾶς προσέχει τοῖς ἀκουσ-
 is not more earnestly as to attend to the things hear-
 θήσι, μῆποτε παραβρίωμεν. ² Εἰ γὰρ ὁ
 ing have heard, lest perhaps we should glide away, If for the
 λόγος ἀγγελῶν λαλήθῃς λόγος ἐγενετο βεβαί-
 through messengers having been spoken word was firm
 ος, καὶ πάσα παραβάσις καὶ παρακοή ἐλαβὲν
 and every deviation and imperfect hearing received
 ἐνδίκον μισθαποδοσίαν· ³ πῶς ἡμεῖς ἐκφευξο-
 just retribution; how we shall es-

"is for the AGE; * and
 "the SCRIPTRE of RECTI-
 "TUD is the Sceptre of
 "thy KINGDOM."
 9 "Thou didst love
 "Righteousness, and hate
 "Lawlessness; therefore,
 "thy God anointed thee,
 "O God, with the oil of
 "Exultation beyond thy
 "ASSOCIATES."
 10 Also, "Εἶπεν, Ο
 "Lord, at First didst lay
 "the foundation of the
 "EARTH; and the HAV-
 "ENS are Works of thy
 "HANDS;
 11 "they shall perish,
 "but thou remainest;
 "and they all shall be-
 "come old like a Gar-
 "ment;
 12 "and like a Mantle
 "thou wilt fold them up;
 "like a Garment also
 "they shall be changed;
 "but thou art the SAME,
 "and thy YEARS shall not
 "fail."
 13 But to which of the
 ANGELS did he ever say,
 "Sit thou at my Right
 "hand, till I put thine
 "ENEMIES underneath thy
 "FEET?"
 14 Are they not all
 Ministering Spirits, sent
 forth for Service, on ac-
 count of THOSE BEING
 ABOUT to inherit Salva-
 tion?

CHAPTER II.

1 On this account it be-
 comes us to attend more
 earnestly to the THINGS
 HEARD, lest we should
 ever let them glide away.
 2 For if the word
 spoken through Angels
 was firm, and Every De-
 viation and Disobedience
 received a Just Retribu-
 tion;
 3 how shall we escape.

* VULGATE MANUSCRIPT.—2. of the AGE—omit. 8. and the scriptre of rectitude is the sceptre of his kingdom. 11. like a Garment also they shall be changed.

† 9. 1m. 1st. 3; Luke iv. 18; John x. 36; Acts iv. 27; x. 78. ‡ 10. Psa. cii. 25.
 § 11. 1m. xxiv. 4; 11. 6; Mat. xiv. 28; 1 Pet. iii. 7, 10; Rev. xx. 11. ¶ 12. Psa. cx. 1.
 || 13. 1m. xii. 44; 2m. ii. 24, 26; Heb. v. 12. †† 14. 1m. xxiv. 7; 2d. 11; cii. 25, 31.
 ‡‡ 15. James ii. 5. § § 16. Deut. xxviii. 9; Acts vii. 43. ¶¶ 17. Num. xv. 30, 31; Deut.
 v. 3; xlv. 2, 6, 18; xxviii. 26. § § 18. Heb. x. 28, 29; xii. 25.

μεθα τηλικαυτης αμελησαντες σωτηρίας; ἥτις
 εἶς so great having disregarded a salvation? which
 αρχην λαβουσα λαλῆσθαι δια τοῦ κυρίου,
 a beginning having received to be spoken through the Lord,
 ὅπο των ακουσάντων εἰς ἡμας εβεβαιώθη,
 by those having heard for us was confirmed.
 4 συνεκτιμαρτυρουντος τοῦ θεοῦ σημείοις τε καὶ
 co-attesting the God by signs both and
 τερασι, καὶ ποικίλαις δυνάμεσι, καὶ πνεύματος
 by prodigies, and by various powers, and of spirit
 ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ βελήν.
 holy by distributions, according to the of himself will.
 5 Οὐ γὰρ ἀγγελοῖς ὑπέταξε τὴν οἰκουμένην τὴν
 Not for to messengers he did subject the habitable that
 μέλλουσαν, περὶ ἧς λαλοῦμεν. 6 Διεμαρτυ-
 about coming, concerning which we speak. Testified
 ρατο δὲ τοῦ τις, λέγων· Τί ἐστὶν ἀνθρώπος,
 but somehow one, saying; What is man,
 ὅτι μνησθήσεται αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι
 that thou dost remember him; or a son of man, that
 εἰσάσκηται αὐτόν; 7 Ἠλάττωσας αὐτοὺς βραχύ
 thou dost observe him? Thou didst make less him a little while
 τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφανώ-
 then messengers; with glory and with honor thou didst
 σας αὐτὸν. 8 πάντα ὑπέταξας ὑποκάτω τῶν
 crown him; all things thou didst place under the
 ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι * [αὐτῷ]
 feet of him. In for the to be subjected [to him]
 τα πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυποτάκ-
 the things all, nothing is left to him unsubject-
 τὸν· νῦν δὲ οὐκ ὄρωμεν αὐτῷ τα πάντα
 ed; now but not yet we see to him the things all
 ὑποταγμένα. 9 Τὸν δὲ βραχύ τι παρ' ἀγγε-
 having been placed. The but a short time than messen-
 λους ἡλαττωμένον βλέπομεν ἰησοῦν δια το
 gers having been made less we see Jesus on account of the
 παθήματα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφα-
 suffering of the death with glory and with honor having been
 νωμένον· ὅπως χάριτι θεοῦ ὑπὲρ πάντος γεν-
 crowned; so that by favor of God on behalf of all he
 σθται θανάτου. 10 Ἐκρεψε γὰρ αὐτῷ, δι' ὃν
 might taste of death. It was sitting besides for him, for whom
 τα πάντα καὶ δι' οὗ τα πάντα, πολλοὺς
 the things all and through whom the things all, many
 υἱοὺς εἰς δόξαν ἀγαγοντα τὸν ἀρχηγὸν τῆς
 sons into glory leading the prince of the
 σωτηρίας αὐτῶν δια παθημάτων τελειώσαι.
 salvation of them through sufferings to perfect

having disregarded to
 great a Salvation? which
 beginning to be speak
 by the Lord, was con-
 firmed for us by them
 who HEARD him;
 4 God co-attest-
 both by Signs and by
 acts and various M...
 works, and by Discre-
 of Holy Spirit, according
 to His Will?
 5 For to Angels he is
 not subject; the HABITABLE
 which we speak.
 6 But one messenger
 testified, saying; "What
 is a Man that thou dost
 remember him? or a
 Son of Man, that thou
 dost regard him?"
 7 "Thou didst make
 him for a little while a-
 "farther to Angels, than
 "didst crown him with
 "Glory and Honor;
 8 "Thou didst subject
 "ALL things under to
 "FEET,"—for he is not
 "subjecting ALL THINGS, he
 "left Nothing unto,"—but
 "to Him; but, as yet, we
 "do not see that ALL
 "things have actually been
 "placed under Him.
 9 But we behold Jesus
 on account of the SUFFER-
 ING OF DEATH, surrounded
 with Glory and Honor;
 "HAVING BEEN MADE LESS
 "a little while inferior to
 "Angels, so that, by God's
 "Favor, he might crown
 "Death on behalf of every
 one.
 10 For it was beside him;
 him; on account of which
 are ALL things led
 through whom all
 things, in redemption,
 Many Sons to Glory; to
 perfect the PRINCE of
 their salvation through
 Sufferings.

* VATICAN MANUSCRIPT.—8. to him—omit.

1. Matt. iv. 17; Mark i. 14. 2. Luke i. 3. 3. Mark xvi. 7; Luke x.
 xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. 4. Acts ii. 22, 23. 5. 1 Cor. xv. 4, 5
 6. Heb. vi. 5; 2 Pet. iii. 12. 7. Ps. viii. 4. 8. Acts ii. 22. 9. 18
 ii. 7-9. 9. Rom. v. 18; viii. 33; 1 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2.
 Rom. xi. 32. 10. Luke xiii. 32; Heb. v. 9. 10. Acts ii. 24; v. 21; Heb. ii.

Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ
 He both for sanctifying and those being sanctified, out of
 ὅς πάντες δι' ἧς αἰτίας οὐκ ἐκαιοχύνεται
 in all, for which cause not he is ashamed
 ἑλθόντας αὐτοὺς καλῶν, ¹² λέγων· Ἀπαγγέλω
 saying, I will announce
 ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-
 name of thee to the brethren of me, in midst of a
 ἑκκλησίας ὑμῶν σὺ σε. ¹³ Καὶ πάλιν· Ἐγὼ εἰσο-
 congregation I will praise thee. And again, I will
 ἔμψωσθαι ἐν' αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγώ,
 having trusted in him, and again, Lo I,
 καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός. ¹⁴ Ἐπει οὖν
 and the children which to me gave the God. Since then
 τὰ παῖδια κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ
 children have been sharers of flesh and blood, also
 ὅςτος παρακλησάμενος μετέσχε τῶν αὐτῶν, ἵνα
 he in like manner partook of the of them, so that
 αὐτοῦ τοῦ θανάτου καταργῇ τὸν τῶ
 means of the death he might make powerless him the
 ρατὸς ἐχόντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν
 strength having of the death, that is the
 ἐχθρὸν, ¹⁵ καὶ ἀναλλάξ τούτους ὅσοι φοβῶ
 enemy, and might set free them as many as by fear
 ἀνατρεῖ διὰ παντός τοῦ (ἢ ἐν ὀνόματι ἡσάν δου-
 overthrow through all of the his held in were aban-
 εῖας. ¹⁶ Οὐ γὰρ διήκου ἀγγέλων ἐπιλαμβανέ-
 Not for in any manner of messengers he takes hold,
 αι, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.
 but of seed of Abraham he takes hold.
 Ὅθεν ὀφείλει κατὰ πάντα τοῖς ἀδελφοῖς
 Hence he was obliged in all things to the brethren
 μοιῶσθαι, ἵνα ἐλεήμων γένηται καὶ πιστός
 to be made like, so that merciful he might be and faithful
 ἡμεῖς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλασθῆναι
 we-praise things as to the God, in order to the expiate
 τὰς ἁμαρτίας τοῦ λαοῦ. ¹⁶ Ἐν ᾧ γὰρ πεπονή-
 in one of the people. By what for he has suffered
 ὅςτος πειρασθεὶς, δύναται τοῖς πειραζομένοις
 himself having been tried, he is able to those being tried
 βοηθεῖν.
 to render aid.

ΚΕΦ. γ'. 3.

Ὅθεν, ἀδελφοὶ ἅγιοι, κλησέμεν ἐπουρανίου
 Wherein, brethren holy, of a calling heavenly
 ἀποστόλοις κατανοήσατε τὸν ἀποστόλον καὶ ἀρ-
 apostles do you attentively regard the apostle and high-

11 For both the SANCTIFYING and the SANCTIFIED are from one; for Which Cause he is not ashamed to call Them Brethren;

12 saying, "I will announce thy NAME to "my BRETHREN; in the "Midst of the Congregation I will praise thee." 13 And again, "I will confide in him." And again, "Behold, I and "the CHILDREN whom "God gave Me."

14 Since, then, the CHILDREN have one common nature of Blood and Flesh, he also, in like manner, partook of these; in order that, by means of his DEATH, he might vanquish HIM POSSESSING the POWER of DEATH—that is, the ENEMY—

15 and might liberate THOSE who, by Fear of Death, were throughout their Whole LIFE held in Slavery.

16 Besides, he does not in any way take hold of Angels, but he takes hold of the Seed of Abraham;

17 hence, he was obliged to be assimilated to his BRETHREN in all things, so that he might be a Merciful and Faithful High priest as to things relating to God, in order to EXPIATE the SINS of the PEOPLE.

18 For by what he has suffered, having been tried, he is able to assist THOSE who are TRIED.

CHAPTER III.

1 Therefore, holy Brethren, Associates of a heavenly : Calling, attentively regard Jesus, the APOS-

* Vatican Manuscript.—14. Blood and Flesh.

† 12 Or, "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or "more on" angels, but of the seed of Abraham it does lay hold."—Theolog. Rep. and Anecdotal.

† 11. Heb. x. 10, 14. † 12. Matt. xviii. 10; John xx. 17; Rom. viii. 29. † 13. 12. Heb. xii. 22, 23. † 14. 12. Heb. xii. 22, 23. † 15. 12. Heb. xii. 22, 23. † 16. 12. Heb. xii. 22, 23. † 17. 12. Heb. xii. 22, 23. † 18. 12. Heb. xii. 22, 23. † 19. 12. Heb. xii. 22, 23. † 20. 12. Heb. xii. 22, 23. † 21. 12. Heb. xii. 22, 23. † 22. 12. Heb. xii. 22, 23. † 23. 12. Heb. xii. 22, 23. † 24. 12. Heb. xii. 22, 23. † 25. 12. Heb. xii. 22, 23. † 26. 12. Heb. xii. 22, 23. † 27. 12. Heb. xii. 22, 23. † 28. 12. Heb. xii. 22, 23. † 29. 12. Heb. xii. 22, 23. † 30. 12. Heb. xii. 22, 23. † 31. 12. Heb. xii. 22, 23. † 32. 12. Heb. xii. 22, 23. † 33. 12. Heb. xii. 22, 23. † 34. 12. Heb. xii. 22, 23. † 35. 12. Heb. xii. 22, 23. † 36. 12. Heb. xii. 22, 23. † 37. 12. Heb. xii. 22, 23. † 38. 12. Heb. xii. 22, 23. † 39. 12. Heb. xii. 22, 23. † 40. 12. Heb. xii. 22, 23. † 41. 12. Heb. xii. 22, 23. † 42. 12. Heb. xii. 22, 23. † 43. 12. Heb. xii. 22, 23. † 44. 12. Heb. xii. 22, 23. † 45. 12. Heb. xii. 22, 23. † 46. 12. Heb. xii. 22, 23. † 47. 12. Heb. xii. 22, 23. † 48. 12. Heb. xii. 22, 23. † 49. 12. Heb. xii. 22, 23. † 50. 12. Heb. xii. 22, 23. † 51. 12. Heb. xii. 22, 23. † 52. 12. Heb. xii. 22, 23. † 53. 12. Heb. xii. 22, 23. † 54. 12. Heb. xii. 22, 23. † 55. 12. Heb. xii. 22, 23. † 56. 12. Heb. xii. 22, 23. † 57. 12. Heb. xii. 22, 23. † 58. 12. Heb. xii. 22, 23. † 59. 12. Heb. xii. 22, 23. † 60. 12. Heb. xii. 22, 23. † 61. 12. Heb. xii. 22, 23. † 62. 12. Heb. xii. 22, 23. † 63. 12. Heb. xii. 22, 23. † 64. 12. Heb. xii. 22, 23. † 65. 12. Heb. xii. 22, 23. † 66. 12. Heb. xii. 22, 23. † 67. 12. Heb. xii. 22, 23. † 68. 12. Heb. xii. 22, 23. † 69. 12. Heb. xii. 22, 23. † 70. 12. Heb. xii. 22, 23. † 71. 12. Heb. xii. 22, 23. † 72. 12. Heb. xii. 22, 23. † 73. 12. Heb. xii. 22, 23. † 74. 12. Heb. xii. 22, 23. † 75. 12. Heb. xii. 22, 23. † 76. 12. Heb. xii. 22, 23. † 77. 12. Heb. xii. 22, 23. † 78. 12. Heb. xii. 22, 23. † 79. 12. Heb. xii. 22, 23. † 80. 12. Heb. xii. 22, 23. † 81. 12. Heb. xii. 22, 23. † 82. 12. Heb. xii. 22, 23. † 83. 12. Heb. xii. 22, 23. † 84. 12. Heb. xii. 22, 23. † 85. 12. Heb. xii. 22, 23. † 86. 12. Heb. xii. 22, 23. † 87. 12. Heb. xii. 22, 23. † 88. 12. Heb. xii. 22, 23. † 89. 12. Heb. xii. 22, 23. † 90. 12. Heb. xii. 22, 23. † 91. 12. Heb. xii. 22, 23. † 92. 12. Heb. xii. 22, 23. † 93. 12. Heb. xii. 22, 23. † 94. 12. Heb. xii. 22, 23. † 95. 12. Heb. xii. 22, 23. † 96. 12. Heb. xii. 22, 23. † 97. 12. Heb. xii. 22, 23. † 98. 12. Heb. xii. 22, 23. † 99. 12. Heb. xii. 22, 23. † 100. 12. Heb. xii. 22, 23.

καταβολῆς κόσμου γενηθέντων. ⁴ Εἰρηκε γὰρ
 laying down of a world having been done. It has been spoken for
 πρὸς τὴν ἑβδόμη οὕτως· Καὶ κατε-
 somewhere concerning the seventh thus; And rested
 παύσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπο πάν-
 the God on the day the seventh from all
 των τῶν ἔργων αὐτοῦ. ⁵ καὶ ἐν τούτῳ πάλιν·
 of the works of himself; and in this again;
 Εἰ εἰσελευσονται εἰς τὴν καταπαύσιν μου.
 If they shall enter into the rest of me.
⁶ Ἐπεὶ οὖν ἀπολείπεται τίνας εἰσελθεῖν εἰς
 Since then it is left some to enter into
 αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ
 her, and those formerly having received glad tidings not
 εἰσηλθόν δι' ἀπειθείαν· ⁷ πάλιν τὰ αὐτοὶ
 entered on account of unbelief; again certain he saith
 ἡμέραν, Σήμερον, ἐν Δαυὶδ, λέγων, μετὰ το-
 a day, To-day, by David, saying, after me
 σούτου χρόνον· (καθὼς εἰρηται.) Σήμερον, ἐν
 long a time, (as it has been said,) To-day, if
 τῆς φωνῆς αὐτοῦ ἀκουσῇτε, μὴ σκληρυνῇτε τὰς
 the voice of him you may hear, not harden you the
 καρδίας ὑμῶν. ⁸ Εἰ γὰρ αὐτοὺς Ἰησοῦς κατε-
 hearts of you. If for them Jesus entered
 παύσεν, οὐκ ἂν περὶ ἀλλῆς ἐλάλει μετὰ
 to rest, not would concerning another have spoken after
 ταύτην ἡμέραν. ⁹ Ἀρα ἀπολείπεται σαββατισ-
 this of a day. Therefore remains a sabbatiz-
 μος τῷ λαῷ τοῦ θεοῦ. ¹⁰ Ὁ γὰρ εἰσελθὼν
 sabbath for the people of the God. The for one having entered
 εἰς τὴν καταπαύσιν αὐτοῦ, καὶ αὐτὸς κατεπαύ-
 into the rest of him, also himself entered to
 σεν ἀπο τῶν ἔργων αὐτοῦ, ὥσπερ ἀπο τῶν ἰδίων
 rest from the works of himself, like as from the own
 ὁ θεός. ¹¹ Σπουδασάμεν οὖν εἰσελθεῖν εἰς
 the God. We should earnestly endeavor therefore to enter into
 αὐτήν τὴν καταπαύσιν, ἵνα μὴ ἐν τῇ αὐτῇ
 that the rest, so that not by the same
 τις ὑποδείγματι περὶ τῆς ἀπειθείας. ¹² Ζῶν
 any one example may fall of the unbelief. Living
 γὰρ ὁ λόγος τοῦ θεοῦ, καὶ ἐνεργητής, καὶ ταμιεύ-
 for the word of the God, and energetic, and more cut-
 ρος ὑπὲρ πάντων μαχαίραν διστόμον, καὶ δικ-
 ting beyond every sword two-mouthed, even cut-
 νουμένος ἀπὸ τοῦ μερισμοῦ ψυχῆς * [τε] καὶ πνευ-
 ting through to a division of life [both] and of
 ματος, ἀρμών τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυ-
 breath, of joints both and of marrow, and able to judge of
 μῆσεων καὶ ἐνοσιῶν καρδίας· ¹³ καὶ οὐκ ἐστὶ
 thoughts and intentions of heart; and not is
 κτιστὶς ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γινώ-
 a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

4 For it has been some- where spoken concerning the SEVENTH day, thus, "And God rested on the "SEVENTH day from all his "works."

5 And again, in the manner, "If they shall "enter my REST."

6 Since, then, it is left for some to enter; and THOSE who formerly received glad tidings did not enter on account of Unbelief,—

7 He again declares a certain Day. — To-day," saying by David, after So long a time, (as "it has been said before,) "To-day, "if you will hear his "VOICE, harden not your "HEARTS."

8 For if Joshua could them to rest, he would not, subsequently, have spoken of another Day

9 Therefore, a Sabbath-rest remains for the people of GOD.

10 For HE HAVING ENTERED HIS REST, will also himself rest from his WORKS, like as GOD from HIS OWN.

11 Let us earnestly endeavor, therefore, to enter THAT REST, that we may not fall; by the same example of UNBELIEF.

12 For the word of GOD is; living, and energetic, and more cutting than any two-edged sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow; and able to judge the Thoughts and Intentions of the Heart;

13 And no Creature is concealed in his sight, but all things are laid

* VATICAN MANUSCRIPT.—7. It has been said before.

12. both—only.

† 4. Gen. 1. 1; Exod. xx. 11; xxxi. 17. † 6. Heb. iii. 10. † 7. Ps. xcvi. 1.
 Heb. iii. 7. † 11. Heb. iii. 12, 13, 19. † 12. Isa. xlii. 9; Jer. xliii. 10; 2 Cor. v. 4, 8; 1 Pet. i. 22. † 13. Prov. v. 4. † 12. Eph. vi. 17; Rev. i. 16; ii. 26. † 13. 2 Cor. xiv. 24, 26. † 13. Ps. cxliii. 12, 14; ec. 8; cxliii. 11, 12.

και τετραχλησιμενα τοις οφθαλμοις αυτου, and exposed to his eyes, whose word is addressed to us.
 προς ον ημιν ο λογος. to whom from the word.

11 Εχοντες ουν αρχιερα μεγαλ, διεληλυθοτα Having therefore a high-priest great, having passed through the heavens, Jesus the son of the God, we should retain the confession.

12 Ου γαρ εχομεν αρχιερα μη δυναμενον συμπαθησαι ταις ασθενειαις ημων, πεπειρασμενον δε κατα παντα son of us, having been tempted but in all things

καθ' ομοιωτητα, χωρις αμαρτίας. 13 Προσερχωμεθα ουν μετα παρησίας τω θρονω της χαριτος, ινα λαβωμεν ελεον, και χαριν * [εὐρωμεν] according to a likeness, apart from sin. We should therefore, approach with Confidence to the throne of FAVOR, that we may receive Mercy and Favor for seasonable help.

14 Εὐκαιρον βοθησαν. ΚΕΦ. Ε'. 5. 1 Πας γαρ αρχιερευς εξ ανθρωπων λαμβανομενος, for high-priest from men having been taken, over ανθρωπων καθιςταται τα προς τον θεον, ινα προσφερη δωρα τε και θυσιαις υπερ αμαρτιων. 2 μετριοπαθειν δυναμενος τοις αγνοουσι και πλανωμενοις, επει και αυτος περικειται ανω και κατανω, since also himself surrounds weakness; and on account of this it is fitting, as

περι του λαου, οὕτω και περι εαυτον προσ- concerning the people, so also concerning himself to offer for sins. 4 Και ουχ εαυτω λαμβανει την τιμην, αλλα καλουμενος ιπο του θεου, καθαπερ και Ααρων. 5 Οὕτω και Χριστος ουχ εαυτον εδοξασε γεννηθηναι αρχιερα, αλλ' ο λαλησας προς αυτον Τίος μου εις, εγω σημερον γεγεννηκα σε. 6 καθως και εν τερψ λεγει. Σὺ ιερευς εις τον αιωνα, κατα

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and exposed to his eyes, whose word is addressed to us.

11 Having, therefore, a great High-priest, who has passed through the heavens, Jesus, the son of God, we should firmly retain the confession.

12 For we have not a High-priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from Sin.

13 We should therefore, approach with Confidence to the throne of FAVOR, that we may receive Mercy and Favor for seasonable help.

CHAPTER V.

1 For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to God, that he may offer both Gifts and Sacrifices for Sins,

2 being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmary;

3 and on this account, as for the PEOPLE, so also for himself, he is obliged to offer for Sins.

4 And no one takes the HONOR on Himself, but he BEING CALLED by God, even as Aaron was.

5 And thus the ANOINTED one did not glorify himself to become a High-priest; but HE who spoke concerning him, "Thou art my Son, To-day have I begotten thee."

6 as also in another place he says, "Thou art a Priest for the AGE,

* VATICAN MANUSCRIPT.—16. we may find—omit.

2. concerning Sins.

12. Job xvi. 6; xxiv. 21; Prov. xv. 11.

14. Heb. iii. 1.

14. Heb. vii.

13. 12. 24; Heb. vii. 26; 1 Pet. ii. 23; 1 John iii. 5.

15. Heb. ii. 18.

15. Luke xlii. 26.

14. v. 21; Heb. vii. 26; 1 Pet. ii. 23; 1 John iii. 5.

16. Eph. ii. 18; iii. 12; Heb.

16. Eph. ii. 18; iii. 12; Heb.

15. 27. 1 Heb. vii. 26; 1 Pet. ii. 23; 1 John iii. 5.

17. Lev. ix. 8; x. 7; xvi. 4; xv. 17;

17. Lev. ix. 8; x. 7; xvi. 4; xv. 17;

16. 27. 1 Heb. vii. 26; 1 Pet. ii. 23; 1 John iii. 5.

18. Exod. xxviii. 1; Num. xvi. 6;

18. Exod. xxviii. 1; Num. xvi. 6;

17. 1 Chron. xiii. 12.

18. 1 John viii. 54.

19. 1 Ps. ii. 7; Heb. i. 5.

20. 1 Ps.

18. 1 Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. ⁷ Ὃς ἐν ταῖς ἡμέραις
the order of Melchizedek. Who in the days

της σαρκος αὐτοῦ, θησεις τε καὶ ἱκετηρίας
of the flesh of himself, prayers both and supplications

πρὸς τὸν δυναμένον σῶζειν αὐτὸν ἐκ θανάτου,
to him being able to deliver him out of death,

μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρυῶν προσενεγ-
with a cry strong and tears having offered,

κας, καὶ εἰσακουσθεὶς ἀποτῆς εὐλαβείας, ⁸ (καί-
and having been heard from the piety, (though

περὶ οὐκ ὢν,) ἐμαθεν, ἀφ' ὧν ἐπαθε, τὴν
being a son,) learned, from what things he suffered, the

ὕπακοήν· ⁹ καὶ τελειωθείς ἐγένετο τοῖς ὑπα-
obedience; and having been perfected he became to those obey-

κούουσιν αὐτῷ καθὼς αἰτίος σωτηρίας αἰωνίου,
ing him to all a savior of salvation age-lasting.

¹⁰ προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ
having been declared by the God abhigh-priest according to

τὴν ταξιν Μελχισεδεκ. ¹¹ Περὶ οὗ πολλὸς
the order of Melchizedek. Concerning whom great

ἡμῖν ὁ λόγος καὶ δυσερμηνεύτος λέγειν, ἐπεὶ
to us the word and hard to be explained to say, since

νόητοι γέγονατε ταῖς ἀκοαῖς. ¹² Καὶ γὰρ οφεί-
allegible once you have become in the hearing. Even for being

λόγτες εἶναι διδασκαλοὶ διὰ τὸν χρόνον,
obligated to be teachers on account of the time,

καλὴν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα
again need you have of the to teach you, certain

τα στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ,
the elements of the beginning of the oracles of the God,

καὶ γέγονατε χρεῖαν ἔχοντες γαλακτός, καὶ οὐ
and you have become need having of milk, and not

στερεὰς τροφῆς. ¹³ Πᾶς γὰρ ὁ μετεχὼν γαλακ-
of solid food. Every one for the partaking of milk,

τός, ἀπειρὸς λόγου δικαιοσύνης· ἡπίσιος γὰρ
unskilled of a word of righteousness, a babe for

ἐστὶ· ¹⁴ τελειὼν δὲ ἐστὶ ἡ στερεὰ τροφή, τῶν
being; for perfect ones but is the solid food, for those

διὰ τὴν ἐξὶν ταῖς αἰσθητηρίαις γεγυμνασμένα
by the habit the perceptions having been exercised

ἐχόντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ.
having for a discrimination of good both and evil.

ΚΕΦ. 5. Ὁ. ¹ Διὰ ἀφέντες τὸν τῆς ἀρχῆς
Therefore leaving the of the beginning

τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώ-
of the Anointed word, towards the perfection we should

μεθ᾽· μὴ καλὴν θεμελίον καταβαλλομενοὶ μετὰ
progress, not again a foundation laying down for re-

νοίας ἀπὸ νεκρῶν ἐργῶν, καὶ πίστεως ἐπὶ θεοῦ,
formation from dead works, and of faith in God,

"according to the ORDER
"of Melchizedek."

7 He (who in the DAYS
of his FLESH, having; of-
fered up both Prayers and
Supplications; CRYING a-
loud with Tears to HIM
who WAS ABLE to deliver
him out of Death, and was
heard for his DEVOTIONS.)

8; though, being a son,
learned; OBTAINING from
what he suffered;

9 and; having been per-
fected, became a Cause of
eternal Salvation to all
THOSE who OBEY him;

10 having been declared
by GOD, a High-priest
according to the ORDER
of Melchizedek;

11 concerning whom a
OUR DISCOURSE; we have
Much to say, and of dif-
ficult interpretation, since
you have become allegible
HEARERS.

12 For even when you
ought, by THIS TIME, to be
Teachers, you again have
Need of one to TEACH you
certain; FIRST ELEMENTS
of the ORACLES of GOD,
and have become such as
have Need of; Milk, and
not of Solid Food.

13 EVERY ONE, how-
ever, PARTAKING of Milk
is unskilled in the Word of
Righteousness; for he is
an Infant;

14 but the SOLID Food
is for Adults—for THOSE
possessing FACULTIES SPI-
RITUALLY EXERCISED; for
the discrimination both of
Good and Evil.

15 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

16 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
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from; Works coming

19 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

20 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

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towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

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towards MATURITY; not
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tion for Reformation
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DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

24 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

25 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

26 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

27 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

28 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
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towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

29 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

30 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

31 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

32 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

33 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

34 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
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again laying down a Founda-
tion for Reformation
from; Works coming

35 Therefore, leaving
the FIRST PRINCIPLES of the
DOCTRINE of the ANOIN-
TED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from; Works coming

1 7. Mat. xxvi. 46, 47; Mark xiv. 36, 37; John xvii. 1.
xxviii. 40, 41; Mark xv. 34, 37. 1 8. Heb. iii. 6.
ii. 10; xi. 30. 1 10. verse 6; Heb. vi. 20.
1 11. Heb. vi. 1. 1 12. 1 Cor. iii. 1-3. 1 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14
1 14. ii. 2. 1 15. Isa. vii. 15; 1 Cor. ii. 14, 15.
1 16. 1 Cor. ix. 16

1 7. Psal. cxlii. 2; Mat.
1 8. Phil. ii. 8. 1 9. 1
1 10. John xvi. 29; 2 Pet. i. 12
1 11. John xiii. 11; xiv. 20; Eph. iv. 14
1 12. Phil. iii. 12-14; Heb. vi. 22

12 ἵνα μη νωθροὶ γενησθε, μιμηταὶ δὲ τῶν · δια
so that not sluggish ones you may become, imitators but of those through
πιστεως καὶ μακροθυμίας κληρονομοῦντων τὰς
faith and long endurance are inheriting the
ἐπαγγελίας. 13 Τῷ γὰρ Ἀβραὰμ ἐπαγγέλαμε-
promises. To the for Abraham having promised
νος ὁ θεός, ἐπεὶ κατ' οὐδενος εἶχε μείζονος
the God, since by no one he had greater
ομοσσαι, ὡμοσε καθ' ἑαυτοῦ, 14 λέγων· Ἡ μὲν
to swear, he swore by himself, saying, Surely
εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθύνω
blessing I will bless thee, and multiplying I will multiply
σε. 15 Καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς
thee. And so having waited long he obtained the
ἐπαγγελίας. 16 Ἄνθρωποι * [μεν] γὰρ κατὰ
promises. Men [indeed] for by
τοῦ μείζονος ὀμνουσι, καὶ πάντες αὐτοῖς ἀντι-
the greater swear, and all to them contra-
λογίας περὶ εἰς βεβαιῶσιν ὁ ὅρκος. 17 Ἐν ᾧ
diction an end for confirmation the oath. In which
περισσότερον βουλομένος ὁ θεὸς ἐπιδείξει τοῖς
more abundantly wishing the God to show to the
κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταβέβητον τῆς
heirs of the promise the unchangeableness of the
βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, 18 ἵνα διὰ δύο
purpose of himself, interposed with an oath, so that by two
πραγμάτων ἀμεταβέβητον, ἐν οἷς ἀδύνατον ψευ-
transactions unalterable, in which impossible to do
σασθαὶ θεόν, ἰσχυρὰν παρακλήσιν ἐχωμεν οἱ
ceive God, strong consolation we might have those
καταφυγοντες κρατῆσαι τῆς προκειμένης ἐλπι-
having fled away to lay hold of the being placed before hope.
δος. 19 ὥς ἀγκυρὰν ἐχομεν τῆς ψυχῆς ἀσφα-
which as an anchor we have of the life sure
λη τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ
both and firm, and entering into the
εσώτερον τοῦ καταπετάσματος, 20 ὅπου πρόδρο-
within the veil, where a fore-
μος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν
runner on behalf of us entered Jesus, according to the
ταξιν Μελχισεδεκ ἀρχιερεὺς γενομένος εἰς τὸν
order of Melchizedek a high-priest having become for the
αἰῶνα. ΚΕΦ. Ζ'. 7. 1 Οὗτος γὰρ ὁ Μελχισεδ-
age. This for the Melchise-
δεκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψισ-
dek, king of Salem, priest of the God of the most
του, (ὁ συναντήσας Ἀβραὰμ ὑποστρεφόμεντι ἀπο-
high, (the one having met Abraham returning from
τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,
the smiting of the kings and having blessed him,

12 in order that you may not become sluggish, but imitators of those who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For God having promised ABRAMAM, since he could swear by no one greater, he swore by himself,

14 saying, "Surely, 'blessing I will bless thee, and multiplying I will multiply thee;'"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and the OATH for Confirmation terminates Every Dispute among them.

17 Therefore God, wishing to show more abundantly to the heirs of the PROMISE the IMMUTABILITY of his PURPOSE, interposed with an Oath:

18 so that by Two unalterable Things, in which it is impossible for God to deceive, we might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROMISED HOPE,

19 which we have as an Anchor of the LIFE, sure and firm, and entering the place WITHIN the veil,

20 where Jesus a Forerunner on our behalf entered, having become a High priest for the AGE, according to the ORDER of Melchizedek.

CHAPTER VII

1 For This reason, MELCHIZEDEK, King of Salem, Priest of the most HIGH GOD, (HE WHO MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

* VATICAN MANUSCRIPT.—16. indeed—omit.

+ 19. The word place is supplied. The Apostle evidently alludes to "the holy place within the veil." See Lev. xvi. 2.

† 13. Gen. xxii. 16, 17; Psa. cv. 9; Luke i. 73. † 16. Exod. xxiii. 11. † 17. Heb. xi. 6. † 17. Rom. xi. 29. † 19. Lev. xvi. 2, 13; Heb. ix. 7. † 20. Heb. x. 14, 15, 16, 17. † 20. Heb. xiii. 1; v. 6, 10; vii. 17. † 1. Gen. xiv. 18, &c.

² **Εἰ** καὶ δεκατὴν ἐκ πάντων ἐμερίσεν
to whom also a tenth from of all divided

Ἀβραάμ,) πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς
Abraham,) first indeed being translated a king

δικαιοσύνης, σπειτα δὲ καὶ βασιλεὺς Σαλήμ, (δ
of righteousness, then and also a king of Salem, (which

ἐστὶ, βασιλεὺς εἰρήνης,) ² ἀπατὴρ, ἀμητὴρ,
is, a king of peace,) without a father, without a mother,

ἀγενεαλογητός, μὴτε ἀρχὴν ἡμερῶν μὴτε ζῆς
without a genealogy, neither a beginning of days nor of life

τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ,
as end having, having been made like but to the son of the God,

μένει ἱερεὺς εἰς τὸ διηνεκές. ⁴ Θεωρεῖτε δὲ,
remains a priest for the continuance. Consider you but,

ἡλικίος οὗτος, φ καὶ δεκατὴν Ἀβραάμ ἐδωκεν
as great this, to whom even a tenth Abraham gave

ἐκ τῶν ἀκροθίνων, ὁ πατριάρχης. ⁶ Καὶ οἱ
out of the choice spoils, the patriarch. And those

μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβά-
some from the sons of Levi the priesthood receive

ντες, ἐπέταλν ἔχουσι ἀποδεκατοῦν τὸν λαόν
ing, a commandment have to tithe the people

κτὰ τὸν νόμον, τοῦτ' ἐστὶ, τοὺς ἀδελφούς
ac- cording to the law, this is, the brethren

αὐτῶν, καί περ ἐξελήλυθες ἐκ τῆς σφύας
their, though having come out of the loins

Ἀβραάμ· ⁸ ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν,
of Abraham; he but not deriving an origin from them,

δεῖξάσκει * [τοῦ] Ἀβραάμ, καὶ τὸν ἔχοντα τὰς
has tithed [the] Abraham, and the one having the

ἐπαγγελίας εὐλογηκε. ⁷ Χωρὶς δὲ πάσης ἀντι-
promise he has blessed. Without but all con- tr-

λῆγας, τὸν ἐλάττω ὕπο τοῦ κρείττονος εὐλο-
dition, the less by the greater is blessed.

γεῖται. ⁸ Καὶ ὥδε μὲν δεκάτας ἀποδύσκοιτες
And have indeed tithes dying

ἄνθρωποι λαμβανουσιν· ἐκεῖ δὲ, μαρτυρούμενος
men receive; there but, being testified

ὅτι ζῇ. ⁹ Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ
that he lives. And, so a word to speak, through Abraham even

Λεὺι ὁ δεκάτας λαμβάνων δεδεκατάται· ¹⁰ ἐτι
Levi the tithes receiving has been tithed, yet

γὰρ ἐν τῇ σφύῃ τοῦ πατρὸς ἦν, ὅτε συνήτησεν
for in the loins of the father he was, when met

αὐτὸν ὁ Μελχισεδεκ. ¹¹ Εἰ μὲν οὖν τελειώσις
is the Melchisedek. If indeed then perfection

διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ
through the Levitical priesthood was, (the people for

ἐν αὐτῇ νενουμοθετήτο) τίς ἐτι χρεια, κατὰ
with her has been received,) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the son of God, remains a Priest PERPETUALLY.

4 But consider how great this person was, † to whom even Abraham, the PATRIARCH, gave a Tenth part of the spoils.

5 And indeed † THOSE of the sons of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, † and has blessed HIM who had the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of HIS FATHER, when MELCHIZEDEK met him.

11 † If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another

* VATICAN MANUSCRIPT.—ὁ, the—omit.

† 2. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; and refers this into Hebrew though free translation, but omits the original to what must appear as a paradoxical account to common readers.—Imperato's Ver.

† 6. Gen. xiv. 20. 11. Gal. iii. 16.

† 5. Num. xviii. 21, 26.

† 6. Gen. xiv. 20.

† 6. Rom.

† 11. Gal. iii. 21; verses 18, 19; Heb. viii. 7.

την ταξιν Μελχισεδεκ ἕτερον ἀνίστασθαι ἱερεα,
the order of Melchizedek another to arise a priest,
καὶ οὐ κατὰ τὴν ταξιν Ἀαρὼν λεγέσθαι;
and not according to the order of Aaron to be named?

12 Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀναγ-
Being changed for the priesthood, from necessity
κῆς * [καὶ νόμον] μεταθεσὶς γίνεται. 13 Ἐφ' ὃν
[also of law] a change occurs. Concerning whom

γὰρ λέγεται ταῦτα, φυλὴς ἑτέρας μετέσχηκεν.
for is spoken these things, of a tribe another has been a partaker,
ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ
from which no one has attended to the altar;

14 προδήλον γὰρ, ὅτι ἐξ Ἰουδα ἀνατεταλκάν ὁ
evident for, that from Juda has sprung the

κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύ-
Lord of us, respecting which tribe nothing concerning priest-
νης Μωϋσῆς ἐλάλησε. 15 Καὶ περισσώτερον ἐτι
hood Moses spoke. And more yet

καταδῆλον ἐστίν, εἰ κατὰ * [τὴν] ὁμοιοτητα
evident it is, if according to [the] likeness

Μελχισεδεκ ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ
of Melchizedek arises a priest another, who not

κατὰ νόμον ἐντολῆς σαρκινῆς γέγονεν, ἀλλὰ
according to a law of a commandment fleshly has become, but

κατὰ δυνάμιν (ὧς) ἀκατάλυτον. 17 Μαρτυρεῖ
according to a power of life enduring. It testifies

γὰρ· Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
for; That thou a priest for the age according to the

ταξιν Μελχισεδεκ. 18 Ἀθετήσις μὲν γὰρ γίνε-
order of Melchizedek. As abrogation indeed for take,

ται προαγοῦσιν ἐντολῆς, διὰ τοιαύτης ἀσ-
plains of a preceding commandment, on account of the her weak-
θενες καὶ ἀνωφέλεις;
ness and unprofitableness;

19 (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος·) ἐπεισα-
(nothing for perfected the law,) after in-

γωγῇ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγιζο-
introduction but of a better hope, through which we draw

μεν τῷ θεῷ. 20 Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμο-
near to the God. And in as much as not without swearing;

σίας· (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας ἐστὶν ἱε-
(they indeed for without swearing are priests,

ρεῖς γέγονοτες· 21 ὁ δὲ μετὰ ὀρκωμοσίας, διὰ
having become; he but with swearing, through

τοῦ λεγόντος πρὸς αὐτὸν· Ὡμοσὲ κύριος, καὶ οὐ
the one saying to him; Swore, a Lord, and not

μεταμεληθεύσας· Σὺ ἱερεὺς εἰς τὸν αἰῶνα
will change; Thou a priest for the age

* [κατὰ τὴν ταξιν Μελχισεδεκ·] 22 κατὰ
[according to the order of Melchizedek;] by

τοσούτον κρείττονος διαθήκης γέγονεν ἑγγύς
so much better a covenant has become a surety

Priest to arise according to the order of Melchizedek, and not to be named according to the order of Aaron?

12 For the priesthood being changed, of necessity, a change of Law also occurs.

13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

14 for it is very plain That our Lord has sprung from Juda, respecting which Tribe Moses spoke Nothing concerning Priesthood.

15 And it is yet more plainly manifest if another Priest arises according to the Likeness of Melchizedek;

16 who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

17 For * it is testified: "Thou art a Priest for the AGE, according to the ORDER of Melchizedek."

18 For indeed an Abrogation of the Previous Commandment takes place, on account of its being WEAK and Unavailing;

19 for the Law perfected Nothing; but is an Introduction of a Better Hope, through which we draw near to God.

20 And inasmuch as it was not without an Oath—

21 for they, indeed, have become Priests, without an Oath; but as he has an Oath, through him who says to him, "Thou art a Priest for the AGE,"—

22 but by so much has Jesus become a Pledge of a Better Covenant.

* VATICAN MANUSCRIPT.—12. also of Law—omit. 15. the—omit. 17. it is testified. 21. according to the order of Melchizedek—omit.
14. Isa. xl. 1; Matt. i. 2; Luke iii. 35; Rom. i. 3; Rev. v. 6. 17. Rom. ix. 6.
15. v. 6, 10; vi. 20. 18. Rom. viii. 3; Gal. iv. 9. 19. Acts xiii. 26; Eccl. i. 2.
20. 21, 22; viii. 3; Gal. ii. 16; Heb. ix. 9. 22. Heb. vi. 15; viii. 6. 23. Rom. ix. 6.

ἰησους. ²³ Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες
Jesus. And they indeed, many are having become
ἱερεῖς, διὰ το θανάτου κωλυεσθαι παραμενεῖν
priests, on account of the death to be hindered to continue;

²⁴ ὁ δὲ, διὰ το μερεῖν αὐτὸν εἰς τὸν αἰῶνα,
he but, on account of the to continue him for the age,

ἀναρτάτον ἐχει τὴν ἱερωσύνην ²⁵ ὅθεν καὶ
exchangeable he has the priesthood, hence and

σῶζειν εἰς τὸ πάντας δύναται τοὺς προσερχο-
to save for the completely is able those drawing.

μενους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν,
now through him to the God, always living.

εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. ²⁶ Τοιοῦτος
in order to the interpose in behalf of them. Such

γὰρ ἡμῖν ἐκρέτειν ἀρχιερεὺς, ὁσίος, ἀκακος,
for to us was proper a high-priest, holy, free from sin,

ἁμαρτος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν,
undefiled, having been separated from the sinners,

καὶ ὑψηλότερος τῶν οὐρανῶν γενομένος. ²⁷ ὅς
and more exalted of the heavens having become; who

οὐκ ἐχει καθ' ἡμέραν ἀνάγκην, ὥστερ οἱ ἀρχιε-
not has every day necessity, as the high-

ρεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
priests, first on behalf of the own sins sacrifices

ἀναφέρειν, σκεπταί τῶν τοῦ λαοῦ τούτου γὰρ
to offer, then for those of the people; this for

ἐποίησεν ἐφ'αυτῷ, ἑαυτὸν ἀνεγκάσας. ²⁷ Ὁ νο-
he did at once, himself having offered. The law

μος γὰρ ἀνθρώπους καθιστῆσιν ἀρχιερεῖς, ἐχόν-
for men appoints high-priests, having

τας ἀσθενείαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς
weakness; the word but of the swearing of that

μετὰ τοῦ νόμου, νῦν εἰς τὸν αἰῶνα τελειωμένος.
after the law, now for the age having been perfected.

ΚΕΦ. ٧. 8. ¹Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
A handling thing but to those being spoken,

τοιοῦτον ἐχομεν ἀρχιερεᾶ, ὃς ἐκάθισεν ἐν δεξιᾷ
such we have a high-priest, who sat down at right

τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,
of the throne of the majesty in the heavens,

² τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς
of the holy things a public servant, and of the tabernacle of the

ἀληθείας, ἣν ἐποίησεν ὁ κύριος, * [καὶ] οὐκ
truth, which fixed the Lord, [and] not

ἀνθρώπος. ³ Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσ-
man. Every for high-priest in order to the to

φέρειν δώρα τε καὶ θυσίας καθίσταται· ὁ δὲν
offer gifts both and sacrifices is appointed, hence

ἐν ανάγκῃ, ἐχει τι καὶ τούτου ὃ προσενέ-
necessary, to have something also this which he might offer

²³ And, indeed, THOSE having become Priests are many, on account of being hindered by Death to continue;

²⁴ but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not;

²⁵ and, hence, he is able to SAVE COMPLETELY THOSE DRAWING NEAR to God through him, always living; to INTERPOSE on their behalf.

²⁶ For such a High-priest * also was proper for Us,—{holy, harmless, undefiled, separated from sinners, and having become {more exalted than the HEAVENS,—

²⁷ one who has not daily Necessity, like the HIGH PRIESTS, {first, to offer Sacrifices for their own Sins, {then for THOSE of the PEOPLE; for {this he did once for all, having offered Himself.

²⁸ For the LAW appoints {Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, {who has been perfected for the AGE.

CHAPTER VIII.

¹ The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, {who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

² a Minister of {the POWERS, and of {the TRUE TABERNACLE, which the LORD fixed, not Man.

³ For {Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence {it was necessary for this one also to have something which he might offer.

* VATICAN MANUSCRIPT.—26. also was proper. 2. and—omit.

¹ 26. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. 1 26. Heb. iv. 13. 1 26
1. Heb. i. 20; iv. 10; Heb. viii. 1. 1 27. Lev. ix. 7; xvi. 6; Heb. v. 3; ix. 7. 1 27
1. Heb. x. 11. 1 27. Rom. vi. 10; Heb. ix. 13, 28; x. 12. 1 28. Heb. v. 1, 2
1. Heb. ix. 10; v. 9. 1 1. Eph. i. 20; Col. iii. 1; Heb. i. 3; x. 12; xii. 2. 1 2
1. Heb. ix. 2, 12, 24. 1 2. Heb. ix. 11. 1 2. Heb. v. 1. 1 2. Eph. v. 3; Heb. ix. 12

κη. ⁴ Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς,
If indeed for he was on earth, not even could he be a priest,

οὐτῶν * [τῶν ἱερῶν] τῶν προσφερόντων κατὰ
being [of the priests] those offering according to
τὸν νόμον τὰ δῶρα· ⁵ (οἵτινες ὑποδείγματι καὶ
the law the gifts; (who in an example and
σκία λατρεύουσι τὸν οὐρανόθεν, καθὼς
in a shadow serve of the heavenlies, even as

ἐκχρηματίσται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν
been divinely warned Moses, being about to finish the
σκηνήν· Ὅρα γὰρ, φησί, ποιήσεις πάντα
tabernacle; See thou for, he says, thou mayest make all things
κατὰ τὸν τύπον τὸν δείχθента σοὶ ἐν τῇ
according to the pattern that having been shown to thee in the
ὄρει·) ⁶ νῦν δὲ διαφορωτέρας τετεύχεαι λειτουργίας,
now but more excellent he has obtained a service

γίαις, ὅση καὶ κρείττονος ἐστὶ διαθήκης μεσι-
by as much also of a better he is covenant a media-

της, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομο-
tor, which on better has been
θετήται. ⁷ Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμ-
instituted. If for the first that was faultless,

τος, οὐκ ἂν δευτέρας ἐζητεῖτο τοτός. ⁸ Μем-
not would a second be seeking a place. Find-
φομενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἐρχόν-
ing fault for to them he says; Lo, days are com-

ται, λέγει κύριος, καὶ συντελεσάτω ἐπὶ τοιοῦτον
ing, says a Lord, and I will finish with the house

Ἰσραὴλ καὶ ἐπὶ τοιοῦτον Ἰουδᾶ διαθήκην καινὴν
Israel and with the house of Judah a covenant new;

⁹ οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατέ-
not according to the covenant which I made with the fathers

σιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβόμενον μου τῆς
of them, in a day having laid hold of me of the

χεῖρας αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου·
hand of them, to lead out them out of land of Egypt.

τὸν ὅτι αὐτοὶ οὐκ ἐνεμείναν ἐν τῇ διαθήκῃ
because they not did abide in the covenant

μου, καὶ γὰρ ἠμελησά αὐτῶν, λέγει κύριος.
of me, and I cared not for them, says a Lord.

¹⁰ Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ
For this the covenant which I will covenant with the house

Ἰσραὴλ μετὰ ταῖς ἡμέραις ἐκείναις, λέγει κύριος,
of Israel after the days those, says Lord,

δίδους νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ
giving laws of me into the mind of them, and

ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς· καὶ ἐσθμαι
on hearts of them I will write them; and I will be

αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἐσονται μοι εἰς λαόν.
to them for a God, and they shall be to me for a people.

⁴ * If then, indeed he were on Earth, he could not be a Priest, there being those who offer gifts according to the law;

⁵ (who perform divine service for a Symbol and Shadow of the HEAVENLIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, ὁμοῦ φησὶ, ὅτι θεὸς λέγει, ὅτι πάντα κατὰ τὸν τύπον τὸν δείχθента σοὶ ἐν τῇ ὄρει·) ⁶ but now; he has obtained a Superior Service, even by as much as he is the Mediator of a Better Covenant, which has been instituted on Better Foundations.

⁷ For if that first one were faultless, a Place would not be sought for a Second.

⁸ But finding fault he says to them, "Behold! Days are coming, &c." "The Lord, when I will complete a new Covenant with the house of Israel and the house of Judah;

⁹ "not according to the COVENANT which I made with their FATHERS, in the Day when I took them by the HAND to lead them out of the Land of Egypt;—because they did not abide in my COVENANT, I also slighted them, says the Lord.

¹⁰ "For this is the COVENANT which I will covenant with the house of Israel; After those DAYS, says the Lord I will put my LAWS into their MIND, and on their heart will I inscribe them; and I will be to them for a God, and they shall be to me for a People.

* VATICAN MANUSCRIPT.—4. If then.

4. the PRIESTS—only.

10. Heart.

2 5. Col. II. 17; Heb. ix. 23; x. 1.

2 5. Exod. xxv. 40; xvi. 20; xxvii. 9; Num. x. 23

4; Acts vii. 44.

3 6. 2 Cor. i. i. 6, 8, 9; Heb. vii. 21.

1 7. Heb. vii. 21, 23.

Jer. xxxi. 31—34.

3 10. 1 Cor. x. 13.

3 10. Zech. viii. 8.

6 Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν
Office now thus having been prepared, intended the
 ἁγίαν σκηνὴν διαπαντός εἰσίσιν οἱ ἱερεῖς,
tabernacle always goes in the priests,
 τὰς λατρείας ἐπιτελοῦντες· ἡ εἰς δὲ τὴν δευτε-
the services performing; into but the second
 ραν ἀπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ
once of the year alone the high-priest, not
 χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ
without blood, which he offers on behalf of himself and
 τῶν τοῦ λαοῦ ἀγνοημάτων· 8 τοῦτο δὴλουντος
for the of the people ignorance; this showing
 τοῦ πνεύματος τοῦ ἁγίου, μὴτε πεφανερῶσθαι
of the spirit of the holy, not yet to have been manifested
 τὴν τῶν ἁγίων ὁδόν, ἐν τῇ πρώτῃ σκηνῇ,
the of the holies way, while of the first tabernacle,
 ἔχουσης στασίμ· 9 ἥτις παραβολὴ εἰς τὸν και-
having a standing; which a parable for the con-
 ρον τὸν ἐνεσθηκότα, καθ' ὃν ὥρα τε καὶ
son that having been present, according to which gifts both and
 οὐσαι προσφέρονται μὴ δυναμεναι κατὰ
sacrifices are offered not being able according to
 συνείδησιν τελειῶσαι τὸν λατρευόντα, 10 μόνον
conscience to perfect the one serving, only
 ἐπὶ βρωμασί καὶ πομασί, καὶ διαφοροῖς βαπτί-
as to foods and drinks, and various dippings,
 μοις, δικαιώμασι σαρκος, μέχρι καιροῦ διορθώ-
righteousnesses of flesh, till a season of correc-
 σεως ἐπικείμενα.
tion is being imposed.

11 Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν
Anointed but having come, a high-priest of the
 μελλόντων αγαθῶν, διὰ τῆς μείζονος καὶ τε-
future good things, by means of the greater and more
 λειότερας σκηνῆς, οὐ χειροποιήτου, (τοῦτ'
perfect tabernacle, not made by hand, (that
 ἐστίν, οὐ ταύτης τῆς κτίσεως,) 12 οὐδὲ δι'
is, not of this the creation,) not indeed by means of
 αἵματος τραγῶν καὶ μοσχῶν, διὰ δὲ τοῦ
blood of goats and young bullocks, by means of but of the
 ἰδίου αἵματος, εἰσῆλθεν ἐφ' ἑαυτὸν εἰς τὰ ἁγία,
own blood, entered once for all into the holies,
 αἰώνιαν λυτρώσιν εὑραμένος. 13 Εἰ γὰρ το
age-lasting redemption having found. If for the
 αἷμα ταυρῶν καὶ τραγῶν, καὶ σποδοῦ θαμναλέως
blood of bulls and of goats, and ashes of a heifer
 βαντίζουσα τοὺς κекοινωμένους, ἁγιάζει πρὸς
sprinkling the polluted ones, cleanses for
 τὴν τῆς σαρκὸς καθάρωσιν· 14 πόσω μάλλον
the of the flesh purification; how much more

6 Now these things hav-
 ing been thus prepared;
 the PRIESTS performing
 services enter the FIRST
 Tabernacle, at all times;
 7 but into the second,
 the HIGH-PRIEST alone,
 once † ANNUALLY,—not
 without blood, which he
 offers on behalf of himself
 and the SINS OF MOR-
 TALS OF THE PEOPLE;

8 the HOLY SPIRIT
 showing THIS, that the
 WAY INTO THE HOLIES has
 not yet been brought to
 view, while the FIRST Ta-
 bernacle has a Standing;

9 (which was a figure
 representation for
 THAT REASON which was
 then PRESENT;) according
 to which both Gifts and
 Sacrifices are offered,
 which are not able to per-
 fect the WORKINGMAN as to
 the CONSCIENCE;

10 being imposed to-
 gether with † Meats and
 Drinks and † Various Im-
 mersions,—* fleshly Ordi-
 nances,) only till a Period
 of Emendation.

11 But Christ having
 become a High priest of
 the FUTURE GOOD things,
 by means of the GREATER
 and MORE perfect Taber-
 nacle, not made by hands,
 that is, not of THIS crea-
 tion;

12 he entered, once for
 all, into the HOLY places,
 not indeed by means of
 the Blood of Goats and
 of Bullocks, but by
 means of his own Blood,
 having found Atonement
 Redemption.

13 For if the blood of
 * Goats and of Bulls, and
 the ASHES of a Heifer,
 sprinkling the POLLUTED
 cleanses for the PURIFICA-
 tion of the FLESH;

* VATICAN MANUSCRIPT.—10. and.

11. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

† 8. Num. xviii. 8; Dan. viii. 11.

† 7. Heb. v. 3; vii. 27.

† 8. Heb. x. p. 2.

† 9. Gal. iii. 21; Heb. vii. 12; x. 1, 11.

† 10. Lev. xi. 3; Col. ii. 14.

† 11. Num. xix. 7.

† 10. Eph. ii. 15; Col. ii. 20.

Heb. vii. 10.

† 11. Heb. x. 1.

† 12. Eph. i. 7; Col. i. 14.

Heb. viii. 2.

† 12. Heb. x. 4.

† 13. Acts x. 28.

† 14. Num. xix. 2, 17.

† Pet. i. 10.

† 13. Lev. xvi. 14, 16.

ο αἷμα του Χριστου, ὅς δια πνευματος αιων-
 ο blood of the Anointed one, who by means of a spirit
 ιον εαυτον προσηνεγκεν αμαμον τῷ θεῷ, καθα-
 offered himself spotless to the God, shall
 ιει την συνειδησιν ὑμων απο νεκρων εργων,
 cleanse the consciences of you from of death works,
 ε το λατρευειν θεῷ ζῶντι. 15 Καὶ δια
 the to serve God living. And on account of
 ουτο διαθηκης καινης μεσιτης εστιν, ὅπως
 this of a covenant new a mediator he is, so that
 υατου γεγομενου, εἰς απολυτρωσιν των ἐπι-
 death having taken place, for a redemption of the under
 : πρωτη διαθηκη παραβασεων, την επαγγε-
 first covenant transgressions, the promise
 ιω λαβουσιν οἱ κεκλημενοι της αιωνιου κλη-
 might receive those having been called of the under-
 ρωμιας. 16 Ὅπου γὰρ διαθηκη, θανατον αναγ-
 Where for a covenant, death neces-
 : ορεσθαι τον διαθεμενου. 17 διαθηκη γὰρ
 to produced of that having been appointed; a covenant for
 ι νεκροῖς βιβαια, ὥστε μηποτε ισχυει ὅτε ζῇ
 to dead were firm, since never it is strong when living
 διαθεμενος. 18 Ὅθεν οὐδ' ἡ πρωτη χωρις
 having been appointed. Hence not even the first without
 ματος ἐγκεκαίνισται. 19 Λαληθεῖσις γὰρ
 had been dedicated. Having spoken for
 ισης ἐντολῆς κατὰ νομον ὅπο Μωυσεως
 my commandment according to law by Moses
 ιτι περ λαῶν, λαβὼν τὸ αἷμα των μοσχων
 all the people, having taken the blood of the young bullocks
 ι τραγῶν μετὰ ὕδατος καὶ ἐρίου κοκκινου καὶ
 of goats with water and wool scarlet and
 σωπον, αὐτο τε το βιβλιον καὶ πάντα των
 myself, both the book and all the
 ον ἐρρατίσας, 20 λέγων· Τούτο το αἷμα της
 me be sprinkled, saying; This the blood of the
 ὁμης, ἣς ἐντέλλετο πρὸς ὑμᾶς ὁ θεος·
 covenant, which enjoined on you the God;
 ιαι την σκηνην δε καὶ πάντα τα σκευη της
 as the tabernacle and and all the vessels of the
 τουργίας τῷ αἵματι ὁμοιωσ ἐρρατίσας.
 the service with the blood in like manner be sprinkled.
 ιαι σχεδον ἐν αἵματι πάντα καθαρίζεται
 and almost by blood all things are cleansed

14 how much more
 shall the BLOOD of the
 ANOINTED one, who
 through an AIONIAN Spirit,
 offered himself spotless to
 God; cleanse your CON-
 SCIENCE from WORKS of
 Death, for the SERVICE of
 the living God? †

15 And on this account,
 † he is Mediator of a new
 Covenant, † so that Death
 having taken place for a
 redemption of the TRANS-
 GRESSORS against the
 FIRST Covenant, THOSE
 having been INVITED
 might receive the PROMISE
 of the AIONIAN inher-
 itance.

16 For where a Cove-
 nant exists, the Death of
 that which has RATIFIED
 it is necessary to be pro-
 duced;

17 because † a Covenant
 is firm over dead victims,
 since it is never valid when
 that which RATIFIES it is
 alive.

18 † Hence not even the
 FIRST has been instituted
 without Blood.

19 For Every Command-
 ment in * the LAW having
 been spoken by Moses to
 All the PEOPLE, taking the
 BLOOD of † BULLOCKS and
 of * GOATS, † with Water,
 and scarlet Wool, and Hyssop,
 he sprinkled both the
 BOOK itself, and All the
 PEOPLE,

20 saying, † "This is the
 " BLOOD of the COVENANT
 " which GOD enjoined on
 " you."

21 And he in like man-
 ner †sprinkled with the
 BLOOD, the TABERNACLE
 also, and All the UTENSILS
 of the PUBLIC SERVICE.

22 And, according to the
 LAW, almost all things are

ALF LAMBEDEAN MANUSCRIPT.—14. OUR.

14. and true God.

19. the LAW.

14. From this verse to the end of the book the Vatican MS. is defective, and the various read-
 ings are copied from Dr. Wood's Collation of the Alexandrian Manuscript.

14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. † 14. Rom. i. 4; 1 Pet. iii. 18. † 14.
 10; x. 22. † 15. Heb. vii. 22; viii. 6; xii. 24. † 15. Rom. iii. 25; v. 9;
 i. iii. 12. † 17. Gal. iii. 12. † 18. Exod. xxiv. 6. † 19. Exod. xxiv. 5.
 Lev. xvi. 14, 15, 18. † 19. Lev. xiv. 4, 6, 7, 40, 51, 52. † 20. Exod. xlv. 8;
 i. xxv. 25. † 21. Exod. xxix. 12, 36; Lev. viii. 15, 19; xvi. 14—16.

κατα τον κομον, και χωρις αιματεκχυσις ου
according to the law, and without blood-shedding not
γίνεται αφεσις. ²³ Αναγκη ουν τα μεν υπο-
takes place forgiveness. A necessity then the indeed copies
δειγματα των εν τοις ουρανοις, τουτοις καθα-
of those in the heavens, by those to be
ριζισθαι· αυτα δε τα επουρανια κρειττοσι
cleansed; themselves but the things heavenly with better
θυσiais παρα ταυτας. ²⁴ Ου γαρ εις χειροποιη-
sacrifices than these. Not for into made by hands
τα αγια εισηλθεν ο Χριστος, αντιτυπα των
holies entered the Anointed, representations of the
αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-
true ones, but into himself the heaven, now to
φανισθηναι τω προσωπῳ του θεου υπερ ημων.
appear in the presence of the God on behalf of us.
²⁵ Ουδ', ινα πολλακις προσφερῃ ιαυτον, ωσπερ
Not indeed, that often he should offer himself, even so
δ αρχιερευς εισερχεται εις τα αγια κατ' ενιαυ-
the high-priest goes into the holies every year
τον εν αιματι αλλοτριῳ· ²⁶ (επει εδει αυτον
with blood other; (since it was necessary him
πολλακις παθειν απο καταβολης κοσμου·) νυν
often to have suffered from a laying down of a world;) νυν
εε απεξ επι συντελειᾳ των αιωνων, εις αθετη-
but once for all at an end of the ages, for a reme-
σιν αμαρτιας δια της θυσιας αυτου· νεφανε-
val of sins by means of the sacrifice of himself he has been
ρωται. ²⁷ Και καθ' οσον αποκειται τοις ανθρω-
manifested. And as it awaits the man
ποις απαξ αποθανειν, μετα δε τουτο κρισι-
once to die, after but this judgment,
²⁸ ουτω και ο Χριστος απαξ προσενεχθεις εις το
so also the Anointed once for all having been offered for the
πολλων ανενεγκειν αμαρτιας, εκ δευτερου χω-
many to carry away sin, a second time with-
ρις αμαρτιας οφθισεται, τοις αυτον απεκδεχο-
out sin will be seen, by those him expecting
μενοις εις σωτηριας. ΚΕΦ. ι'. 10. ¹ Σκια
for salvation. A shadow

γαρ εχων ο νομος των μελλοντων αγαθων, ουκ
for having the law of the about coming good things, not
αυτην την εικονα των πραγματος, κατ' ενιαυ-
very the image of the things, every year
τον ταυς αυταις θυσiais ος προσφερουσιν εις
by the same sacrifices which they offer for

purified by blood, and
without an Effusion of
Blood no Forgiveness takes
place.

²³ It was necessary
then, indeed, for the
COPIES of the things in
the HEAVENS to be cleansed
by These, but the
HEAVENLY things them-
selves with Better Sacri-
fices than these.

²⁴ For; the Anointed
one did not enter by
places made by hands the
Antitypes of the true
ones, but into HEAVEN
itself, to appear now in the
PRESENCE of GOD on our
behalf.

²⁵ Not indeed that he
should present himself of-
ten, even as the high-
PRIEST who enters the
HOLY places Annually with
Other Blood;

²⁶ (since, in that our
he must have suffered
often from the Founder
of the World; but now
once for all at a Com-
pletion of the ages he
has been manifested for a
Removal of sins by his
SACRIFICE of himself)

²⁷ And as it awaits
men to die once, but after
this; a Judgment;

²⁸ so also the Anointed
one, having been once for
all offered for the many
to bear away sin, will
appear a Second time with-
out a Sin-offering, to
those who are waiting
for him, in order to sal-
vation.

CHAPTER I.

1 Moreover, the law
having the shadow of the
things to come, not the
very image of the things,
by the same sacrifices
which they offer

* ALEXANDRIAN MANUSCRIPT.—24. the—omit.

20. SIX.

21. SIXTEEN BY

2. 22. Lev. xvi. 11.

23. Heb. viii. 5.

24. Heb. vi. 20.

25. Heb. ix.

26. Rom. viii. 24; Heb. viii. 25; 1 John ii. 1.

27. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 12.

28. Heb. vii. 27; 1 Pet. i. 10.

29. Heb. ix. 20.

30. 1 Pet. iii. 18.

31. 2 Cor. v. 10.

32. Matt. xxvi. 28; Rom. v. 12.

33. 1. Heb. ix. 11.

34. 1. Heb. ix. 8.

35. 1. Col. ii. 17; Heb. viii. 5; ix. 23.

36. 1. Heb. ix. 11.

37. 1. Heb. ix. 11.

διηκεις, ουδεποτε δυναται τους προσερχο-
continually, never able the ones drawing

ρους τελειωσαι. ² Επει ουκ αν εκαυσαντο
to perfect. Otherwise not would they cease

να προσφερομεναι, δια το μηδεμιαν εχειν ετι
to be offered, because that no one to have longer

πειθεισιν αμαρτιων τους λατρευοντας, απαξ
consciousness of sins those publicly serving, once

καθαμενους; ³ αλλ' εν αυταις αναμνησις
thou hast cleansed? but in these a remembrance

αμαρτιων κατ' ενιαυτον. ⁴ Αδυνατον γαρ αιμα
of sins every year. Impossible for blood

ωρην και τραγων αφαιρειν αμαρτιας. ⁵ Διο
lamb and goats to take away sin. Therefore

τερχομενος εις τον κοσμον, λεγει· θυσιαν
craving into the world, he says, sacrifice

προσφοραν ουκ ηθελησας, σωμα δε κατηρ-
offering not thou didst desire, a body but thou didst

τω μοι· ⁶ δλοκαυτωματα και περι αμαρτιας
value for me; whole burnt offerings even for sin

ε ευδοκησας. ⁷ Τότε ειπον· ιδου ηκω, (εν
thou didst delight in. Then I said, Lo I come, (in

ελαβι βιβλιου γεγραπται περι εμου,) ⁸
I have of a book it has been written concerning me,

ο ποιηται, ο θεος, το θελημα σου. ⁹ Ανωτε-
he do, the God, the will of thee. Above

ρα λεγων· 'Οτι θυσιαν και προσφοραν και δλο-
saying, That a sacrifice and offering and whole

καυτωματα και περι αμαρτιας ουκ ηθελησας,
offerings even for sin not thou didst desire,

δε ευδοκησας· (αιτινες κατα ¹⁰ [τον] νομον
thou didst delight in; (which according to [the] law

προσφερονται·) ⁹ τότε ειρηκεν· ιδου, ηκω του
are offered,) then he said, Lo, I come of thee

εσαι το θελημα σου. Αναρει το πρωτον,
do the will of thee. He takes away the first,

το δευτερον στησθ. ¹⁰ Εν ο θεληματι
but the second he may establish. By which will

ιασμενοι εσμεν δια της προσφορας του
ag been sanctified we are through the offering of the

ματος Ιησου Χριστου εφαπαξ. ¹¹ Και πας
by of Jesus Associated once for all. And every

ιερευς εστηκε καθ' ημεραν λειτουργων, και
of priest has stood every day publicly serving, and

ε αυτες πολλακις προσφερων θυσιας, αιτινες
as same often offering sacrifices, which

εκαποτε δυναται περιελειν αμαρτιας. ¹² Ανω-
are able to take away sin. He

τε μιαν υπερ αμαρτιων προσεφεγκας θυσιαν,
but one on behalf of sins having offered a sacrifice,

CONTINUALLY, † to per-
fect THOSE who DRAW
NEAR.

‡ Otherwise, would they
not cease being offered?
because THOSE SERVING,
having been once cleansed,
would no longer HAVE any
Consciousness of Sins.

§ But in these there is
an Annual Remembrance
of Sins;

¶ for ‡ it is impossible
for the Blood of Bulls and
of Goats to take away Sin.

§ Therefore, entering
the WORLD, he says,
† "Sacrifice and Offering
thou didst not desire,"
"but a Body didst thou
provide for me;

¶ "in Whole burnt of-
ferings, even for Sin,
"thou didst not delight;

§ "then I said, 'Behold,
"I come, O God, to PER-
FORM thy WILL!" In

"the volume of the Book
"it has been written con-
cerning me."

§ Having said above,

¶ "Sacrifice and Offering
"and Whole burnt offerings,"

"even for Sin, thou didst
"not desire, nor didst de-
"light in," (which are of-
fered according to Law;)

§ then he said, "Behold,
"I come to PERFORM thy
"WILL!" He takes away

the FIRST, that he may es-
tablish the SECOND;

¶ 10 † by Which Will we
have been sanctified
† through the OFFERING

of the BODY of Jesus
Christ once for all.

¶ 11 And indeed every
Priest has ‡ daily stood
publicly serving and offer-
ing frequently the SAME

Sacrifices, which are never
able to take away Sin;

¶ 12 But † he, having of-
fered One ENDURING Sac-
rifice on behalf of Sin, sat

ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and
priest.

8. the—emf.

verse 14. † 2. Lev. xvi. 31; Heb. ix. 7. † 4. Micah vi. 6, 7; Heb. ix. 13;
† 5. Ps. xl. 6; 1. 8; Isa. xl. 11; Jer. vi. 20; Amos v. 21, 22. † 10. John
11. Heb. xiii. 12. † 10. Heb. ix. 12. † 11. Num. xxviii. 3; Heb. vii. 27.
1. 1. 8; Col. iii. 1.

eis to diēnēkes ekadisen en δεξιᾷ του θεου,
for the continuance set down at right of the God,
13 το λοιπον εκδεχομενος ἕως τεθωσιν of
thereafter waiting till may be pleased the
εχθροι αυτου ὑποποδιον των ποδων αυτου.
enemies of him a footstool for the feet of him.
14 Μία γαρ προσφορα τετελειωκεν eis to diēnē-
By one for offering he has perfected for the contin-
kes tous ἁγιαζομενους. 15 Μαρτυρεi δε ἡμιν
ance those being sanctified. Twofold but to us
και το πνευμα το ἅγιον. Μετα γαρ το προει-
also the spirit the holy. After for that to have
ρηκεναι: 16 αὐτῇ ἡ διαθηκῇ, ἣν διαθησομαι προς
said before, this the covenant, which I will ratify to
αυτους μετα τας ἡμερας κεινας· λεγει κυριος·
them after the days those; says a Lord,
Διδους νομους μου ἐπὶ καρδιας αυτων, και ἐπὶ
Giving laws of me in hearts of them, and on
των διανοων αυτων ἐπιγραψω αυτους, 17 και
the minds of them I will write them, and
των ἁμαρτιων αυτων και των ανομιων αυτων ου
of the sins of them and of the iniquities of them not
μη μνησθω ἐτι. 18 Ὅπου δε ἀφεσις τούτων,
not may remember more. Where now forgiveness of them,
ουκετι προσφορα περὶ ἁμαρτιαις. 19 Ἐχούτες
no longer offering for sin.
οὖν, ἀδελφοί, παρήσαν eis τὴν εἰσοδον των
therefore, brethren, confidence for the entrance of the
ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἐνεκαίρισεν
holies by the blood of Jesus, which he consecrated
ἡμῖν ὁδὸν πρόσφατον και ζῶσαν, δια τοῦ
for us a way recently killed and yet living, through also
κατατετασματος, (τουτ' ἐστι, τῆς σαρκος
vial, (that is, the flesh
αὐτου,) 21 και ἱερεα μεγαν ἐπὶ τοῦ οἴκου τοῦ
of himself,) and a priest great over the house of the
θεοῦ· 22 προσερχομεθα μετα ἀληθινῆς καρδιας
God; let us approach with a true heart
ἐν πληροφωρίᾳ πίστει, ἐρραντισμενοι τας καρ-
in full conviction of faith, having been sprinkled the hearts
διας ἀπο συνειδησεως κακηρας· 23 και λελουμε-
from a consciousness of evil; and having been
νοι το σωμα ὕδατι καθαρῷ, κατεχωμεν τὴν
bathed the body in water pure, we should hold fast the
ὁμολογίαν τῆς ἐλπίδος ἀκλίνη· (πιστος γὰρ ὁ
confession of the hope without declining; (faithful for the

down at the Right hand of God;

13 HENCEFORWARD WAIT-
ing till his ENEMIES may
be placed THUNDERING
his FEET.

14 For by One OFFER-
ing he has PERFECTED
THOSE WHO ARE
SANCTIFIED.

15 Moreover, the HOLY
SPIRIT also testifies (2c.)
to us, for after it has
SAID,

16 "This is the COV-
ENANT which I will ratify
with them; also
THOSE DAYS, says the
"Lord, I will put my
"Laws in their hearts
and on their minds,"
I will inscribe them.

17 (It adds,) "and thou
"sins and iniquities,"
"will remember no more."

18 Now when there is
a Forgiveness of them, is
Offering for Sin is no longer
needed.

19 Having, therefore,
Brethren, Confidence re-
specting the ENTRANCE
of the HOLIES, by the
BLOOD of Jesus,

20 which Way he con-
secrated for us, through
the VEIL, (that is, the
FLESH, recently killed and
yet is living.)

21 and having a great
Priest over the HOUSE of
God;

22 we should approach
with a True Heart, i.e.
A Full conviction of Faith,
our HEARTS having been
sprinkled from a Con-
sciousness of evil.

23 The BODY, after
having been bathed in pure
Water, we should fast-
hold the CONFESSIO-
N of the HOPE, without declin-
ing; (for it is Faith,
which PROMISES;)

* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.

† 15. Psal. cx. 1; Acts ii. 26; 1 Cor. xv. 25; Heb. i. 13.
† 16. Rom. v. 2; Eph. ii. 13, iii. 12.
† 17. x. 9; xiv. 6; Heb. ix. 6. † 18. Heb. iv. 14.
† 19. Heb. iv. 10. † 20. Eph. iii. 12; James i. 6; 1 John iii. 1.
† 21. 1 Thess. iii. 2; Heb. xi. 11, 12.

16. HIND.

† 16. Jer. xxxi. 33; 1 Thess. ii. 13; Heb. ix. 13.
† 17. 1 Thess. ii. 13.
† 18. Heb. ix. 14.
† 19. 1 Cor. i. 6; 1 Thess. ii. 13.

ἐπαγγελάμενος²⁴) ²⁴ καὶ κατανοοῦμεν ἀλλήλους
 (we having promised,) and we should bear in mind each other
 εἰς παρεξυσμον ἀγαπῆς καὶ καλῶν ἔργων, ²⁵ μὴ
 for an excitement of love and of good works, not
 ἐγκαταλείποντες τὴν εἰσυναγωγὴν ἑαυτῶν,
 leaving off the assembling together of ourselves,
 καθὼς ἔθος τισιν, ἀλλὰ παρακαλοῦντες· καὶ
 as a custom with some, but exhorting; and
 τοποῦντες μάλλον, ὅσῳ βλέπετε ἐγγίζουσιν τὴν
 by much more, by so much you are drawing near the
 ἡμέραν. ²⁶ Ἐκούσιως γὰρ ἁμαρτανόντων ἡμῶν
 day. Voluntarily for sinning of us
 μετα το λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας,
 after the to have received the knowledge of the truth,
 οὐκετι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· ²⁷ φο-
 no longer respecting sins is left a sacrifice; fear-
 βира δε τις ἐκδοχή κρίσεως, καὶ πυρὸς ζήλου,
 for but some expectation of judgment, and of a fire of indignation,
 ἐσθύνει μάλλοντος τοὺς ὑπεραντίους. ²⁸ Ἀθετη-
 to eat up being about the opposites. Having vio-
 λῆσαι τις νόμον Μωϋσεως, χωρὶς οἰκτιρμῶν ἐπι-
 land any one law of Moses, without mercies by
 δυνῶν ἡ τρισεὶς μαρτυρίαν ἀποθνήσκει· ²⁹ πόσῳ,
 too or three witnessance dies, by how much,
 δοκεῖτε, χειρότερος ἀξιωθήσεται τιμωρίας ὁ τὸν
 think you, worse will he be deserving punishment he the
 νόμον τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς
 law of the God having trampled on, and the blood of the
 διαθήκης κοινὸν ἡγησάμενος, * [ἐν ᾧ ἡγιασ-
 covenant a common thing having reckoned, [by which he was sanc-
 τified,] καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας·
 (sland,) and the spirit of the favor having insulted?
³⁰ Οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδικήσεις,
 We know for the one saying, To me vengeance,
 ἐγὼ ἀνταποδώσω, λέγει κύριος· καὶ πάλιν·
 I will repay, says Lord, and again,
 Κύριος κρίνει τὸν λαόν αὐτοῦ. ³¹ Φοβερόν το
 Lord will judge the people of himself. A fearful thing the
 ἐμπίπτειν εἰς χεῖρας θεοῦ ζῶντος. ³² Ἀναμνήσθη-
 to fall into hands of God living. Remember you
 κισθε δε τὰς πρότερον ἡμέρας, ἐν αἷς φωτίσθη-
 but the former days, in which having been
 θέριτες πολλὴν ἀθλήσιν ὑπέμειναι παθήματων·
 persecuted a great contest you endured of sufferings;
³³ τούτο μὲν, οὐρεσίμοις τε καὶ θλίψεσι θεατρι-
 this indeed, by reproaches both and by afflictions being made
 (οὐρεῖται) τούτο δε, κοινωνοὶ τῶν ὁσῶς ἀναστρε-
 a spectator, this but, partners of those thus being over-

24 and we should bear each other in mind, for an Incitement of Love and Good Works:

25 & not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and & so much the more as you see & the DAY drawing near.

26 For & if we should voluntarily sin & after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins.

27 But some Terrible Expectation of Judgment, even of a & fiery Indignation which is about to consume the OPPONENTS.

28 & Any one having violated a Law of Moses dies without Mercy, & by Two or & Three Witnesses:

29 & how much Worse Punishment do you think will he deserve, HAVING TRAMPLED on the SON of GOD, & and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, & and insulted the SPIRIT of FAVOR?

30 For we know him who SAYS, & "Retribution is Mine; & I will repay," says the Lord. And again, & "The Lord will judge his PEOPLE."

31 & It is a fearful thing to FALL into the HANDS of the living God.

32 But remember the FORMER Days, in which & having been enlightened, you sustained & a Great Contest of Sufferings;

33 partly, indeed, by being made & a public spectacle both to Reproaches and to Afflictions; and partly, by & having become Joint-participants with

* ALEXANDRIAN MANUSCRIPT.—20. by which he was sanctified—omit.

24. Acts II. 43; Jude 19. 25. 2 Pet. III. 9, 11, 14. 26. Num. xv. 30; Heb. vi. 4. 27. 2 Pet. II. 21. 28. Heb. II. 2. 29. Deut. xvii. 2, 6; xiv. 19; Matt. xviii. 16. 30. Heb. II. 3; xii. 25. 31. 1 Cor. xi. 30; Heb. xii. 30. 32. Deut. xxxii. 30; 1 Sa. I. 4; exxxv. 14. 33. Luke xii. 2. 34. 1 Thess. II. 14.

φομενων γενηθεντες. ³⁴ Και γαρ τοις δεσμοις
turned having become. And for with the prisoners
συμπαθησατε, και την αρπαγην των υπαρχον-
you sympathized, and the seizure of the goods
των υμων μετα χαρας προσεδεξασθε, γνωσκον-
of you with joy you submitted to, knowing
τες εχειν εαυτοις κρειττονα υπαρχειν * [εν ουρα-
to have for yourselves better property [in heav-
νοις] και μενουσαν. ³⁵ Μη αποβαλητε ουν την
ens) and abiding. Not do you cast away therefore the
παρρησιαν υμων, ητις εχει μισθαποδοσιαν μεγα-
confidence of you, which has a reward great.
λην. ³⁶ Τπομονης γαρ εχετε χριαν· ινα το
Of patience for you have need, so that the
θελημα του θεου ποιησαυτες, κομισησθε την
will of the God having done, you may receive the
επαγγελιαν. ³⁷ Ετι γαρ μικρον οσον οσον, ο
promise. Yet for a little while very very, the
ερχομενος ηξει και ου χρονει. ³⁸ Ο δε δι-
the coming one will come and not will delay. The but just
καιος εκ πιστεως λησεται· και εαν υποστειλη-
one by faith shall live; and if he should draw
ται, ουκ ευδοκει η ψυχη μου εν αυτω. ³⁹ Ημεεις
back, not delights the soul of me in him. We
δε ουκ εσμεν υποστολης, εις απωλειαν· αλλα
but not are forshrinking back, to destruction; but
πιστεως, εις περιποιησιν ψυχης.
for faith, to a saving of life.

ΚΕΦ. ΙΑ'. 11.

¹ Εστι δε πιστις, ελπιζομενων υποστασις,
is but faith, of things being hoped for a base,
ραγματων ελεγχος ου βλεπομενων. ² Εν ταυ-
of things a conviction not being seen. By this
τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. ³ Πισ-
for were attested the ancients. In
τει νοουμεν καταρτισθαι τους αιωνας ρηματι
faith we perceive to have been adjusted the ages by a word
θεου, εις το μη εκ φαινομενων τα βλεπο-
of God, in order that not out of things appearing the things being

those who are similarly
treated.

³⁴ For indeed you sym-
pathized with * the PRIS-
ONERS, and submitted to
the SEIZURE of your pos-
SESSIONS with Joy, know-
ing that you have for your-
selves better and an ex-
ceeding Possession.

³⁵ Therefore, cast re-
away your CONFIDENCE, &
which has a Great Re-
ward.

³⁶ For you have Need of
Patience, so that having
done the WILL of God
you may receive the
PROMISE.

³⁷ For yet a very little
while indeed, the com-
ing one will come and will
not delay.

³⁸ But * * * * *
"one by Faith shall live"
and if he should shrink
back my soul does not
"delight in him."

³⁹ But we are not of
those [shrinking back to
destruction; but of those
in order to a PERSEVERANCE
of Life.

CHAPTER XI.

¹ But Faith is a Basis of
things hoped for, a Con-
viction of things unseen.
² For by this the AN-
CIENTS were attested.

³ In Faith we perceive
that the THINGS have been
so thoroughly adjusted by
God's Command, that and
from THINGS then MAN-
IFEST * the THINGS now
SEEN have come to pass.

* ALEXANDRIAN MANUSCRIPT.—34. me in my words.
38. my righteous one.

3. THAT which is SEEN did not arise.

34. in Heaven—

* 3. The original word has been literally rendered, both in this place, and in Heb. i. 2 as best agreeing with the argument of the writer. In fact *anacore*, properly signifies, *ages* or *periods of time*, and as justly observed by *Westcott, Sykes, Keble, and Lagarde* from "there is no instance in the New Testament where more than this seems to be the right word," and therefore ought to be so rendered in this passage. Faith being *ελεγχος* ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must therefore have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 8 of the Common Version, that the Apostle was referring to the past creation of the *world*, or the material universe. As such, the works of creation does not belong to faith. Faith in this place refers to what is to be developed in future *ages*, or *ages*, in conformity to God's promises, and is simply con-
tained in the remaining portion of the chapter.

34. Acts v. 41.
xviii. 8; 2 Pet. iii. 9.
2 Pet. ii. 20, xi.

35. Matt. v. 12.

37. Heb. ii. 2, 4.

1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7.

38. Col. iii. 24; 1 Pet. i. 9.

39. Rom. i. 17; Gal. iii. 12.

2. verse 28.

μετα γεγενεαι. ⁴ Πιστει πλειονα θυσιαν Αβελ
 more to have happened. In faith more sacrifices Abel
 παρα Καϊν προσηνεγκε τῷ θεῷ, δι' ἧς εμαρ-
 t' in Cain offered to the God, through which he was
 τυγχει ειναι δικαιος, μαρτυρουντος ἐπὶ τοῖς
 attested to be righteous, testifying on the
 Σατοῖς αὐτου του θεου· και δι' αὐτης αποθα-
 n' of him of the God; and through her having
 νων ἐτι λαλει. ⁵ Πιστει Ενωχ μετατεθη, του
 and yet speaks. In faith Enoch was translated, of the
 μη ιδειν θανατον· και ουχ εὑρισκετο, διοτι
 not to see death; and not he was found, because
 μεταθεθηκεν αὐτον ὁ θεος· προ γαρ της μεταθε-
 translated him the God; before for the transla-
 σεις ⁶ [αὐτου] μαμαρτυρηται ευηρισθηκεναι τῷ
 tion [of him] he had obtained testimony to have well pleased the
 θεῷ. ⁶ Χωρις δε πιστεως αδυνατον ευαρεστη-
 God. Without but faith impossible to have pleased,
 σαι· πιστευσαι γαρ δεῖ τον προσερχομενον
 to believe for it is necessary the one coming near
 τῷ θεῷ, ὅτι ἐστι, και τοις ἐκζητουσιν αὐτον
 to the God, because he is, and to those seeking him
 μισθοποδοτης γινεται. ⁷ Πιστει χρηματισθεις
 a rewarder he becomes. In faith being divinely warned
 Νωε περὶ των μηδεω βλεπομενων, ευλαβη-
 Noah concerning the not yet things being seen, having been pi-
 οεις κατεσκευασε κιβωτον εἰς σωτηριαν του
 only afraid built an ark for a preservation of the
 οἰκου αὐτου· δι' ἧς κατεκρινε τον κοσμον,
 house of himself, through which he condemned the world,
 και της κατα πιστιν δικαιοσυνης εγενετο κλη-
 and of the according to faith righteousness became an
 ρονμος. ⁸ Πιστει καλουμενος Αβρααμ ὀπη-
 low. In faith being called Abraham was
 κρουσεν εἰελθειν εἰς τον τοπον, ὃν ημελλε λαμ-
 went to go forth into the place, which he was about to re-
 βασειν εἰς κληρονομια, και εἰηλθε, μη επισ-
 ceive for an inheritance, and he went forth, not knowing
 ταμνος που ερχεται. ⁹ Πιστει παρφηκεν εἰς
 where he was going. In faith he sojourned in
¹⁰ [την] γην της επαγγελιας ὡς αλλοτριαν, ἐν
 [the] land of the promise as a stranger, in
 σκεραις κατοικησας, μετα Ισαακ και Ιακωβ των
 tents having dwelt, with Isaac and Jacob of the
 συγγενηρομενων της επαγγελιας της αὐτης·
 joint-bred of the promise of the same;
¹¹ ἐξεδεχετο γαρ την του θεμελιους εχουσαν
 was waiting for that the foundations having
 πολιν, ἧς τεχνιτης και δημιουργος ὁ θεος·
 city, of which a designer and architect the God.
¹² Πιστει και αὐτη Σαρρα δυναμιν εἰς καταβο-
 in faith also herself Sarah power for a laying

⁴ In Faith † Abel offered to God a Better Sacrifice than Cain, by means of which he was attested to be righteous, God testifying on his gifts; and through it, having died, † he still speaks.

⁵ In Faith † Enoch was translated so as not to see Death; and he was not found, because God translated him; for, before his translation, he had been attested to have been well-pleasing to God.

⁶ But without Faith it is impossible to have pleased; for it is necessary for him who comes near to God to believe That he exists, and that to those who seek him he becomes a Rewarder.

⁷ In Faith † Noah, having been divinely admonished concerning things not then seen, moved with pious fear, † built an Ark for the Preservation of his FAMILY; through which he condemned the world, and became an Heir of † the RIGHTEOUSNESS according to Faith.

⁸ In Faith † Abraham was obedient, * HE BRING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

⁹ In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents † with Isaac and Jacob, † the CO-HEIRS of the SAME PROMISE;

¹⁰ for he was expecting † that CITY having the FOUNDATIONS, † of which God is the Designer and Architect.

¹¹ In Faith, also, † Sarah herself received Power

* ALEXANDRIAN MANUSCRIPT.—S. him—omit. S. the—omit.

S. HE BRING CALLED to go out in-

† 4. Gen. iv. 4. † 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. † 5. Gen. v. 22, 24.
 † 7. Gen. vi. 12, 22. † 7. 1 Pet. iii. 20. † 7. Rom. iii. 22; iv. 12; Phil. iii. 2.
 † 8. Gen. xii. 1, 4; Acts vii. 2-4. † 9. Gen. xii. 8; xiii. 4, 18; xviii. 1, 8. † 9. Heb. vi. 17.
 † 10. Heb. xii. 22; xiii. 14. † 10. Heb. iii. 4. † 11. Gen. xviii. 10; xviii. 11, 14;
 xii. 2.

ἄν σπέρματος ελαβε, καὶ πέρα καιρὸν ἡλικίας,
 of seed received, even beyond a proper time of life.

ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγεῖλαμενον.
 since faithful she regarded the one promising.

12 Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ τὰντα
 Therefore even from one were born, and these things

νεκρωμένοι, καθὼς τὰ ἀστρά του οὐρανοῦ τῷ
 having been dead, like the stars of the heaven for the

πληθεῖ, καὶ ὡς ἡ ἀμμος ἢ παρα τὸ χεῖλος τῆς
 multitude, and like the sand that by the shore of the

θαλάσσης ἡ ἀναριθμητός. 13 Κατὰ πίστιν ἀπε-
 sea the innumerable. In faith died

θανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγε-
 these all, not having received the promises,

λίας, ἀλλὰ πορῶθεν αὐτὰς ἰδόντες καὶ ἀσπ-
 but far distant them having seen and having

σαμενοί, καὶ ὁμολογήσαντες, ὅτι ξένοι καὶ
 alienated, and having confessed, that strangers and

παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. 14 Οἱ γὰρ τοι-
 sojourners they are on the earth. These for such

αὐτὰ λεγόντες ἐμφανίζουν ὅτι πατρίδα ἐκζη-
 things saying make known that a country they

τοῦσι. 15 Καὶ ἐμὲν ἐκείνης ἐμνημόνεον ἀφ'
 seek. And if indeed that they remembered from

ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακαμφαί-
 which they came forth, they would have had a season to have returned.

16 νυν δὲ κρείττονος ορεγόνται, τοῦτ' ἐστίν,
 now but a better they long after, this is,

ἐπουρανίου. Διὸ οὐκ ἐκαίσχυνται αὐτοὺς ὁ
 heavenly. Therefore not is ashamed of them the

θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ
 God, a God to be called of them; he prepared for

αὐτοῖς πόλιν. 17 Πιστεὶ προσενηνοχεν Ἀβραὰμ
 for them a city. In faith offered up Abraham

τὸν Ἰσαὰκ περαισζόμενος, καὶ τὸν μονογενῆ
 the Isaac being tried, and the only-begotten

προσφέρειν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,
 was offering up, he the promises having received,

18 πρὸς ὃν ἐλαλήθη· 'Ὅτι ἐν Ἰσαὰκ κληρησέται
 to whom it was said; That in Isaac shall be called;

σοὶ σπέρμα· 19 λογισάμενος, ὅτι καὶ ἐκ νεκρῶ
 to thee a seed; inferring, that even out of dead ones

εὐγερεῖν δυνατός ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παρ-
 to raise up is able the God; whence him also in a sim-

βολῇ ἐκομισάτο. 20 Πιστεὶ περὶ μέλλον-
 figure he recovered. In faith concerning things being

των εὐλογησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν
 about to come blessed Isaac the Jacob and the

for Conception, even be-
 yond the proper period of
 Life, since she regarded
 him; faithful who prom-
 ised.

12 Therefore also * were
 born from Isaac, who even
 as to these things had be-
 come lifeless, [a position];
 like the STARS of HEAVEN
 for MULTITUDE, and like
 THAT SAND on the shores
 of the SEA, INNUMERABLE.

13 All these died in
 Faith, not having re-
 ceived the PROMISED
 blessings, but having
 seen and adulated them
 from a Distance, and; hav-
 ing confessed That they
 were Strangers and So-
 journers on the Earth.

14 For THOSE who say
 Such things; make known
 that they are seeking a
 Country.

15 And if indeed they
 were mindful of that from
 which they came forth,
 they would have had an
 Opportunity to have re-
 turned;

16 but now they long
 for a better, that in a
 heavenly Country. There-
 fore God is not ashamed of
 them; to be called their
 God; for He is preparing
 for them a City.

17 In Faith; Abraham
 being tried, offered up
 Isaac; and HE who had
 RECEIVED the promises;
 was offering up his only-
 BEGOTTEN.

18 to whom it was said;
 "For in Isaac shall thy
 "Seed be called;"

19 inferring that God
 is able even to raise up
 from the dead; whence
 also, in a Similitude, be-
 covered Him.

20 * In Faith also re-
 garding future things;
 Isaac blessed Jacob and
 Esau.

* ALEXANDRIAN MANUSCRIPT.—12. were made.

20. In Faith also.

11. Rom. ix. 21; Heb. x. 21.

12. Rom. iv. 19.

13. Gen. xiii. 17; Rom. ix. 24.

14. 1st Pet. i. 17; 11. 11.

15. Gen. xiii. 14.

16. 2nd Cor. xiii. 12; Rom.

17. James ii. 21.

18. Phil. iii. 20; Heb. xiii. 14.

19. Gen. xiii. 14.

20. Gen. xxvii. 27, 29.

18. Gen. xxi. 13; Rom. ix. 7.

21. Rom. ix. 22, 23, 24.

Ἦσαν. ²¹ Πιστεῖ Ἰακώβ ἀποθνήσκων ἑκάστου
Mean. In faith Jacob dying each
 των υἱων Ἰωσήφ εὐλογήσεν· καὶ προσεκύνησεν
of the sons of Joseph blessed; and bowed down
 ἐπὶ τὸ ἄκρον τῆς βάρβυ αὐτοῦ. ²² Πιστεῖ Ἰω-
on the top of the staff of himself. In faith Jo-
 σήφ τελευτῶν περὶ τῆς ἐξόδου των υἱων
eph ending concerning the going out of the sons
 Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ των ὀστέων
of Israel reminded, and concerning the bones
 αὐτοῦ ἐνετείλατο. ²³ Πιστεῖ Μωϋσῆς γεννη-
of himself gave charge. In faith Moses being
 τῆς ἐκρυβῆ τριμήνου ὑπὸ των πατέρων αὐτοῦ,
born was hidden three months by the parents of himself,
 ἵσαστε εἶδον αἰσθητὸν τὸ παιδίον· καὶ οὐκ ἐφοβή-
occurred they saw beautiful the babe; and not they did
 ῖησαν τὸ διατάγμα του βασιλεως. ²⁴ Πιστεῖ
ran the mandate of the king. In faith
 Μωϋσῆς μέγας γενομένος ᾤρησάτο λεγέσθαι
Moses great having become refused to be called
 υἱὸς θυγατρὸς Φαραῶ, ²⁵ μᾶλλον ἐλομενος συγ-
son of a daughter of Pharaoh, rather choosing to suf-
 λακχεῖσθαι τῷ λαῷ του θεου, ἢ προσκαίρων
er evil with the people of the God, than for a season
 χεῖν ἀμαρτίας ἀπολαύειν· ²⁶ μείζονα πλούτου
to have of sin enjoyment, greater wealth
 ᾤρησάμενος των Αἰγυπτίου θησαυρῶν του ονει-
having regarded of the Egypt treasures the re-
 ρισμῶν του Χριστοῦ ἀπεβλέπε γὰρ εἰς την
ward of the Anointed, he looked away for towards the
 μεσσητῆσαν. ²⁷ Πιστεῖ κατέλειπεν Αἰγυπτὸν,
renewed. In faith he left Egypt.
 ἐν φοβῇ τοῦ θυμῶν του βασιλεως· τον γὰρ
er fearing the wrath of the king; the for
 ὁρατον ὡς ὄντων ἐκαρτερησε. ²⁸ Πιστεῖ πε-
soned one as seeing he was strong. In faith he
 ροῖκε τὸ πάσχα καὶ την προσχυσιν του αιμα-
made the pasover and the pouring on of the blood,
 ὅς, ἵνα μὴ ὁλοθρευῶν τα πρωτοτοκα, θιγῇ
so that not the one destroying the first-born, might touch
 αὐτων. ²⁹ Πιστεῖ διεβησαν την ἐρυθραν θαλασ-
of them. In faith they passed through the red sea
 ῶν ὡς διὰ ξηρᾶς· ἥς πείραν λαβόντες οἱ Αἰ-
as through a dry place; which a trial attempting the Egypt
 γυπτῖοι, κατεπόθησαν. ³⁰ Πιστεῖ τα τείχη
were swallowed up. In faith the walls

²¹ In Faith Jacob, dy-
 ing, & blessed each of the
 sons of Joseph; & he
 bowed down also on the
 top of his staff.
²² In Faith & Joseph,
 at the close of life, re-
 minded the sons of Israel
 concerning the DEPART-
 URE, & gave orders
 about his BONES.
²³ In Faith & Moses, be-
 ing born, was hidden three
 Months by his PARENTS,
 because they saw the
 CHILD was Beautiful; and
 they did not fear & the
 EDICT of the KING.
²⁴ In Faith & Moses,
 having become mature, re-
 fused to be called a Son of
 Pharaoh's Daughter;
²⁵ & choosing rather to
 suffer evil with the PEOPLE
 of GOD, than to have a Tran-
 sient Enjoyment of Sin;
²⁶ having regarded & the
 APPROACH of the ANOIN-
 TED Greater Wealth than
 the TREASURES of Egypt;
 for he looked off towards
 & the REWARD.
²⁷ In Faith & he left
 Egypt, not fearing the
 WRATH of the KING; for
 he was strong as seeing the
 INVISIBLE ONE.
²⁸ In Faith & he ap-
 pointed the PASSOVER, and
 the ASPERSION of the
 BLOOD, so that the DE-
 STROYER of the FIRST-
 BORN might not touch
 them.
²⁹ In Faith & they
 passed through the Red
 Sea as through a dry place;
 which the EGYPTIANS at-
 tempting, were swallowed
 up.
³⁰ In Faith & the WALLS

& 21. Or, according to Sampson, this sentence may be translated—"and rendered worship (Gen. i.) on account of the height of his (Joseph's) ensign." He contends that rabbas, a Hebrew means ensign, because according to Lev. xvii, twelve rods were to be borne by the princes of Israel with the names of the tribes written thereon, as ensigns. *Abraham* is a high summit, height; and *epi* with an accusative he would render, on account of, or towards to. The patriarch Jacob, then, "worshipped God on account of the height of his power," when he with prophetic vision saw the future greatness of Ephraim and Issachar. The reader is left to choose which rendering he prefers.

& 21. Gen. xlviii. 13, 20. & 21. Gen. xlviii. 21. & 22. Gen. i. 24, 25; Exod. xlii. 19. & 22. Gen. i. 24, 25; Exod. xlii. 19. & 23. Exod. ii. 2; Acts vii. 20. & 24. Exod. i. 10, 22. & 24. Exod. ii. 10, 11. & 25. Heb. lxxiv. 10. & 26. Heb. lxxiv. 12. & 27. Exod. x. 24, 29; xii. 27; xiii. 17, 18. & 28. Exod. xii. 21. & 29. Exod. xiv. 22, 29. & 30. Exod. vi. 26.

ἐκομισάμεντο τὴν ἐπαγγελίαν, ⁴⁰ τοῦ θεοῦ περὶ
did obtain the promise, the God concerning
ἡμῶν κρείττον τι προβλεψάμενον, ἵνα μὴ
as a better thing having foreseen, so that not
χωρὶς ἡμῶν τελειωθῶσι.
apart from us they might be made perfect.

ΚΕΦ. ΙΒ'. 12.

¹ Τοιγαρὺν καὶ ἡμεῖς, τοσούτον ἔχοντες
Therefore also we, such having
περικείμενον ἡμῖν νεφὸς μαρτυρῶν, οὐκ ἂν ἀπο-
surrounding us a cloud of witnesses, encumbrance hav-
θεμεῖο πάντα, καὶ τὴν ἐνπεριστάτον ἁμαρτίαν,
ing laid aside every, and the close-girding sin,
δὲ ὑπομονὴν τρεχάμεν τὸν προκειμενόν
by means of patient endurance we should run the being laid out
ἡμῖν ἄγων· ² ἀφωρῶντες εἰς τὸν τοῦ πίστεως
for us course; looking away to the of the faith
ἀρχηγόν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς
leader and perfecter Jesus, who in return for the
προκειμένης αὐτῷ χάρας, ὑπέμεινε σταυρὸν,
being placed before him joy, endured a cross,
μισχυνὴς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου
shame disesteeming, at right and of the throne
τοῦ θεοῦ κεκαθίκεν. ³ Ἀναλογισασθε γὰρ τὸν
of the God has sat down. Allegorically consider you for the
τοιαύτην ὑπομεμενηκέναν ὑπὸ τῶν ἁμαρτωλῶν
such one having endured from the sinners
ὡς αὐτὸν ἀντιλογίαν, ἵνα μὴ καμῆτε,
as towards himself opposition, so that not you may be wearied,
αἱ ψυχαὶ ὑμῶν ἐκλυόμενοι. ⁴ Οὐτὼ μεχρὶς
the souls of you being discouraged. Not yet even to
αἱματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀν-
blood you resisted with the sin con-
γωνίζεσθαι· ⁵ καὶ ἐκλελήσθε τῆς παρακλή-
tending against; and you have forgotten the exhortation,
σεως, ἥτις ὑμῖν ὡς υἱοῖς διαλεγεται· Τίε μου,
which with you as with sons reasons; O son of me,
ἡ ἐλγυρὶς παιδείας κυρίου, μὴδε ἐκλυοῦ
as the scourge discipline of Lord, neither be thou discouraged
π' αὐτοῦ ἐλεγχομένοι· ⁶ ὅν γὰρ ἀγαπᾷ κύριος,
him being reproved; whom for loves Lord,
αἰδεύει· μαστίγοι δὲ πάντα υἱόν ὃν παρ-
disciplines; he scourges and every son whom he re-
εἶχεται. ⁷ Εἰ παιδεῖαν ὑπομένετε, ὡς υἱοὶ
as If discipline you endure, as with sons
μὲν προσφέρεται ὁ θεός· τίς γὰρ ἐστὶν υἱός,
as you deals the God, any for is son,
ὃν οὐ παιδεύει πατήρ; ⁸ Εἰ δὲ χωρὶς ἐστε
as not discipline a father? If but without you are
αἰδεῖας, ἥς μετοχοὶ γενοῦσθε πάντες, ἀρ-
as phans, of which partakers have become all, certainly
στοὶ ἐστε καὶ οὐχ υἱοί. ⁹ Εἰτα τοὺς μὲν
as you are and not sons. Then those indeed

the FAITH, did not obtain the PROMISED blessing.

⁴⁰ GOD having foreseen something better concerning Us, so that not apart from Us they might be made perfect.

CHAPTER XII.

¹ Therefore also we, having Such a Cloud of Witnesses surrounding us, laying aside every Encumbrance, and the close-girding Sin, I should run I with Patience the Course MARKED OUT for us,

² looking away to the LEADER and Perfecter of the FAITH, Jesus, I who for the JOY set before him, endured the Cross, disregarding the Shame, and I have sat down at the Right hand of the THRONE of GOD.

³ I For consider HIM attentively who has ENDURED Such Opposition from SINNERS, so that you may not be wearied, being discouraged in your souls.

⁴ I You did not yet resist to Blood, contending against SIN.

⁵ And have you forgotten the EXHORTATION which reasons with you as with Sons? I "My Son," slight not the Discipline "of the Lord, neither be "discouraged when re- "proved by him;

⁶ "for I whom the Lord "loves, he disciplines, and "he scourges Every Son "whom he receives."

⁷ I If you endure Discipline, God deals with you as with Sons; for is there any Son whom a Father does not discipline?

⁸ But if you are without Discipline, I of which all have become Partakers, then truly you are Spurious, and not Sons.

1 40. Heb. vii. 22; viii. 4. 2 40. Heb. v. 9; xii. 23; Rev. vi. 11. 3 1. Col. iii. 1 Pet. ii. 1. 4 1. 1 Cor. ix. 24; Phil. iii. 14. 5 1. Rom. xii. 12; Heb. x. 34. 6 Luke xxi. 26; Phil. ii. 8; 1 Pet. i. 11. 7 2. Psa. cx. 1; Heb. i. 2, 13; viii. 1; 1 Pet. ii. 1. 8 2. Mat. x. 24, 25; John xv. 20. 9 2. Psa. cx. 1; Heb. i. 2, 13; viii. 1; 1 Pet. ii. 1. 10 2. Psa. xciv. 13; clix. 75; Prov. iii. 12; James i. 12; Rev. iii. 10. 11 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

της σαρκος ἡμῶν πατέρας εἶχομεν παιδεύοντας,
of the flesh of us fathers we have disciplinarians,
καὶ ἐνετρεκομεθα· οὐ πολλὰ μάλλον ὑποτάγη-
and we were retrained; not by much more shall we be sub-
πομεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;
missive to the father of the spirits, and we shall live;

10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ
They indeed for for a few days, according to that

δοκοῦν αὐτοῖς, ἐκπαίδουν· ὁ δὲ ἐπὶ τὸ συμφέρον,
seeming right to them, disciplined; he but for that being profitable,

εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.
in order that to partake of the holiness of him.

11 Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ
All but discipline as to indeed that being present not seems

χαρὰς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν
of joy to be, but of grief; afterwards but fruit

εἰρηκὸν τοῖς δι' αὐτὴν γεγυμνασμένοις
peaceful to those through her having been trained

ἀποδίδωσι δικαιοσύνης. 12 Διὸ τὰς παρείμενας
it returns of righteousness. Therefore the having been wasted

χείρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώ-
hands and the having been enfeebled knees do you brace

σατε· 13 καὶ τροχίας ὁδοῦ ποιεῖσατε τοῖς ποσὶν
up; and paths level do you make for the feet

ὑμῶν, ἵνα μὴ τὸ χαλὸν ἐκτραπῇ, ἰαθῇ
of you, so that not the lame may be turned out, may be healed

δὲ μάλλον. 14 Εἰρήνην διώκετε μετὰ πάντων,
but rather. Peace do you pursue with all,

καὶ τὸν ἅγιον, οὗ χωρὶς οὐδεὶς ὀφείλει τὸν
and the holiness, which without no one shall see the

κυρίον. 15 Ἐπισκοποῦντες, μὴ τις ὑστερῶν ἀπὸ
Lord. Looking carefully, lest any one falling back from

τῆς χάριτος τοῦ θεοῦ· μὴ τις ρίζα πικρίας ἀνῶ
the favor of the God, lest any root of bitterness upward

φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μianθῶσι
springing may disturb, and by means of this may be polluted

πολλοί· 16 μὴ τις πόρνος, ἢ βεβηλὸς ὡς Ἠσάυ,
many; lest any fornicator, or profane person like Esau,

ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ πρωτότοκιά
who on account of eating of one sold the birthrights

αὐτοῦ. 17 Ἰστε γὰρ, ὅτι καὶ μετεπεῖτα θέλων
of himself. You know for, that even afterwards wishing

κληρονομησαὶ τὴν εὐλογίαν, ἀπεθροκίμασθη·
to inherit the blessing, he was rejected;

μετανοίας γὰρ τόπον οὐκ εὑρε, καί περ μετὰ
for a change of mind for a place not he found, though with

δακρῶν ἐκζητήσας αὐτήν. 18 Οὐ γὰρ προσε-
tears having earnestly sought her. Not for you have

9 Have we then, im-
received discipline in
our NATURAL FATHER
and we retrained; shall
we not MUCH rather
be submissive to the
FATHER OF SPIRITS, and
live?

10 For THEY, indeed
for a Few Days disci-
us, according as it SEEM-
RIGHT to them; but
for our ADVANTAGE;
order that we may TAKE
of his HOLINESS.

11 But ALL Discipline
indeed, as it respects the
PRESENT, seems not to be
of Joy, but of Grief; yet
afterwards it returns the
peaceful Fruit of Right-
eousness to THOSE who
have been TRAINED by it.

12 Therefore, I beseech
the WEARIED HANDS, and
the ENFEEBLED KNEES;

13 and make level
Paths for your FEET, so
that the LAME may not
be turned aside, but rather
be healed.

14 I pursue Peace with
all, and that HOLINESS
without which no one
shall see the LORD;

15 I look carefully,
lest any one fall back from
the FAVOR of GOD; lest
any Root of Bitterness
springing up may dis-
turb you, and through
it Many be polluted.

16 Lest there be any
Fornicator, or Profane per-
son, like Esau, who for
one Meal sold his BIRTH-
RIGHT.

17 For you know that
when, afterwards, he
wished to inherit the
BLESSING, he was re-
fused; for he found no
Place for a Change of
mind, though he sought
earnestly with TEARS.

18 For you have not re-

* ALEXANDRIAN MANUSCRIPT.—15. MANY.

10. Num. xvi. 32; xxvii. 16; Isa. xlii. 6; lviii. 16; Zech. xii. 1
xix. 3; 1 Pet. i. 15, 16. 11. James iii. 18.
13. Prov. iv. 26, 27. 13. Gal. vi. 1. 14. Ps. xxxiv. 14; Rom. xii. 16; 1
Tim. ii. 22. 14. Matt. v. 8; 1 Cor. vii. 1; Eph. v. 1. 15. 1 Cor. v. 1
15. Gal. v. 4. 16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3.
17. Gen. xxvii. 34, 35, 36.

10. Lev. xi. 4.
12. Job iii. 4; Isa. xlv. 4.
13. Rom. xii. 16; 1
15. 1 Cor. v. 1
16. Gen. xii. 12

αγγελοῦ ψηλαμφόμενῃ * [ορει,] καὶ κεκαυ-
 ον, ψηλαμφόμενῃ being touched, [a mountain,] and having been
 μενῇ πυρὶ, καὶ γνοφῇ, καὶ σκοτῇ, καὶ θυελλῷ,
 burns with fire, and to a thick cloud, and to darkness, and to tempest,

13 καὶ σαλπικίγγος ἤχῃ, καὶ φωνῇ ῥημάτων ἧς
 and of a trumpet to sound, and to a voice of words of which

οἱ ἀκουσάμενοι παρητήσαντο, μὴ προστεθῆναι
 those having heard retreated, not to be added

αὐτοῖς λόγον· (οὐκ ἔφερον γὰρ τὸ διαστελ-
 to them a word; [not they endured for that being en-

λομερον· Καν θηριον θιγγ του ορους, λιθοβο-
 duren; If even a wild-beast may touch the mountain, it shall

ληθησεται· 21 καὶ, [οὐτω φοβερὸν ἦν τὸ φαντα-
 be esteemed; and, [so fearful was that being

ζόμενον,] Μωσῆς εἶπεν· Ἐκφοβος εἰμι καὶ
 trem.,] Moses said; Affrighted I am and

ἐντρομος·) 22 ἀλλὰ προσεληλυθατε Σιών ορει
 tremble,) but you have approached Zion a mountain,

καὶ πόλιν θεοῦ ζώντος, Ἱερουσόλημ ἐπουρανίῃ·
 and to a city of God living, Jerusalem heavenly;

καὶ μυριάσιν, ἀγγελοῦ πανήγυρει· καὶ ἐκκλη-
 and to myriads, of messengers an an assembly; and to a congre-

σιν πρεσβυτέρων, ἀναγεγραμμένων ἐν οὐρανοῖς·
 gation of fathers, having been enrolled in heavens;

καὶ κριτῇ θεῷ πάντων· καὶ πνεύματι δικαίων
 and to a judge God of all; and to spirits of just ones

τεταλειωμένων· 24 καὶ διαθήκης νέας μεσίτη,
 having been perfected; and of a covenant new to a mediator,

Ἰησοῦ καὶ αἱματι βάπτισμον, κρείττον λα-
 Jesus; and to blood of sprinkling, a better thing speak-

λοῦντι παρὰ τοῦ Ἀβελ· 25 βλέπετε, μὴ παροί-
 ling than the Abel. Beware you, not you should

τήσησθε τοῦ λαλοῦντα. Εἰ γὰρ ἐκεῖνοι οὐκ
 refuse the one speaking. If for these not

ἔφυγον, τὸν ἐπὶ γῆς παραιτησάμενοι χρηματι-
 escaped, him on earth having refused divinely ad-

ζόντα, πολλῶν μάλλον ἡμεῖς οἱ τοῦ αὐτοῦ οὐρανοῦ
 remaining, by how much more we who him from heavens

ἐκποστρεφόμενοι· 26 οὐ ἡ φωνὴ τῆς γῆς ἐσα-
 are turning away from; of whom the voice the earth shook

λέυσε τότε· νῦν δὲ ἐπηγγέλται, λεγών· Ἐτι
 shined then; now but it has been announced, saying; Yet

ἔτι καὶ ἐγὼ σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τοῦ
 once for all I shake not only the earth, but also the

οὐρανοῦ· 27 Τοῦτο δὲ, οἱ ἀπὸ δὲ θλῶς τῶν σαλευ-
 heavens. The but, yet once for all denotes of the things be-

proached to a Mountain, touched and scorched with Fire, and to a thick Cloud, and to Darkness, and to Tempest;

19 and to a Sound of a Trumpet, and to a Voice of Commands, the FEARERS of which tentreated that not another Word should be added to them;

20 (for they could not endure the INSTRUCTION, [“If even a Beast should “touch the MOUNTAIN it “shall be stoned;”

21 [and so terrible was the SIGHT, that Moses said, “I exceedingly fear “and tremble.”

22, But you have ap- proached to Zion, a Moun- tain and City of the living God—; the heavenly Jeru- salem; and to Myriads of Angels,—

23 a full Assembly; and to a Congregation of Pres- byters, [having been en- rolled in the Heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;

24 and to a Mediator of a new Covenant—Jesus; and to a Blood of Sprink- ling speaking something Better than ABEL.

25 Beware, lest you should reject HIM who now SPEAKS; [for if these did not escape who rejected HIM who admon- ished them on Earth, how much less we, who TURN AWAY FROM HIM who ad- monishes us from Heaven;

26 [whose VOICE then shook the EARTH; but now it has been an- nounced, saying, [“Yet “once for all I “will shake “not only the EARTH, but “the HEAVEN also.”

27 Now THIS, “Yet once “for all,” denotes the

* ALEXANDRIAN MANUSCRIPT.—13, a Mountain—omit.

13. Exod. xii. 12, 13, 19; Deut. iv. 11; v. 22.
 5, 23; 1 Pet. i. 12. 13. Exod. xii. 13.
 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20. will shake.

10. Exod. xx. 10; Deut. v. 12. Gal. iv. 20; 1 Phil. i. 27. 1 Pet. i. 12. 13. Exod. xii. 13.

ομενων την μεταθεσιν, ὡς πεποικημενων, * [ira-
sing shakes the removal, as of things having been made, (so that
μεινῇ τα μη σαλευόμενα.) ²⁵ Διὸ βασιλείαν
may remain the not things being shaken.] Therefore a kingdom
ασαλευτον παραλαμβάνοντες, ἐχωμεν χάριν,
unshaken receiving, may we hold fast for ever,
δι' ἧς λατρευομεν εὐαρεστῶς τῷ θεῷ,
by means of which we may serve acceptably to the God,
μετα αἰδους καὶ εὐλαβείας. ²⁶ Καὶ γὰρ ὁ θεὸς
with reverence and piety. Even for the God
ἡμῶν πυρὶ καταναλισκόν.
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

¹ Ἡ φιλαδελφία μενετω. ² Τῆς φιλοξενίας
The brotherly love let continue. Of the kindness to strangers
μη ἐπιλανθάνεσθε· δια ταύτης γὰρ ἐλάβον
not be you forgetful; through this for without knowing
τινες ἐξήσαντες ἀγγέλους. ³ Μιμησθε
some having entertained messengers. Be you mindful
τῶν δεσμιῶν, ὡς συνδεδεμένοι· τῶν κακῶν
of the prisoners, as if having been bound together; of those being ill-
χοιμενων, ὡς καὶ αὐτοὶ οὐτὲς ἐν σωματι.
treated, as also yourselves being in body.
⁴ Τιμιὸς ὁ γάμος ἐν τασὶ, καὶ ἡ κοίτη ἀμιατὸς·
Honorable the marriage among all, and the bed undefiled;
πορνεὺς δὲ καὶ μοιχοὺς κρινεὶ ὁ θεός. ⁵ Ἀφιλαρ-
fornicators but and adulterers will judge the God. Not love
γυροῦς ὁ τροπὸς· ἀκούοντες τοῖς παροῦσιν·
of money the turn of mind; being satisfied with the things being present;
αὐτοὺς γὰρ εἰρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ
he for has said; Not not thou may I leave, not even not
σε εγκαταλίπω· ⁶ ὥστε θαρρύντας ἡμᾶς λε-
thou may I forsake; so that being confident we to
γῶν· Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι·
say: A Lord for me a helper, and not I will fear;
τί ποιήσει μοι ἄνθρωπος; ⁷ Μνημονεῦτε τῶν
what shall do to me a man? Remember you of those
ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν
leading of you, who spoke to you the
λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβα-
word of the God; of whom viewing attentively the ex-
σιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.
cult of the mode of life, imitate you the faith.
⁸ Ἰησοῦς Χριστὸς χθες καὶ σήμερον ὁ αὐτός, καὶ
Jesus Anointed yesterday and to-day the same, and
εἰς τοὺς αἰῶνας. ⁹ Διδαχαὶ ποικίλαι καὶ ξε-
for the ages. By teachings various and strong,

REMOVAL of the things
SHAKEN, as of things
made, so that the things
not shaken may remain.
²⁵ Therefore, receiving an
unshaken kingdom,
may we hold fast for ever,
through which we may
serve God acceptably and
Reverence and piety.
²⁶ For even for the God
is a consuming fire.

CHAPTER XIII

1 Let BROTHERLY-
LOVE continue.
2 Be not neglectful of
HOSPITALITY; for through
this some unconsciously
entertained Angels.
3 Be mindful of the
PRISONERS, as if bound
with them; and of THOSE
ILL-TREATED, as being
yourselves also in the
body.
4 Let MARRIAGE be
honorable among all, and
the BED be undefiled;
for Fornicators and
Adulterers God will judge.
5 Be not of an exar-
cious DISPOSITION; be
satisfied with PRESENT
THINGS, for he himself has
said,—“No, I will not
“leave Thee; no, no, I
“will not forsake Thee.”
6 So that, taking en-
courage, we may say,—“The
“Lord is My Helper, and I
“will not fear; what can
“Man do to me?”
7 Remember your
LEADERS—those who
spoke to you the word of
GOD; and viewing atten-
tively the RESULT of their
CONDUCT, imitate their
FAITH.
8 Jesus Christ, Yester-
day and To-day is the
SAME, and for the AGES.
9 Be not you there en-
led away by various and

* ALEXANDRIAN MANUSCRIPT.—27. so that the things not shaken may remain—
4. for Fornicators.
1 27. Heb. i. 10—12; 2 Pet. iii. 10. 2 29. Exod. xxiv. 17; Deut. iv. 24; ix. 3. 3
3; xxvii. 8; 1st. lxxi. 15; 2 Thoms. i. 8; Heb. x. 37. 4 1. Rom. xii. 10; 1 Thoms.
1 Pet. i. 23; 2 Pet. i. 7. 5 2. Matt. xxv. 25; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet.
1 2. Gen. xlviii. 9; xix. 2. 6 3. Col. iv. 18. 7 4. 1 Cor. vi. 9; Gal. v. 19; Col. iii. 2.
1 5. Matt. vi. 23, 24; 1 Phil. iv. 13, 15; 1 Tim. vi. 4, 6. 8 5. Gen. xxviii. 15; Deut.
4, 8; Josh. i. 5; Psal. xxxvii. 35. 9 6. Psal. xxvii. 1; 1st. lxxi. 15; 2 Pet. i. 7.
verse 17. 7 7. 2 John viii. 50; Heb. i. 13; Rev. i. 4. 8 9. Eph. iv. 15; 2 Cor. x.
4, 8; 1 John iv. 1.

ραις μη παραφεριεσθε· καλον γαρ χαριτι βεβαι-
not the you led away; good for by favor to be es-
 ουσθαι την καρδιαν, ου βρωμασιν, εν οἷς οὐκ
established the heart, not by provisions, by which not
 ωφελήθησαν οἱ περιπατησάντες. ¹⁰ Ἐχομεν
were profited those having walked about. We have
 οὐσιασθηριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξου-
an altar. from which to eat not they have autho-
 σιαν οἱ τῇ σκηνῇ λατρευόντες. ¹¹ Ὡν γὰρ εἰσ-
city those in the tabernacle serving. Of whom for is
 φερεται ζῶων το αἷμα * [περὶ ἁμαρτίας] εἰς τα
brought animals the blood [concerning sin] into the
 ἁγία δια τοῦ ἀρχιερέως, τούτων τα σώματα
holy by means of the high-priest, of those the bodies
 κατακαίεται ἐξω τῆς παρεμβολῆς. ¹² Διὸ καὶ
are burned outside of the camp. Therefore also
 Ἰησοῦς, ἵνα ἁγιασθῇ δια τοῦ ἰδίου αἵματος
Jesus, so that he might sanctify through the own blood
 τὸν λαόν, ἐξω τῆς πυλῆς ἐπαθε. ¹³ Τοῖνυν
the people, outside of the gate suffered. Now then
 ἐξερχόμεθα πρὸς αὐτὸν ἐξω τῆς παρεμβολῆς,
let us go forth to him outside of the camp,
 τὸν ονειδισμόν αὐτοῦ φέροντες· ¹⁴ οὐ γὰρ ἔχο-
the reproach for him bearing; not for we
 μεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μελλού-
have here abiding a city, but the one being about to
 σάν στίχτησμεν. ¹⁵ Δι' αὐτοῦ οὐν ἀναφερό-
come we seek. Through him therefore may we
 μεν θυσίαν αἰνίσμεν διαπαντός τῷ θεῷ, τού-
offer a sacrifice of praise continually to the God, this
 ἐστί, καρπὸς χιλιῶν ὁμολογούντων τῷ ὀνο-
is, fruit of lips ascribing praise to the name
 ματι αὐτοῦ. ¹⁶ Τῆς δὲ ευποίας καὶ κοινωνίας
of him. Of the but doing good and fellowship
 μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις ευα-
not be you neglectful; with such for sacrifices is
 ρεττεται ὁ θεός. ¹⁷ Παιδισθε τοῖς ἡγουμένοις
obey-planned the God. Be you obedient to those leading
 ὑμῶν, καὶ ὑπακούετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν
you, and be you subject; they for watch
 ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λόγον ἀποδώσαντες·
as behalf of the souls of you, as an account going to render;
 ἵνα μετὰ χαρᾶς τούτο ποιῶσι, καὶ μὴ στενα-
so that with joy this they may do, and not groan-
 ζόντες· ἀλυσίτελες γὰρ ὑμῖν τούτο. ¹⁸ Πρὸς
an-go. disquietous for to you this. Pray
 εὐχεσθε περὶ ἡμῶν· πεποιθήμεν γὰρ, ὅτι καλὴν
for us; we have confidence for, because a good
 συνείδησιν ἔχομεν, ἐν παντί καλῶς θέλοντες
conscience we have, in all things well wishing

foreign Doctrines; for it is an Excellent thing for the HEART to be established by Favor; not by Aliments, in which THOSE were not profited who WALKED in them.

¹⁰ We have an Altar from which THOSE who SERVE in the TABERNACLE have no Right to eat.

¹¹ For the BODIES of those Animals, whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are burned outside of the CAMP.

¹² Therefore, Jesus also, that he might sanctify the PEOPLE through his OWN Blood, suffered outside of the GATE.

¹³ Let us, then, now go forth to him outside of the CAMP, bearing REPROACH for him;

¹⁴ for we have not here an Abiding City, but we are seeking for the FUTURE one.

¹⁵ Through him, therefore, let us offer a Sacrifice of Praise to God continually, that is, the Fruit of Lips celebrating his NAME.

¹⁶ But do not forget to be BENEVOLENT and to Distribute; for with Such Sacrifices GOD is well-pleased.

¹⁷ Obey your LEADERS, and be submissive; for they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.

¹⁸ Pray for us; for we have confidence, Because we have a Good Conscience, wishing to conduct ourselves well among all;

* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—omit.

2. 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 2. 10. 1 Cor. ix. 13; x. 18. 11. 12. John xix. 14. Acts vii. 54. 13. Heb. xi. 26; 1 Pet. iv. 14. 14. Micah ii. 10; Phil. iii. 16. 15. Lev. vii. 13; 1 Pet. ii. 5. 16. 17. 18. Rom. xii. 12. 19. 1 Tim. v. 17; verse 7. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

αναστρεφεισθαι· ¹⁹ περισσοτερος δε παρακαλω
to conduct ourselves; more earnestly but I entreat
ταυτο ποιησαι, ¹⁹ ινα ταχιον αποκατασταθω
this to do, so that more quickly I may be restored
ειμιν. ²⁰ Ο δε θεος της ειρηνης, ο αναγαγων
of you. The now God of the peace, the one having led up
εκ νεκρων των ποιμενα των προβατων των
out of dead ones the shepherd of the sheep the
μεγαν εν αιματι διαθηκης αιωνιου, τον κυριον
great by blood of a covenant age-lasting, the Lord
ημων Ιησουν, ²¹ καταρτισαι υμας εν παντι εργω
of us Jesus, knit together you in every work
αγαθω, εις το ποιησαι το θελημα αυτου ποιων
good, in order the to do the will of him; doing
εν υμιν το ευαρεστον εναντιον αυτου, δια
in you the well-pleasing thing in presence of himself, through
Ιησουν Χριστου· ο η δοξα εις τους αιωνας
Jesus Anointed; to whom the glory for the ages
των αιωνων· αμην.
of the ages; so be it.

²² Παρακαλω δε υμας, αδελφοι, ανεχεσθε του
I entreat now you, brethren, bear you with the
λογου της παρακλησεως· και γαρ δια βραχεων
word of the exhortation; indeed for in few words
επιστειλα υμιν. ²³ Γινωσκετε τον αδελφον Τι-
I sent to you. You know the brother Tim-
μοθεον απολελυμενον, μεθ ου, εαν ταχιον
othy having been sent away, with whom, if quickly
ερχηται, οψομαι υμας. ²⁴ Ασπασασθε παντας
he comes, I shall see you. Salute you all
τους ηγουμενους υμων, και παντας τους αγιους·
the leaders of you, and all the holy ones-
Ασπάζονται υμας οι απο της Ιταλιας. ²⁵ Η
Salute you those from the Italy. The
χαρις μετα παντων υμων· αμην.
favor with all of you; so be it.

¹⁹ ; but more earnestly
I entreat you to do this ;
that I may more speedily
be restored to you.

²⁰ Now may THAT
God of PEACE, who
brought UP from the
Dead THAT SHEPHERD
of the SHEEP, (because
GREAT by the Blood of
an eternal COVENANT: over
our LORD JESUS,

²¹ I knit you together
in Every Good * Work, in
order to do his will;
producing in you THAT
which is WELL-PLEASING
in his presence, through
Jesus Christ; I to whom
be the GLORY for the ages
of the AGES.

²² Now I entreat you,
Brethren, bear the WORD of
EXHORTATION; for indeed
I sent it to you in brief!

²³ You know that
BROTHER Timothy has
been sent away, with whom
if he arrive soon, I shall
see you.

²⁴ Salute all your
LEADERS, and ALL the
SAINTS. THOSE from
ITALY salute you.

²⁵ ; The FAVOR be with
you all. AMEN.

* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his will, producing in you
by Him THAT. Subscriptio.—TO THE HEBREWS—WRITTEN FROM ROME.

† 10. Philmon 22. † 20. Rom. xv. 23; 1 Thess. v. 23. † 24. Acts II. 46, 47.
Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. † 25. 1a.
21; 11; Ezek. xxiv. 23; xxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 26. Zach. ix. 11
Heb. x. 23. † 21. 2 Thess. ii. 17; 1 Pet. v. 10. † 27. Phil. ii. 13. † 21. 2a.
5; 2 Tim. iv. 18; Rev. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. 1a. 1a.

CHAPTER I.

1 ¶ James, ¶ a Bond-servant of God and of the Lord Jesus Christ, ¶ to THOSE TWELVE Tribes in the DISPERSION, greet-ing.

2 ¶ Esteem it All Joy, my Brethren, ¶ when you fall into various Trials;

3 ¶ knowing That the PROOF of your FAITH produces Patience.

4 But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.

5 ¶ And if any one of you be deficient in Wis-dom, let him ¶ ask it for a GOD, who IMPARTS lib-erally to all, and does not censure; and ¶ it will be given to him.

6 ¶ But let him ask in Faith, not hesitating; for HE who HESITATES is like a Wave of the Sea, agitated and tossed by the wind.

7 Forget not that MAN think That he shall receive anything from the LORD.—

8 ¶ a Man of two-souls, unstable in All his WAYS.

9 But let the HUMBLE BROTHER glory in his EXALTATION;

10 and the RICH in his HUMILIATION; Because ¶ as a Flower of Grass, he will pass away.

11 For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its AP-PEARANCE perished; thus also will the RICH man fade in his WAYS.

• VATICAN MANUSCRIPT.—*Title*—THE EPISTLE OF JAMES.

[illegible]

ανηρ, δε ὑπομενει πειρασμον· ὅτι δοκιμος γενο-
 mens, who bears up under temptation; because approved having
 μενος ληφεται τὸν στεφανὸν τῆς ζωῆς, ὃν
 become he will receive the crown of the life, which
 ἐπηγγελισατο ὁ κυριος τοις αγαποῦσιν αὐτον.
 promised the Lord to those loving him.

12 Μηδεὶς πειραζόμενος λεγέτω· Ὅτι ἀπο-
 No one being tempted let say; That from
 θεου πειραζομαι· ὁ γὰρ θεος ἀπειραστος ἐστι·
 of God I am tempted; the for God not tempted is

κακῶν, πειράζει δὲ αὐτος οὐδενά. 14 Ἐκαστος
 of evils, tempts and he no one. Each one
 δὲ πειράζεται, ὑπο τῆς ἰδίας ἐπιθυμίας ἐξελκο-
 but is tempted, by the own inordinate desire being

μένος καὶ δელταζόμενος· 15 εἴτα ἡ ἐπιθυμία
 draws out and being entrapped; then the inordinate desire
 συλλαβούσα τικτεῖ ἁμαρτιῶν· ἡ δὲ ἁμαρτία
 having conceived brings forth sin; the but sin

ἀποτελεσθεῖσα ἀποκτείνει θάνατον. 16 Μη κλα-
 having been perfected brings forth death. Not be you
 ρασθε, ἀδελφοὶ μου αγαπητοί. 17 Πᾶσα δόσις
 led astray, brethren of me beloved ones. Every gift

αγαθὴ, καὶ παν ὀφνημα τελείου, ἀνωθεν ἐστι·
 good, and every gift perfect, from above is

καταβαίνον ἀπο τοῦ πατρὸς τῶν φωτῶν, παρ'
 coming down from of the father of the lights, with

ὃ οὐκ ἐνὶ παραλλάγι, ἢ τροπῆς ἀποσκίασμα·
 whom not one change, or of turning a shade;

18 βουλῆθε ἀπεκυνθῆν ἡμᾶς λόγῳ ἀληθείας,
 having willed he begot us by a word of truth,

εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτῶν
 in order that to be us first-fruit a kind of the of himself

κτισμάτων. 19 Ὡστε, ἀδελφοὶ μου αγαπητοί,
 creatures. Therefore, brethren of me beloved ones,

ἔστω πᾶς ἀνθρώπος ταχύς εἰς τὸ ἀκουσαι,
 let be every man quick in order that to have heard,

βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν.
 slow in order that to have spoken, slow in order to wrath.

20 Ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατερ-
 Wrath for of man righteousness of God not works

γάζεται. 21 Διὸ ἀποθεμενοὶ πᾶσαν βυτάριαν
 on. Therefore putting away all filthiness

καὶ περισσεῖαν κακίας, ἐν πραυτητί δεξασθε
 and superabundance of badness, in meekness receive you

τὸν ἐμφυτὸν λόγον, τὸν δυναμένον σωσαι τὰς
 the implanted word, that being able to save the

ψυχὰς ὑμῶν. 22 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ
 lives of you. Become you but doers of word, and

μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς.
 not only hearers, deceiving yourselves.

12 Happy the Man
 who endures Trial: Be-
 cause having become an
 approved person, he will
 receive the crown of
 LIFE; which the Lord
 promised to those who
 LOVE him.

13 Let no one, when
 tempted, say, "I am
 tempted by God;" for God
 is incapable of being
 tempted by Evil things,
 and he tempts no one;

14 but each one is
 tempted by his own in-
 ordinate desire, being drawn
 out and allured.

15 Then SIN INORDINATE
 DESIRE having conceived
 produces Sin; and sin be-
 ing perfected brings forth
 Death.

16 Do not be led astray
 my beloved Brethren.

17 Every good Gift and
 Every perfect Gift is from
 above, coming down from
 the FATHER of lights,
 with whom there is NO
 Change, or the least vaci-
 tion.

18 Having willed us
 he begot us by the Word
 of Truth, in order that
 we might be a first-
 fruit of HIS Creation.

19 Therefore, my be-
 loved Brethren, let every
 Man be quick to HEAR
 slow to SPEAK, slow to
 Anger;

20 for Man's Anger does
 not work out God's Righte-
 ousness.

21 Therefore, I demand
 All Impurity and Over-
 flowing of Malice, embrace
 with Meekness THAT IM-
 PLANTED Word which is
 ABLE to save your souls.

22 But become DOERS
 of the Word, and not
 Hearers only, deceiving
 yourselves.

* VATICAN MANUSCRIPT.—12. he promised.

- † 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 19.
 † 13. James ii. 5; 1 Pet. v. 4; Rev. ii. 10.
 † 14. Job xv. 35; Psal. vii. 14.
 † 15. Rom. vi. 21, 23.
 † 16. Num. xxi. 19; 1 Sam. xv. 20; Mal. iii. 6; Rom. xi. 25.
 † 17. 1 Cor. iv. 13; 1 Pet. i. 23.
 † 18. Eph. i. 12.
 † 19. Jer. ii. 3; Rev. xiv. 4.
 † 20. Rom. i. 10; 1 Cor. xv. 2; 1 Ph. i. 17; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9.
 † 21. Col. iii. 8; 1 Pet. i. 1.
 † 22. Acts i. 1; 1 Cor. ii. 14; 1 Tim. i. 22.

1^ο ὅτι εἰ τις ακροατὴς λόγου ἐστὶ καὶ οὐ ποιῇ-
Because if any one a hearer of word is and not a doer,
ἢ, οὗτος οἰκεῖν ἀνδρὶ κατασκούντι τὸ πρόσω-
this is like a man viewing the face
τὸν τῆς γενέσεως αὐτοῦ ἐν ἐσοπτρῇ· 24 κατε-
of the birth of himself in a mirror; he
σπασε γὰρ ἑαυτὸν, καὶ ἀπεληλυθε, καὶ εὐθεὺς
cast for himself, and went away, and immediately
πεληθετο ὁμοίως ἡν. 25 Ὁ δὲ παρακύψας εἰς
what sort he was. He but having looked intently into

τὸν τελείον τὸν τῆς ἐλευθερίας καὶ παραμει-
the perfect that of the freedom and having con-
* [οὗτος] οὐκ ακροατὴς ἐπιλησμονῆς γενο-
[this] not a hearer of forgetfulness having
μεν, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν
but a doer of work, this blessed in
ἡ πόλτις αὐτοῦ ἐστίαι.

26 Γί τις δοκεῖ θρησκός εἶναι, μὴ χαλιναγω-
If any one thinks religious to be, not bridling
γὰρ γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν
tongue of himself, but deceiving heart

αὐτοῦ. τούτου ματαίος ἡ θρησκεία. 27 Θρησκεία
himself, of this vain the religion. Religion

ἀθ-ρα καὶ αμιαντὸς παρὰ τῷ θεῷ καὶ πατρί,
pure and undefiled with the God and father,
ὅτι ἐστίν, ἐπισκεπτεσθαι ὀρφανούς καὶ χήρας
is in, to oversee orphans and widows
καὶ ἐν τῷ θλίψει αὐτῶν, ἀσπίλον ἑαυτὸν τηρεῖν ἀπὸ
in the affliction of them, unspeckled himself to keep from
οὐ κόσμου. ΚΕΦ. Β'. 2. 1 Ἀδελφοί μου, μὴ
be world. Brethren of me, not

ἐν προσπολήσει εἴχετε τὴν πίστιν τοῦ κυρίου
in a respect of persons do you hold the faith of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Ἐὰν γὰρ
of us Jesus Anointed of the glory. If for

εἰσελθῇ εἰς τὴν συναγωγὴν ὁ μὴ ἀνὴρ χρυσο-
enter into the synagogue of you a man having gold
δακτύλιος ἐν ἐσθῇτι λαμπρῇ, εἰσελθὼν δὲ καὶ
ring on his finger in a robe splendid, may enter and also

πτύχος ἐν βυβάρι ἐσθῇτι, 3 καὶ ἐπιβλεψήτε ἐπὶ
a man in dirty clothing, and you should look on
τὸν φορούντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ
the one wearing the robe the splendid, and

εἰπῆτε· Σὺ καθὼν ὡς καλῶς, καὶ τῷ πτωχῷ
is should say, Thou sit here honorably, and to the poor man
εἰπῆτε· Σὺ στήθι ἐκεῖ, ἢ καθὼν * [ὡς] ὁ πτω-
we should say, Thou stand there, or sit thou [here] under
ὁ ὀπποθεῖον μου· 4 * [καὶ] οὐ διεκρίθητε
we footstool of me; [and] not did you make difference

ἐν ἑαυτοῖς, καὶ ἐγενήθητε κρίται διαλογισμῶν
among yourselves, and became judges reasonings

23 For if any one be a
Hearer of the Word, and
not a Doer, he resembles a
Man Viewing his NATU-
RAL FACE in a Mirror;

24 for he viewed him-
self, and went away, and
immediately forgot what
kind of person he was.

25 But \S HE who LOOKS
INTENTLY into THAT
which is the perfect \dagger Law
of FREEDOM, and con-
tinues in it, not becoming
a forgetful Hearer, but a
Doer of its Work, \dagger this
man will be blessed in his
DEED.

26 If any one think to
be religious, who does not
restrain his Tongue, but
deceives his own Heart,
this man's RELIGION is
vain.

27 Pure Religion and
undefiled with the God
and Father is this,— \dagger To
take the oversight of Or-
phans and Widows in their
AFFLICTION, and to keep
Himself unspeckled from
the WORLD.

CHAPTER II.

1 My Brethren! do not
hold the FAITH of Jesus
Christ, our \dagger GLORIOUS
Lord, with \dagger a RESPECT of
persons.

2 For if a Man enter
your SYNAGOGUE, having
gold rings on his fingers,
in a splendid Robe, and
there enter also a Poor
man in Dirty Clothing;

3 and you look on the
one WEARING the SPLEN-
DID ROBE, and say, "Sit
thou here in an honorable
place;" and say to the
POOR man, "Stand \circ thou;
or sit there on my FOOT-
STOOL;"

4 do you not make dis-
tinctions among your-
selves, and become Judges
from evil Reasonings?

* VARIANTS MANIFEST.—23. this—omit. 2. here—omit. 2. thou; or sit
here on thy footstool. 4. and—omit.
23. 1. 1st. v. 17. See James II. 14. 25. 2 Cor. III. 18. 25. James II. 12.
23. 2. 1st. v. 17. 30. 1sa. xxiv. 13; xxix. 1; 1 Pet. iii. 10. 27. 1sa. I. 16.
1. 1st. 2. 7; Matt. xxv. 26. 27. Rom. xii. 2; James iv. 4; 1 John v. 18. 2. 1.
2. 11. 2. 1. 1. Lev. xii. 15; Deut. I. 17; xvi. 10; Prov. xxiv. 23; xxviii. 21; Math. xxii.
2. verse 9; Jude 16.

πονηρῶν : ⁵ Ἀκούσατε, ἀδελφοί μου ἀγαπητοί,
of evil things. Hear you, brethren of me beloved ones,
οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου
not the God chose the poor of the world
πλουσίους ἐν πίστει καὶ κληρονομοῦν τῆς βασι-
rich ones in faith and heirs of the king-
λειας, ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;
dom, which he promised to those loving him?
⁶ Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχ οἱ
You but dishonored the poor. Not the
πλούσιοι καταδυναστεύουσιν ὑμᾶν, καὶ αὐτοὶ
rich ones dominate over you, and they
ἐλκουσιν ὑμᾶς εἰς κρίτηρια : ⁷ Οὐκ αὐτοὶ βλασ-
drag you into courts of justice? Not they revile
φημοῦσι τὸ καλὸν ὄνομα τοῦ ἐπικληθέντος ἐφ'
the honorable name that having been named on
ὑμᾶς ; ⁸ Εἰ μέντοι νόμον τελεῖτε βασιλικῶν,
you? If indeed a law you keep royal,
κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλησίον
according to the writing: Thou shalt love the neighbor
σου ὡς σεαυτὸν, καλῶς ποιεῖτε : ⁹ εἰ δὲ προσώ-
of thee as thyself, well you do; if but you re-
ποληπτέτε, ἁμαρτιᾶν ἐργάζεσθε, ἐλεγχόμενοι
spect persons, sin you work, being convicted
ὑπὸ τοῦ νόμου ὡς παραβάται. ¹⁰ Ὅστις γὰρ
under the law as transgressors. Whoever for
ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ᾧ,
whole the law keeps, shall fall but in one
γεγονε πάντων ἐνοχος. ¹¹ Ὁ γὰρ εἰπὼν Μὴ
has become of all guilty. The for one having said; Not
μοιχεύσῃς, εἰπε καὶ Μὴ φονεύσῃς
thou mayest commit adultery, said also; Not thou mayest murder
εἰ δὲ οὐ μοιχεύσῃς, φονεύσεις δὲ, γενο-
if now not thou commit adultery, thou dost murder but, thou hast be-
νας παραβάτης νόμου. ¹² Οὕτως λαλεῖτε καὶ
come a transgressor of law. Thus speak you as
οὕτως ποιεῖτε, ὥς διὰ νόμου ἐλευθερίας
thus do you, as by means of a law of freedom
μελλόντες κρινεσθαι. ¹³ Ἡ γὰρ κρίσις ἀνίλευς
being about to be judged. The for judgment merciless
τῷ μὴ ποιῶσanti ελεος κατακαυχᾶται ελεος
for him not having practiced mercy; glories over mercy
κρίσεως.
judgment
¹⁴ Τί * [τὸ] ὄφελος, ἀδελφοί μου, εἰν πιστῶν
What [the] profit, brethren of me, if faith
λεγῇ τις εἶναι, ἔργα δὲ μὴ εἶναι; μὴ δύναται
may say any one to have, works but not may have? not is able
ἡ πίστις σωσαι αὐτόν; ¹⁵ Εἰν δὲ ἀδελφὸς ἢ
the faith to save him? If but a brother or

⁵ Hearken, my beloved
Brethren! I have not God
chosen the poor of the
world, I rich in faith,
and Heirs of the king-
dom I which he promises
to those who love him?
⁶ But ye dishonored
the poor. Do not the
rich dominate over me,
and I do they not drag
you into Courts of Jus-
tice?
⁷ Do they not revile
that honorable Name
which has been named on
you?
⁸ If indeed you keep a
royal Law according to the
scripture, I—Thou shalt
"love thy neighbor as
"as thyself" you do well.
⁹ But if you respect
persons, you cannot be
being convicted under the
Law as Transgressors.
¹⁰ For whoever shall
keep the whole law, he
shall fall in one point, he
become I guilty of all.
¹¹ For he who says:
I—"Thou shalt not com-
mit adultery," said also,
—"Thou shalt do no
murder." Now if thou
dost not commit adultery,
but dost murder, thou
hast become a Trans-
gressor of Law.
¹² Thus speak, and thus
act, as being about to be
judged by I a Law of Free-
dom;
¹³ For I judgment is
merciless for him who has
not practiced Mercy.
Mercy triumphs over
Judgment.
¹⁴ I What Advantage,
my Brethren, has any one
though he say he has Faith
but have not Works? The
Faith is not able to save
him.
¹⁵ Now suppose a

* VATICAN MANUSCRIPT.—14. the—omit.

† 5. John vii. 43; 1 Cor. i. 26, 28. † 5. Luke xii. 31; 1 Tim. vi. 18; Rev. i. 12.
‡ 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 8; Luke vi. 30; xii. 32; 1 Cor. i. 1.
§ Tim. iv. 8; James i. 12. † 6. 1 Cor. xi. 22. † 6. Acts xiii. 50; xvii. 6; xviii. 12.
James v. 6. † 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; vi. 2. † 12. James i. 24.
Deut. xxvii. 26; Matt. v. 19; Gal. iii. 12. † 11. Exod. xx. 12, 14. † 12. James i. 24.
† 14. Job. xxii. 6; Prov. xxi. 18; Matt. vi. 18; xviii. 35; xxv. 41, 42; Luke xvi. 25. † 15.
Matt. vii. 26; James i. 25.

βελῶν γυμνοὶ ὀπαρχοῦσι, καὶ λιπομένοι ὡς
 naked should come, and wanting may be
 ης ἐφημέρου τροφῆς, ¹⁶ εἰπὴ δὲ τις αὐτοῖς ἐξ
 the daily food, may say and any one to them from
 μὲν· Ἰταγετέ ἐν εἰρήνῃ, θερμαίνεσθε καὶ
 you. Go you away in peace, be you warmed and
 ὅρτα· εἰσθε· μὴ δότε δὲ αὐτοῖς τὰ ἐπιτηδεῖα
 to you food; not you may give unto them the things necessary
 οὐ σώματος, τί ^{*}[τὸ] ὄφελος; ¹⁷ Οὕτω καὶ ἡ
 the body, what [the] profit? Thus also the
 ἰστίες, εἰ μὴ ἔχῃ ἔργα, νεκρά ἐστι καθ'
 faith, if not it may have works, dead it is by
 αὐτήν. ¹⁸ Ἄλλ' ἐρεῖ τις· Σὺ πιστὴν ἔχεις,
 itself. But will say come one; Thou faith hast,
 ἔργα ἔχω· δεῖξον μοι τὴν πιστὴν σου
 and I works have; show to me the faith of thee
 ὥρτι τῶν ἔργων ^{*}[σου.] κῆρῶν δεῖξαι σοὶ ἐκ
 without the works [of thee.] and I will show to thee by
 ὧν ἔργων μου τὴν πιστὴν ^{*}[μου.] ¹⁹ Σὺ πισ-
 the works of me the faith [of me.] Then be-
 λῶεις, ὅτι ὁ θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ
 prove, that the God one is; well thou doest; even
 α δαίμονια πιστεύουσι, καὶ φρίσσουσι. ²⁰ Θε-
 the demons believe, and shudder. Without
 εἰς δὲ γινῶναι, ὡ ἀνθρώπε κενε, ὅτι ἡ πίστις
 to God to know, O man vain, that the faith
 ὥρτι τῶν ἔργων νεκρά ἐστιν; ²¹ Ἀβραὰμ ὁ πατήρ
 without the works dead is? Abraham the father
 μὲν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεγκας Ἰσαὰκ
 for an not by works was made righteous, having brought up Isaac
 ὡν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ²² Βλέπεις,
 the son of himself to the altar? Seest thou,
 τί ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ
 that the faith worked with the works of him, and
 κ τῶν ἔργων ἡ πίστις ἐτελείωθη; ²³ Καὶ
 and the works the faith was perfected? And
 πλῆρωθῇ ἡ γραφή ἡ λεγούσα· Εἰστένουςι δὲ
 was fulfilled the writing that saying; Believed but
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
 Abraham to God, and it was counted to him for righte-
 σουν· καὶ φίλος θεοῦ ἐκλήθη. ²⁴ Ὁρατε, ὅτι
 ness; and a friend of God he was called. Do you see, that
 ἔ ἔργων δικαιούνται ἄνθρωπος, καὶ οὐκ ἐκ πί-
 by works to made righteous a man, and not by faith
 σως μόνον; ²⁵ Ὁμοίως δὲ καὶ Ρααβ ἡ πόρνη
 alone? In like manner and also Rahab the harlot
 οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-
 as by works was justified, having received the mes-
 γέλους, καὶ ἰτερά ὁδῷ ἐκβαλόνσα; ²⁶ Ὅσπερ
 guests, and by another way having sent out? As
 [γὰρ] τὸ σῶμα χωρὶς πνεύματος νεκρὸν
 [for] the body without breath dead
 ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων
 is, so also the faith without the works
 νεκρά ἐστι.
 dead is.

Brother, or a Sister, be naked, and in want of DAILY Food,

16 and any one of you should say to them, "Go in Peace; be warmed and be filled;" but do not give them the THINGS NECESSARY for the BODY, what Advantage is it?

17 Thus also the FAITH, if it has not Works, being by itself, is dead.

18 But some one will say, "Thou hast Faith, and I have Works; show me thy Faith, without Works, and I will show *Thou my FAITH by Works.

19 Thou believest That there is *One God; thou dost well; †the DEMONS also believe, and tremble.

20 But dost thou wish to know, O vain Man! That FAITH without Works is * dead?

21 Was not Abraham our FATHER justified by Works; ‡when he brought up Isaac his SON to the ALTAR?

22 Thou seest †That the FAITH co-operated with his WORKS; and that the FAITH was made complete by the WORKS;

23 and THAT SCRIPTURE was verified, which says, †'And Abraham believed *God, and it was counted *to him for Righteous-ness;' and he was called †'a Friend of God.'

24 You see That a Man is justified by Works, and not by Faith alone.

25 And in like manner also ‡was not Rahab the HARLOT justified by Works, when she entertained the MESSENGERS, and sent them out by Another Road?

26 As the BODY without Breath is dead, so also the FAITH, without WORKS, is dead.

* VATICAN MANUSCRIPT.—16. the—omit. 18. of thee—omit. 18. Thus.
 † 18. 1 John iii. 18. 19. One God. 20. Unproductive? 20. For—omit.
 ‡ 19. 1 John iii. 18. † 19. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xvi.
 † 18. 18. † 21. Gen. xxii. 9, 12. † 21. Heb. xi. 17. † 21. Gen. xv. 6;
 Gen. xv. 8; Gal. iii. 6. † 22. 2 Chron. xx. 7; Isa. xli. 8. † 22. Josh. ii. 1; Heb. xi. 31.

ΚΕΦ. γ'. 3.

¹ Μὴ πολλοὶ διδασκαλοὶ γίνεσθε, ἀδελφοί μου, εἰδοτες, ὅτι μείζον κριμα ληψόμεθα. ² Πολλὰ γὰρ πταίμεν ἅπαντες· εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατός χαλινάγων ἡσται καὶ ὅλον τὸ σῶμα. ³ Ἴδε, τῶν ἰππῶν τοὺς χαλινὰς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πειθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν. ⁴ Ἴδου, καὶ τὰ πλοῖα, τῆλε καὶ ὅλα οὗτα, καὶ ὑπὸ σκληρῶν ἀνεμῶν ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου αὐτῶν ὁρμητὴν τοὺς εὐθυνόντος βουλήται. ⁵ Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλύνει. Ἴδου, ὀλίγον πυρ ἥλικην ὕλην ἀναττει. ⁶ Καὶ ἡ γλῶσσα πυρ, ὁ κόσμος τῆς ἀδικίας· ⁷ [οὕτως] ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ὡς σπείλουσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογίζουσα ὑπὸ τῆς γενέσεως. ⁸ Πᾶσα γὰρ φύσις ὁρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάσκει καὶ δεδασσάται τῇ φύσει τῆς ἀνθρωπίνης. ⁹ τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δάμασαι· ἀκατασχέτον κακόν, μέσην ἰοῦ θανάτῃ φερον. ¹⁰ Ἐν αὐτῇ εὐλογουμένον τὸν θεόν καὶ πατέρα, καὶ ἐν αὐτῇ καταραμένοις τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας. ¹¹ ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται

CHAPTER III.

¹ Do not Many of ye become Teachers, Brethren, knowing that we shall receive a heavier Judgment. ² For in many there one does not err in Word. he is a Perfect Man, able to control the Whole man. ³ Behold! of the horses we put bits into the mouths of the horses to make them obedient to us, and we direct their Whole man. ⁴ Behold! the ships also, though so great, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the will of the Pilot chooses. ⁵ Thus also the tongue is a Small Member, and boasts itself; Behold! How Little a Mass of fuel a Little kindles! ⁶ (And the tongue is a Fire,—the world of wickedness;) thus that tongue kindles among our members which defiles the Whole body, and sets fire the wheel of nature, and is set on fire by Gehenna. ⁷ For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE; ⁸ but the tongue of men No one is able to subdue—An Irresistible Evil; full of death-producing. ⁹ By it we bless God and Father, and by it we curse those who have been made according to God's Likeness. ¹⁰ out of the same Mouth proceeds a

* VATICAN MANUSCRIPT.—4. SO GREAT. bless the LORD and Father.

5. How great a Fire it kindles.

1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 8. 2. A. Prov. xii. 18; xv. 3. 3. G. Matt. xv. 11, 12—20; Mark vii. 18, 20, 23. 4. A. Luke vi. 27. 5. A. Matt. xii. 37. 6. A. Prov. xii. 18; xiii. 3. 7. A. Psal. cxl. 2. 8. A. Psal. cxl. 2. 9. A. Psal. cxl. 2. 10. A. Psal. cxl. 2. 11. A. Psal. cxl. 2.

τον ἕτερον; ¹² Ἀγε νυν οἱ λεγοντες· *Χημερον*
the other? Come now they saying; To-day
καὶ κυριον περιεσυνεμεθα εἰς τὴνδε τὴν πόλιν,
and to-morrow we may go into this the city,
καὶ ποιήσωμεν ἐκεῖ ἐνιαυτον ἕνα, καὶ ἐμπορεύ-
and we may stay there a year one, and may trade,
σωμεθα, καὶ κερδήσωμεν· ¹⁴ οἵτινες οὐκ ἐπισ-
and may acquire gain; who not are ac-
τασθε τὸ της αὐριον· (ποία * [γὰρ ἡ] ζῶη
acquainted with that of the morrow; (what (for the) life
ὑμῶν; ἀτμὶς γὰρ ἐστὶν * [ἡ] προσολignon φαινο-
of yours? a vapor for little (that) for a little appearing,
μενῇ, ἐπειτα δὲ ἀφανι(ομένη)·) ¹⁵ ἀντὶ τοῦ
then and not appearing;) Instead of the
λεγεῖν ὑμᾶς· Ἐὰν ὁ κυριος θελήσῃ καὶ ζήσωμεν,
to say you; If the Lord may be willing and we may live,
καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο· ¹⁶ νυν δὲ καυ-
and we may do this or that; now but you
χασθε ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καυχῇ-
boast in the proud speeches of you. All boasting
σις τοιαυτὴ πονηρὰ ἐστίν. ¹⁷ Εἰδοτι οὖν καλον
such evil is. Knowing therefore right
ποιεῖν, καὶ μὴ ποιεῖντι ἁμαρτία αὐτῷ ἐστίν.
to do, and not doing sin to him it is.

ΚΕΦ. ε'. 5.

¹ Ἀγε νυν οἱ πλουσιοὶ, κλαύσατε ολοθυζόν-
Come now the rich ones, weep you crying aloud
τες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχο-
over the miseries of you these coming.
μεναις. ² Ὁ πλοῦτος ὑμῶν σέσθηκε, καὶ τα-
The wealth of you has decayed, and the
ἱματῖα ὑμῶν σθητοβρώτα γέγονεν· ³ ὁ χρυσοῦς
garments of you moth-eaten have become; the gold
ὑμῶν καὶ ὁ ἀργυρὸς κατιώται, καὶ ὁ ἰὸς αὐτῶν
of you and the silver have become rusty, and the rust of them
εἰς μαρτυρίον ὑμῶν ἐστί, καὶ φαγεται τὰς σαρ-
as a witness to you will be, and will eat the bo-
κες ὑμῶν ὡς πυρ· ἐθησαυρίσατε ἐν ἐσχάταις
dies of you as fire; you laid up treasure in last
ἡμέραις. ⁴ Ἴδου, ὁ μισθὸς τῶν ἐργατῶν τῶν
Behold! Lo, the reward of the laborers of those
ἐκλήσαντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος
having engaged the fields of you, that having been withheld
ἐφ' ὑμῶν, κρᾶζει καὶ αἱ βοαὶ τῶν θερισάντων
by you, cry out; and the loud cries of the reapers
εἰς τὰ ὦτα κυρίου σαβῶθ εἰσεληλυθασιν.
into the ears of Lord of sabbath have entered.

* THOU who art JUDGING thy NEIGHBOR?

¹³ † Come now, you who SAY, "To-day and To-morrow let us go into Such a CITY, and continue there one Year, and Trade, and make gain!"

¹⁴ (who know not WHAT will become of your Life on the morrow; ‡ for * you are a Vapor, for a little while APPEARING, and then disappearing;)

¹⁵ Instead of which you ought to SAY, † "If the Lord be willing, we * shall both live and do this or that."

¹⁶ But now you boast in your PROUD SPEECHES. † All such Boasting is evil.

¹⁷ † He therefore who knows how to do Right, and does not perform it, to him it is Sin.

CHAPTER V.

¹ † Come now, you RICH, weep and lament over THOSE MISERIES of yours which are AP-PEALING.

² Your RICH STONES have decayed, and ‡ your GARMENTS have become moth-eaten.

³ Your GOLD and SILVER have become rusted; and the RUST of them will be for a Testimony against you, and consume your BODIES like Fire. † You have laid up treasures for the Last Days.

⁴ Behold! † THAT HERE, which you FRAUDULENTLY WITHHELD from THOSE LABORERS who HARVESTED your FIELDS, cries out; and ‡ the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

* VATICAN MANUSCRIPT.—12. THOU who art JUDGING thy NEIGHBOR? 14. for the
14. you are. 14. that—omit. 14. shall both live.

† 12. Prov. xviii. 1; Luke xii. 18. † 14. Job vii. 7; Psa. cii. 2; James i. 10; 1 Pet. i. 4; 1 John ii. 17. † 15. Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 2. † 16. 1 Cor. v. 6. † 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; i. 17, 19, 24. † 18. 1 Tim. vi. 23; Luke vi. 24; 1 Tim. vi. 9. † 19. Job xlii. 24; Matt. vi. 20; James ii. 2. † 20. 1 Tim. ii. 2. † 21. Lev. xix. 13; Job xlii. 10, 11; Jer. xlii. 13; Mal. iii. 5. † 22. 1 Tim. ii. 2.

Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε·
You lived luxuriously on the earth, and were wanton;

ἐθρεψάτε τὰς καρδίας ὑμῶν * [ὥς] ἐν ἡμέρᾳ
you nourished your hearts of you [as] in a day

σφαγῆς. Ἐκατέδικασατε, ἐφονεύσατε τὸν δι-
of slaughter. You condemned, you murdered the just
καίον· οὐκ ἀντιτάσσεται ὑμῖν.
one; not he opposes you.

Ἰ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς
Do you patient then, brethren, till the
παρουσίας τοῦ κυρίου. Ἰδού, ὁ γίωργος ἐκδε-
presence of the Lord. Lo, the husbandman ex-
χεται τὸν τιμιὸν καρπὸν τῆς γῆς, μακροθυμῶν

pects the precious fruit of the earth, having patience
ἐπ' αὐτῇ ἕως ἂν λαβῇ * [ὕετον] πρῶτον καὶ
for it till he may receive [rain] early and

ὀψιμόν· Ἰ μακροθυμήσατε καὶ ὑμεῖς, στηριζάτε
latius, be patient also you, establish
τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου
the hearts of you, because the presence of the Lord

ἤγγικε. Ἰ Μὴ στεναίετε κατ' ἀλλήλων, ἀδελ-
has approached. Not murmur you against each other, broth-
φοί, ἵνα μὴ κριθῆτε· Ἰδού, ὁ κριτὴς πρὸ τῶν
ren, so that not you may be judged; lo, the judge before the

θύρων ἔστηκεν. Ἰ Ὅτι ποδειγμα λαβέτε, ἀδελφοί,
doors has been standing. An example take you, brethren

* [μου], τῆς κακοπαθείας καὶ τῆς μακροθυμίας,
[of me], of the suffering evil and of the patience,

τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι κυρίου
the prophets, who spoke in the name of Lord

Ἰ Ἰδού, μακαρίζομεν τοὺς ὑπομεινοντάς τὴν
Lo, we call happy those patiently enduring; the

ὑπομονὴν Ἰωβ ἡκούσατε, καὶ τὸ τέλος κυρίου
patience of Job you heard, and the end of Lord

εἶδετε, ὅτι πολυσπλαγχνός ἐστιν ὁ κύριος καὶ
you saw, because very compassionate is the Lord and

οἰκτιρῶν. Ἰ Πρὸ πάντων δε, ἀδελφοί μου,
merciful. Above all things but, brethren of me,

μὴ ὀμνεύετε μῆτε τὸν οὐρανόν, μῆτε τὴν γῆν,
not do you swear neither the heaven, nor the earth,

μῆτε ἄλλον τινὰ ὅρκον· ἦτοι δε ὑμῶν τὸ ναί,
nor other any oath; let be but of you the yes,

ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπο κρίσιν πέσητε.
yes, and the no, no; so that not under judgment you may fall.

Ἰ Κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω, ἐνθυμεῖ
Suffer evil any one among you, let him pray, be cheerful

τις, ψάλλετω. Ἰ Ἀσθενεῖ τις ἐν ὑμῖν,
any one, let him sing. Is sick any one among you,

5 ¶ You have lived luxuriously on the earth, and been licentious; you have nourished your hearts in a Day of Slaughter.

6 ¶ You have condemned,—you have murdered the righteous one; he does not oppose you.

7 Wait patiently, therefore, Brethren, till the coming of the Lord. Behold! the husbandman expects the precious Fruit of the earth: waiting patiently for it, till he receive the early and latter harvest.

8 Be you also patient, establish your hearts; because the coming of the Lord has approached.

9 ¶ Murmur not against each other, Brethren, that you be not judged; behold! the Judge is standing before the doors.

10 ¶ As an Example of suffering evil and of patience, my Brethren, take the prophets who spoke in the name of the Lord.

11 Behold! we call those happy who patiently endure. We have heard of the patience of Job, and you have seen the end of the Lord; because the Lord is very compassionate and merciful.

12 But above all things, my Brethren, swear not: neither by the heaven, nor the earth, nor any other Oath; but let your yes be Yes, and your no No; so that you may not fall under Judgment.

13 If any one among you suffers evil, let him pray; if any one is cheerful, let him sing praise.

14 If any one among

* VATICAN MANUSCRIPT.—5. as—omit. 7. rain—omit. 10. of me—omit.
1 & Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 35; 1 Tim. v. 6. 1 & Acts iii. 14.
v. 20. 1 & Phil. iv. 5; Heb. x. 25, 37; 1 Pet. iv. 7. 1 & James iv. 11.
Matt. xxiv. 35. 1 Cor. iv. 5. 10. Matt. v. 12; Heb. xi. 28. 11. Matt. v.
11. Job i. 21, 22; ii. 10. 11. Job xiii. 16. 11. Num. xiv. 18; 1 Tim. vi.
12. Matt. v. 24. 12. Eph. v. 19; Col. iii. 16.

προσκαλεσασθω τους πρεσβυτερους της εκκλη-
let him call for the elders of the congre-
 ιας, και προσευξασθωσαν επ' αυτον, αλειψαν-
tion, and let them pray over him, having anointed
 es * [αυτον] ελαιω, εν τω ονοματι του κυριου.
(him) with oil, in the name of the Lord.

Και η ευχη της πιστεως σωσει τον καμνοντα,
And the prayer of the faith shall save the one being sick,
 αι εγερει αυτον ο κυριος· και αμαρτιας η
and will raise up him the Lord; and if sins may be
 εποιησας, αφεθησεται αυτω. ¹⁶ Εξομολο-
sing him does, they shall be forgiven him. Confess

εισθε αλληλοις τα παραπτώματα, και ευχεσ-
ye to each other the faults, and pray
 ε ο ένας αλληλων, όπως ιαθητε· πολυισχυει
ye on behalf of each other, so that you may be healed; greatly powerful
 η εησις δικαιου ενεργουμενη. ¹⁷ Ηλιας ανθρωπος
prayer of a just being operative. Elias a man

ην ομοιωπαθης ημιν, και προσευχη προσηυξάτο
one of like infirmities with us, and a prayer he prayed

ου μη βρεξαι· και ουκ εβρεξεν επι της γης
that not to rain; and not it rained on the earth
 τριας και μηνας εξ· ¹⁸ και παλιν
years three and months six; and again

προσηυξάτο, και ο ουρανός έδωκε, και η
he prayed, and the heaven rain gave, and the
 γη εβλαστήσκει τον καρπον αυτής. ¹⁹ Αδελφοί,
earth put forth the fruit of herself. Brethren,

αν τις εν ύμιν πλανηθή απο της αληθείας, και
if any one among you may wander from the truth, and

πιστρεφθῇ τις αυτον, ²⁰ γινώσκετω, ότι ο
may turn back any one him, let him know, that the

πιστρεφας άμαρτωλον εκ πλανης οδου αυτού,
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανάτου, και καλυψει πληθος
shall save a soul from death, and will hide a multitude

μαρτιών.
of sins.

is sick, let him call for the
 ELDERS of the CONGREGA-
 tion, and let them pray
 over him, having anointed
 him with Oil in the NAME
 of the LORD;

15 and the PRAYER of
 FAITH shall save the sick
 person, and the LORD will
 raise him up, and if he
 have committed Sins, they
 shall be forgiven him.

16 Confess * therefore
 your SINS to each other,
 and pray for each other,
 so that you may be healed.
 † The Earnest Supplication
 of a Righteous man is very
 powerful.

17 Elijah was a Man of
 † like infirmity with us;
 and † he prayed in Prayer
 that it might not RAIN;
 and it did not rain on
 that LAND for three Years
 and six Months.

18 And again † he
 prayed, and the HEAVEN
 gave Rain, and the EARTH
 put forth her FRUIT.

19 * My Brethren, † if
 any one among you wan-
 der from the TRUTH, and
 some one turn him back;

20 * know you, That HE
 who TURNS BACK a Sinner
 from his Path of Error,
 † will save * his Soul from
 Death, and † will cover a
 Multitude of Sins. *

* VATICAN MANUSCRIPT.—14. him—omit.
 19. brethren.
 20. know you, That.

16. therefore your SINS.
 20. a Soul from its Death.

19. my
 Subscription—

14. Mark vi. 13; xvi. 15. 15. Matt. ix. 2. 16. Gen. xx. 17; Num. xxi. 2;
 17. 18—20; Josh. x. 12; 1 Sam. xii. 15. 1 Kings xiii. 6; 2 Kings iv. 33; xix. 15, 20; xx.
 4; Isa. x. 17; xxiv. 13; cxlv. 18; Prov. xv. 20; xxviii. 9; John ix. 31; 1 John iii. 22.
 17. Acts xiv. 13. 18. 1 Kings xviii. 1. 19. Luke iv. 23. 20. 1 Kings
 17. 42; 43. 19. Matt. xviii. 15. 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 16.
 20. Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ
OF PETER [AN EPISTLE] FIRST.
* FIRST OF PETER.

ΚΕΦ. α'. 1.

¹ Πέτρος, πρεσβύτερος Ἰησοῦ Χριστοῦ, ἐκλεκ-
Peter, an apostle of Jesus Anointed, to chosen
τοῖς παρεκκεκλιμένοις διασποράς Ποντοῦ, Γαλατίας,
ones sojourners of a dispersion of Pontus, of Galatia,
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, ² κατὰ προγ-
of Cappadocia, of Asia and of Bithynia, according to fore-
γνωσίν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς
knowledge of God a father, in sanctification of spirit, for
ὁπακοῇ καὶ βαντισμῷ αἵματος Ἰησοῦ Χριστοῦ·
obedience and sprinkling of blood of Jesus Anointed;
χαρὶς ὑμῖν καὶ εἰρήνη πληθυνθεῖη. ³ Εὐλογη-
favor to you and peace may be multiplied. Blessed
τὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
the God and father of the Lord of us Jesus
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεος ἀνα-
Anointed, that according to the great of himself mercy having
γεννησας ἡμᾶς εἰς ἐλπίδα (ὥσαν δι' ἀναστα-
begotten us to a hope of life through a resurrec-
σεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ⁴ εἰς κληρονο-
tion of Jesus Anointed out of dead ones, to an inheri-
μιαν ἀφάρτων καὶ αμιαρτων καὶ ἀμαραντων,
tance incorruptible and undefiled and unfading,
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, ⁵ τοὺς ἐν
having been kept in heavens for you, those by
δυναμεί τοῦ θεοῦ φρουρουμένους διὰ πίστεως εἰς
power of God being guarded through faith for
σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ
a salvation ready to be revealed in season
ἐσχάτῳ· ⁶ ἐν ᾧ ἀγαλλιασθε, ὀλιγον ἄρτι (εἰ
last, in which rejoice you, a little while now (if
δεὸν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,
necessary (it is) having been distressed by manifold trials,
⁷ ἵνα τὸ δοκιμίων ὑμῶν τῆς πίστεως πολὺ τιμο-
so that the proof of you of the faith much more
τερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς
precious of gold of that perishing, by means of fire
δε δοκιμαζομένου, εὗρεθῇ εἰς αἶωνον καὶ τιμὴν
but being proved, may be found to praise and honor
καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· ⁸ ὃν
and glory, at a revelation of Jesus Anointed, whom
οὐκ εἶδότες ἀγαπάτε, εἰς ὃν, ἄρτι μὴ ὄροντες,
not seeing you love, on whom, now not looking,
πίστευοντες δε, ἀγαλλιασθε χαρᾷ ἀνεκκαλήτῳ
believing that, you rejoice with a joy unspeakable

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the So-
journers of Pontus, Galatia, Cappadocia, Asia and Bithynia,
2 chosen, according to the Foreknowledge of God the Father, in Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you
3 Blessed be THAT God and Father of our Lord Jesus Christ, who according to his GREAT Mercy has begotten us as a living Hope, through the Resurrection of Jesus Christ from the Dead.
4 to an Inheritance incorruptible, and undefiled and unfading, reserved in the Heavens for you
5 who are GUARDED by the Power of God through Faith, for a Salvation prepared to be revealed in the last Time.
6 in which he you glad, though now for a little while, (since it is necessary,) if you are distressed by various Trials,
7 so that the KNOWLEDGE of your FAITH, being much more precious than that Gold which PERISHES, though proved by FIRE, may be found to PRAISE and GLORY and HONOR, at the Revelation of Jesus Christ;
8 whom, not having seen, you love; on whom, not now looking, but believing, you rejoice with Joy inexpressible and glorious,

* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

1 1. John vii. 35; Acts ii. 5, 9, 10; James i. 1
Rom. viii. 29; xi. 2
1 Cor. xv. 20.
2 1. 2 Thess. ii. 13.
3 2. John iii. 2, 3; James i. 18.
4 2. John x. 22, 23; xvii. 11, 12, 13, John i.
5 6. Matt. v. 19; Rom. xii. 19; 2 Cor. vi. 10; 1 Pet. iv. 13.
6 6. James i. 2.
7 7. James i. 2, 19; 1 Pet. iv. 12.
8 2 Thess. i. 7—12.
9 3. John xx. 22; 2 Cor. v. 7; Heb. xii. 27.
10 Eph. i. 4; 1 Pet. ii. 9.
11 2. John iii. 2, 3; James i. 18.
12 xvii. 11, 12, 13, John i.
13 2. Cor. iv. 17; 1 Pet. v. 12.
14 2. Cor. ii. 7, 10; 1 Cor. iv. 1.

αι δεδοξασμενη, ⁹ κομίζομενοι το τέλος της
 & having been glorified, obtaining the end of the
 σωτηριᾶς * [ὅμων,] σωτηριᾶν ψυχῶν. ¹⁰ Περὶ
 faith [of you,] a salvation of souls. Concerning
 ἡ σωτηρίας ἐξεζητήσαν καὶ ἐξηρενήσαν προ-
 & salvation sought out and examined closely proph-
 ηται, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφη-
 & those concerning the for you favor having
 εὐσαρτες. ¹¹ ἐρευνῶντες, εἰς τίνα ἢ ποῖον
 & praised, examining, to what things or what
 ἔργον ἐδῆλουν το ἐν αὐτοῖς πνεῦμα * [Χριστοῦ,]
 & did point the in them spirit [of Anointed,]
 & μαρτυρομένων τα εἰς Χριστὸν παθήματα, καὶ
 & testifying before the for Anointed sufferings, and
 ἡ μετὰ ταῦτα δοξας. ¹² οἷς ἀπεκαλύφθη, ὅτι
 & after these things glorias; to whom it was revealed, that
 ἡ ἑαυτοῖς, ὅμιν δὲ διηκονοῦν αὐτά, ¹³
 & for themselves, for you but they ministered these things, which things
 ἡ ἀγγελοῖς ὅμιν διὰ τῶν εὐαγγελισαμένων
 & were told to you through those having announced glad tidings
 ἡ ἐν πνεύματι ἁγίῳ ἀποσταλῆντι ἀπ' οὐρα-
 & with spirit holy having been sent from hea-
 ν, εἰς ἃ ἐπιθυμοῦσιν ἀγγελοὶ παρακιν-
 & into which things earnestly desire messengers to look at-
 τively.
¹² Διὸ ἀναψάσμενοι τὰς σφύρας τῆς δια-
 Therefore having girded up the loins of the minds
 ἡς ὅμων, ῥηθόντες, τελείως ἐλπίσατε ἐπὶ
 of you, being vigilant, perfectly do you hope for
 ἡ φερομένην ὅμιν χερίν ἐν ἀποκαλύψει Ἰησοῦ
 & being brought to you gift in a revelation of Jesus
 ἡστοῦ. ¹⁴ ὡς τέκνα ὑπακοῆς, μὴ συσχηματι-
 & as children of obedience, not conforming
 ἡς τοῖς πρότερον ἐν τῇ ἀγνοίᾳ ὅμων ἐπι-
 & to the former in the ignorance of you last,
 ἡς, ¹⁵ ἀλλὰ κατὰ τὸν καλέσαντά ὑμᾶς
 but according to the one having called you
 ἡς, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ
 & also yourselves holy ones in all conduct
 ῥηθῆτε. ¹⁶ διότι γεγραπται· Ἅγιοι γενεσθε,
 & you, because it has been written, Holy ones become you,
 ἡς ἅγιος * [εἰμι.] ¹⁷ Καὶ εἰ πατέρα ἐπικαλ-
 & I am. And if a father you call
 θε τοῦ ἀπροσώπολητος κρίνοντα κατὰ τὸ
 him without respect of persons judging according to the
 ἡς ἔργον, ἐν φόβῳ τοῦ τῆς παροικίας
 each word, in fear the of the sojourning
 ἡς χρόνον ἀναστροφῆς. ¹⁸ εἰδότες, ὅτι οὐ
 & time pass you, knowing, that not

& obtaining the issue of the FAITH,—even your Salvation.

10 & Concerning Which Salvation those Prophets, who PROPHESIED CONCERNING the FAVOR towards you, sought out and investigated,

11 examining closely to what things, or What kind of Season, the SPIRIT which was in them was pointing out, when it previously testified the SER- VANTS for Christ, and after these the GLORIES;

12 to whom it was re- vealed, That & not for themselves, but for you, they ministered these things, which now were declared to you through those who EVANGELIZED you with the holy Spirit sent from Heaven; into which things & Angels earnestly desire to look.

13 Therefore, & having girded up the LOINS of your MIND, and being & vi- gilant, do you hope perfectly for the GIFT to be BROUGHT to you & at the Revelation of Jesus Christ.

14 As obedient Children, & do not conform your- selves to the FORMER Lusts & in your IGNOR- ANCE;

15 & but as HE who CALLED you is holy, do you also become holy in All your Conduct;

16 For it has been writ- ten, & "You shall be holy, "because I am holy."

17 And if you invoke THAT Father who & impar- tially JUDGES according to the WORK of each one, & pass the TIME of your SO- JOURNING in Fear;

Vatican Manuscript.—9. of you—omit. 10. om—omit.

11. of Anointed—omit.

12. you

13. In paraphrase there is supposed to be an allusion to the Cherubim, which were & in the inner Tabernacle with their faces turned down towards the mercy seat.

9. Rom. vi. 12. & 10. Matt. xiii. 17; Luke x. 24. & 11. 1 Pet. iii. 10; 2 Pet. i. 21. 11. b. xl. 13, 20, 40. & 12. Acts ii. 4; Heb. ii. 4. & 13. Exod. xxi. 20. 1 Luke xii. 28; Eph. vi. 14. & 13. Luke xxi. 34. & 13. Luke xvii. 30; 1 Cor. 2 Thess. i. 7. & 14. Rom. xii. 2; 1 Pet. iv. 2. & 14. Acts xvii. 30; 1 Thess. iv. 3. Heb. xii. 18; 2 Pet. iii. 11. & 16. Lev. xi. 14; 2 Pet. iii. 11. & 17. Deut. x. Acts x. 24; Rom. ii. 11. & 17. Heb. xii. 28.

φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε
by corruptible things, by silver or by gold, you were bought off
ἐκ τῆς ματαίας ὑμῶν ἀναστrophῆς πατροπαρά-
from the foolishness of your conduct handed down from your
δοτου, ¹⁹ ἀλλὰ τιμῇ αἱματι, ὡς ἀμνοῦ ἀμώμου
father's, but with precious blood, as of a lamb without

καὶ ἀσπίλου, Χριστοῦ· ²⁰ προγνωσμένου μὲν
and unblemished, of associated; having been foreknown indeed
πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐν
before a laying down of a world, having been manifested but in
ἐσχάτων τῶν χρόνων δι' ὑμᾶς, ²¹ τοὺς δι'
last of the times on account of you, those through

αὐτοῦ πιστευούστας εἰς θεόν, τὸν ἐγείραντα
him having believed in God, that one having raised up
αὐτὸν ἐκ νεκρῶν καὶ δοξᾶν αὐτῷ δοῦντα, ὥστε
him out of dead men and glory to him having given, so that
τῇ πίστει ὑμῶν καὶ ἐλπίδι εἶναι εἰς θεόν.
the faith of you and hope to be in God.

²² Τὰς ψυχὰς ὑμῶν ἡγνίζετε ἐν τῇ ὁμολογίᾳ
The lives of you having been purified in the oblation

τῆς ἀληθείας * [δια πνεύματος] εἰς φιλαδελ-
of the truth [through spirit] to brotherly-kind-
φιαν ἀνυπόκριτον, ἐκ * [καθάρας] καρδίας ἀλλή-
ness unfeigned, out of [a pure] heart each

λους ἀγαπήσατε ἐκτενῶς· ²³ ἀναγεννημένοι
either love you intensely; having been begotten again

οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφ' ἀρτου, δια
not from seed corruptible, but incorruptible, through

λογου ζώντος θεοῦ καὶ μενοντος. ²⁴ Διότι
word living of God and remaining. Because

πᾶσα σὰρξ ὡς χορτος, καὶ πᾶσα δόξα αὐτῆς ὡς
all flesh like grass, and all glory of her like

ἀνθος χορτοῦ· ἐξηρανθὲν δὲ χορτὸς καὶ τὸ ἀνθος
a flower of grass; withered the grass and the flower

* [αὐτοῦ] ἐξέτερε· ²⁵ τὸ δὲ ῥῆμα κυρίου μένει
[of it] falls off; the but word of Lord abides

εἰς τὸν αἰῶνα· τούτο δὲ ἐστὶ τὸ ῥῆμα τὸ ἐπαγ-
to the age; this now is the word that having

γελισθεὶν εἰς ὑμᾶς. ΚΕΦ. β'. 2. ¹ Αποθεμένοι
been announced to you. Having put away

οὐκ πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὕπο-
therefore all malice and all guile and by-

κρισεις καὶ φθόνους καὶ πᾶσας καταλαλίας,
pretences and envies and all evil-speaking,

² ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀβόλον
as new-born infants, the rational innocent

γάλα ἀπινοῦσθε, ἵνα ἐν αὐτῷ αὐξηθῇτε εἰς
milk earnestly desire you, so that by it you may grow to

18 knowing 1 That you
were redeemed from your
FOULNESS Conduct, trans-
mitted from your father's
not by corruptible things,
by Silver or Gold,

19 but 1 by the Precious
Blood of Christ, as of a
spotless and unblemished
Lamb;

20 2 foreknown, indeed
before the Foundation of
the World, but manifested
in these Last Times on
YOUR account,

21 who through His
are FAITHFUL to THAT
God who RAISED Him from
the Dead, and gave His
Glory; so that your faith
and hope are towards Him

22 3 Having purified
your LIVES by the OBLA-
TION of the TRUTH, to
unfeigned 3 Brotherly love,
love each other from the
Heart, intensely;

23 that having been rege-
nerated, not from cor-
ruptible seed, but from incorruptible

Seed, 3 through the
and enduring Word of God

24 2 "For All Flesh is
as Grass, and all the
Glory as the flower of
Grass. The grass withers
and the flower falls off;

25 "but the word of
the Lord continues to
the age." Now therefore
THAT WORD which has
been ANNOUNCED as good
tidings to you.

CHAPTER II.

1 1 Having put away,
therefore, All Malice and
All Deceit, and Hypocrisies,
and Envyings, and all
Evil speakings,

2 as New-born Infants,
earnestly desire the pure
RATIONAL Milk, so that
you may grow by it to sal-
vation.

* VATICAN MANUSCRIPT.—21. ARE FAITHFUL TO THAT GOD.
22. A PURE—omit. 24. off—it—omit.

1 18. 1 Cor. vi. 20; vii. 22. 1 19. Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. 1 20. Rom. iii. 25; Eph. i. 7; Heb. ix. 12; 1 Pet. i. 19. 1 21. Matt. xxviii. 18; Phil. ii. 9; Heb. ii. 9. 1 22. Acts xv. 9. 1 23. James i. 14. 1 24. 1 Pet. i. 10; Heb. xii. 1; 1 Cor. xiii. 13; 1 Cor. xiii. 13; 1 Cor. xiii. 13; 1 Cor. xiii. 13. 1 25. 1 Cor. xiii. 13; 1 Cor. xiii. 13; 1 Cor. xiii. 13.

ωτηριαν³ εἰς [περ] εγευσασθε, ὅτι χρηστος
salvation; if [indeed] you tasted, that gracious
κυριος. ⁴Προς ὃν προσερχομενοι, λιθον
to Lord. To whom drawing near, a stone
ὄντα, ὅσο ἀνθρώπων μὲν ἀποδοκιμασμενον,
being, by men indeed being rejected,
ἀρα δε θεὸς ἐκλεκτον, ἐντιμον, ⁵ καὶ αὐτοὶ ὡς
with but God chosen, honorable, and yourselves as
ἱδοὶ ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικος,
come living he you built up, a House spiritual,
ἱερατεμα ἅγιον, ἀνεργεῖται πνευματικας θυσιας,
priesthood holy, to offer spiritual sacrifices,
ὑποσδοκῶντες * [τῷ] θεῷ δια Ἰησοῦ Χριστοῦ.
well-pleasing [to the] God through Jesus Anointed.
Διότι περιεχει ἐν * [τῇ] γραφῇ· Ἰδοὺ, τίθημι ἐν
because it is contained in [the] writing; Lo, I place in
ἱσὺν λιθὸν ἀκρογωνῖαιον, ἐκλεκτον, ἐντιμον·
in a stone corner-foundation, chosen, honorable,
εἰ δὲ πιστεύων ἐπ' αὐτῇ, οὐ μὴ καταίσχυνη.
if the one believing on it, not but may be ashamed.
Τίμην οὖν ἡ τιμητοῖς πιστευουσιν· ἀπειθουσι
To you therefore the honorable to those believing; to disbelieving even
·, λιθὸν ὃν ἀποδοκιμασαν οἱ οἰκοδομουντες,
·, a stone which rejected those building.
ὅς ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λιθὸς
this became for a head of a corner, and a stone
ροσκομματος, καὶ πέτρα σκανδαλῶν ⁸ οἱ
of stumbling, and a rock of offence, those
ροσκοπεύουσι, τῇ λόγῳ ἀπειθουντες, εἰς δὲ καὶ
stumbling, to the word being disobedient, for which even
ἐθίσαν. ⁹ Ὑμῖς δὲ, γένος ἐκλεκτον, βασι-
ty were appointed. You but, a race chosen, a
λειον ἱερατεμα, ἐθνὸς ἅγιον, λαὸς εἰς περι-
ral priesthood, a nation holy, a people for a pur-
οῖσιν, ὅπως τὰς ἀρετὰς ἐξαγγεῖλητε τοῦ ἐκ
so that the virtues you may declare of the out of
κότου ὅμας καλεσάντος εἰς τὸ θαυμαστόν
artname you see having called into the wonderful
·τοῦ φω· ¹⁰ οἱ ποτε οὐ λαὸς, νῦν δὲ λαὸς
himself light; those once not a people, now but a people
· οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέν-
God, those not having obtained mercy, now but having obtained
·. ¹¹ Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ
very. Beloved ones, I entreat as strangers and
περιεζήμους, ἀνεχέσθαι τῶν σαρκικῶν ἐπιθυ-
sojourners, to abstain from the fleshly lusts,
·ων, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·
which war against the life;

3 since you have tasted the Kindness of the Lord.

4 Drawing near to him, the living Stone; rejected indeed by Men, but by God chosen, honorable,

5 he you yourselves also built up, as living Stones; a spiritual House * for a holy Priesthood, to offer spiritual Sacrifices, well-pleasing to God through Jesus Christ;

6 because it is contained in the Scripture, "Behold, I place in Zion * a Foundation-corner Stone, "chosen, honorable; and "HE who CONFIDES in it "shall not be ashamed."

7 The HONOR, therefore, is for the BELIEVERS; but to the *disbelieving, this Stone which the BUILDERS rejected, was made into the Head of a Corner.—

8 I even a Stone of Stumbling, and a Rock of Offence; and *being unbelievers, they stumble at the word, to which also they were appointed.

9 But you are a chosen Race; a Royal Priesthood, a holy Nation; a People for a purpose; that you may declare the PERFECTIONS of HIM who CALLED You from Darkness into His WONDERFUL Light;

10 who once were not a People, but now are God's People; who had not obtained mercy, but now have obtained mercy.

11 Beloved! I entreat you, as Strangers and Sojourners, to abstain from FLESHLY Lusts, which I wage war against the LIFE;

* VATICAN MANUSCRIPT.—3. Indeed—omit.

8. for a holy.

8. to the—omit.

·—omit. 6. a chosen Stone, a Foundation-corner, honorable.

7. disbelieving.

ing unbelievers.

· 9. Psal. xlii. 8; Heb. vi. 8.

· 10. 1 Pet. i. 6.

· 11. 10; Rom. ix. 24.

· 11. Heb. ix. 14.

· 11. Heb. ix. 14; 1 Pet. i. 17.

· 14. Psal. cxviii. 22; Matt. xxi. 42; Acts iv. 11.

· 5. Rom. vii. 14; Heb. xii. 15, 16.

· 10. 1 Cor. i. 6; 1 Pet. i. 6; 1 Cor. i. 6; 1 Pet. i. 6.

· 10. 1 Cor. i. 6; 1 Pet. i. 6; 1 Cor. i. 6; 1 Pet. i. 6.

· 11. Rom. ix. 24; Eph. v. 6; Col. i. 13.

· 11. James iv. 1.

12 ^{the} ^{conduct} ^{of you among the Gentiles} ^{[hav-} ^{ing]} ^{upright; so that in what they speak against you as} ^{κακοποιων, εκ των καλων εργαων, εποπτευσαν-} ^{evil-doers, from the good works, having looked} ^{τες, δαξασσι τον θεον εν ημερα επισκοπης.} ^{on, they may glorify the God in a day of inspection.}

13 ^{Be you subject to every human creature} ^{υποταγητε} ^[ουν] ^{πασιν ανθρωπινη κτισει}

^{on account of the Lord, whether to a king, as being pre-em-} ^{δια τον κυριον· ειτε βασιλει, ως υπερεχον-}

^{inent; or to governors, as by means of him being} ^{τι· ειτε ηγεμοσιν, ως δι' αυτον τεμπο-}

^{ment for punishment of evil-doers, praise but} ^{μενοις εις εκδικησιν κακοποιων, εκαινον δε}

^{of good-doers; (because thus it is the will of the} ^{αγαθοποιων· 15 (οτι ουτως εστι το θελημα του}

^{God, well-doing to muzzle the of the nation} ^{θεου, αγαθοποιουντας φιμουν την των αφρωνων}

^{of men (ignorance,) as freemen, and not} ^{ανθρωπων αγνωσιαν· 16 ως ελευθεροι, και μη}

^{as a covering having of the badness the freedom,} ^{ως επικαλυμμα εχοντες της κακίας την ελευθε-}

^{but as slaves of God. All do you} ^{ριαν, αλλ' ως δουλοι θεου. 17 Παντας τιμη-}

^{honor; the brotherhood do you love; the God} ^{σατε την αδελφοτητα αγαπατε τον θεον}

^{to you fear; the king do you honor. The household} ^{φοβεισθε τον βασιλεια τιματε. 18 Οι οικ-}

^{servants, being submissive with all fear to the ma-} ^{ται, υποτασσομενοι εν καρτι φοβη τοις δεσ-}

^{sters, not only to the good ones and gentle ones,} ^{ποταις, ου μονον τοις αγαθοις και επιεικεισιν,}

^{but also to the perverse ones. This for pleasing,} ^{αλλα και τοις σκολιοις. 19 Τουτο γαρ χαρις,}

^{if through a conscience of God bears up under any one yoke,} ^{ει δια συνειδησιν θεου υποφερει τις λυγας,}

^{suffering unjustly. What for credit, if sinning} ^{πασχων αδικως. 20 Ποιον γαρ κλεος, ει αμαρ-}

^{and being beaten you shall endure? but} ^{τανοντες και κολαφιζομενοι υπομενειτε; αλλ'}

^{if doing good and suffering you shall endure,} ^{ει αγαθοποιουντες και πασχοντες υπομενειτε,}

^{this pleasing with God. To this for you were} ^{τουτο χαρις παρα θεφ. 21 Eis touto γαρ ελη-}

12 I having just con-
duct upright among the
GENTILES, so that in what
they may speak against
you as Evil-doers; from
the good Works which
they behold, they may glo-
rify God in a Day of In-
spection.

13 Be you subject to
Every Human Creature
on account of the Lord,
whether to the King as
supreme,

or to Governors as
sent by him; for the Pun-
ishment of Evil-doers, and
the Praise of Well-doers;

15 (for thus is the will
of God, that by doing
good you may muzzle the
IGNORANCE of INCORRE-
CTABLE MEN;)

16 as freemen, and not
not using this FREEDOM
as a Covering of Wicked-
ness; but as God's Em-
anation.

17 Be respectful to All
Love the BROTHERHOOD
Fear God; Honor the
KING.

18 Let SERVANTS be subject
with All Fear to their
MASTERS; not only to the
GOOD and Gentle, but also
to the PERVERSE.

19 For this is Well-
pleasing, if any one through
a Conscience of God
sustains Sorrow, suffering
unjustly.

20 For What Credit is
it, if when you sin, and are
beaten, you endure it? but
if, when you do good, and
suffer, you shall bear it pa-
tiently, this is Well-pleas-
ing with God.

21 For to this you

* VATICAN MANUSCRIPT.—12. having—omit.

12. therefore—omit.

† 13. or Creature. Some render *κτισει* ordinance, institution, establishment, govern-
ment, authority. The Syriac has it as follows:—"Be you submissive to all the ways of
which *Parkhurst* says is probably the sense of Peter's injunction, as enforced by ex-
tensions to various classes in the following part of his letter; and which he closes by a
general rule in chap. v. 5, "ye, all of you be subject to each other."

‡ 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 16.
v. 16. † 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1.
‡ 14. Rom. xiii. 3. † 16. Gal. v. 1, 13. † 16. 1 Cor. vii. 23. † 17. Heb. x. 30.
‡ 10. Phil. ii. 8. † 17. Heb. x. 31. † 1 Pet. i. 25. † 17. Matt. v. 10; 1 Thess. i. 5.
‡ 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 6. † 19. Matt. v. 10; 1 Thess. i. 5.
‡ 1 Pet. iii. 14. † 20. 1 Pet. iv. 14, 15. † 21. Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. i. 10.

ἵνα ὅτι καὶ Χριστὸς παθὲν ὑπὲρ ἡμῶν,
 i.e., because even Anointed suffered on behalf of you,
 μὴ ὑπολιπταίων ὑπογράμμον, ἵνα ἐπακολου-
 μιν leaving behind an example, so that you may
 ἡσῆτε τοῖς ἰχνεσὶν αὐτοῦ. *ὁ δὲ ἁμαρτίαν οὐκ
 in the steps of him, who sin not
 ποιήσεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι
 did, nor was found guile in the mouth
 αὐτοῦ. *ὁ δὲ λαιδορούμενος οὐκ ἀπελοιδορεῖ,
 (him, who being reviled not reviled again,
 τὰς ὁδῶν οὐκ ᾔπειλει, παρὲδίδου δὲ τῷ κρι-
 sisting not he threatened, delivered himself up but to the one
 νοντι δίκαιως. *ὁ δὲ τὰς ἁμαρτίας ἡμῶν αὐτὸς
 dying righteously, who the sins of us himself
 ἠνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
 carried up in the body of himself to the tree,
 ὡς ταῖς ἁμαρτίαις ἐπογενόμενοι, τῇ δικαιοσυνῇ
 out to the same having died, to the righteousness
 ἡσώμεν. οὐ τῷ μῆλει. * [αὐτοῦ] ἰαθῆτε.
 we may live, of whom by the scars [of him] you were healed.
 *Ἦτε * [γὰρ] ὡς πρόβατα πλανώμενα· ἀλλ'
 we were [for] as sheep going astray, but
 πεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκο-
 you turned back now to the shepherd and guar-
 ῶν τῶν ψυχῶν ὑμῶν. ; ΚΕΦ. γ'. 3. 1' Ὁμοίως
 ran of the lives of you. In like manner
 [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις
 [the] wives, submitting yourselves to the own
 ἄνδρα, ἵνα * [καὶ] εἰ τινες ἀπειθοῦσι τῷ
 husbands, so that [even] if some are disobedient to the
 ὀργῇ, διὰ τῆς τῶν γυναικῶν ἀνατροφῆς
 word, through the of the wives conduct
 νεν λογῶν κερδιθῇσονται, * ἐποπτεύσαντες
 without a word they may be gained, having seen
 ἡν ἐν φόβῳ ἄγην ἀνατροφήν ὑμῶν. 3' Ὀν
 he in fear your conduct of you. Of whom
 πτω οὐχ ὁ ἐξῆθεν, ἐμψλοκῆς τριχῶν καὶ
 it be not the outside, of braiding of hairs and
 ἐριθεσεως χρυσιῶν ἢ ἐνδύσεως ἱματίων, κοσ-
 ming around of golden chains or wearing of clothes, adorn-
 ος. * ἀλλ' ὁ κρυπτός τῆς καρδίας ἀνθρώπου, ἐν
 s, but the hidden of the heart man, with
 φ ἀφάρτων του πρὸς καὶ ἡσυχίου πνεύμα-
 s incorruptible of the mouth and quiet spirit,
 ος, ὁ ὅστις ἐνὸς τοῦ θεοῦ πολυτελες.
 which is in presence of the God very precious.
 Ὡς γὰρ ποτε καὶ αἱ ἁγίαι γυναῖκες, αἱ ἐλ-
 Thus for formerly also the holy women, those ho-
 λούσαι ἐπὶ τὸν θεόν, κοσμοῦν ἑαυτάς, ὑποτασ-
 ng in the God, adorned themselves, submit-

were called; Because even
 Christ suffered on your
 behalf, leaving you a
 Copy, so that you may
 follow in his FOOTSTEPS;
 23 who committed no
 Sin; neither was Deceit
 found in his MOUTH;
 23 who being reviled,
 did not revile in return;
 suffering, he did not
 threaten; but delivered
 himself up to HIM who
 JUSTICES righteously;
 24 who carried up our
 SINS himself in his own
 BODY to the TREE; that
 we, having died to SINS,
 may live to RIGHTEOUS-
 NESS; by whose SCARS
 you were healed.
 25 You were like Sheep
 going astray, but have now
 turned back to the SHEP-
 HERD and Guardian of
 your LIVES.

CHAPTER III.

1 In like manner, let
 Wives be subject to their
 own Husbands, so that if
 some are disobedient to the
 word, they may with-
 out a Word be gained
 through the CONDUCT of
 their WIVES;
 2 having seen your Con-
 duct CHASTE with Fear.
 3 Whose Decoration,
 let it not be that EXTER-
 NEAL one, of Braiding the
 Hair, and Putting on of
 Gold chains, or Wearing of
 Apparel;
 4 but decorate the
 HIDDEN Man of the
 HEART with WHAT IS IN-
 CORRUPTIBLE,—a MEKE
 and Quiet Spirit, which
 is very precious in the
 sight of God.
 5 For thus formerly also
 those HOLY Women, who
 hoped in God, adorned

* VATICAN MANUSCRIPT.—24. of him—omit.
 even—omit. 1. they shall without.

23. for—omit.
 4. quiver and Meek.

1. the—omit.
 5. God.

21. 1 Pet. iii. 18. 21. John xiii. 18; Phil. ii. 5; 1 John ii. 6. 22. Isa. liii. 11. 23. Isa. liii. 7; Matt. x. 22; 1 Cor. vii. 4; Heb. xii. 2. 24. Isa. liii. 4-6; 11; Matt. viii. 18; Heb. ix. 28. 25. John x. 22; 1 Cor. xiv. 24; Eph. v. 23; Col. iii. 18; 1 Tim. ii. 9; Titus ii. 2. 26. 1 Tim. ii. 9; Titus ii. 2. 27. 1 Tim. ii. 9; Titus ii. 2.

ΚΕΦ. 8'. 4.

¹ Χριστου ευ παθοντος * [ὕπερ ἡμῶν] σαρκι.
Anointed then having suffered [on behalf of us] in flesh.
καὶ ὑμεῖς τὴν αὐτὴν ἐννοίαν ὀπίσασθε, (ὅτι
and you the same thought set yourselves also with the
ὁ παθὼν * [ἐν] σαρκι, πεπνυται ἁμαρτίας,)
the one having suffered [in] flesh, has ceased [from sin.]
² εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμῶμαι, ἀλλὰ
in order that no longer of men to desire, but
θελημάτων θεοῦ τὸν ἐκλοιπὸν ἐν σαρκὶ βίωσαι,
to will of God the remaining in flesh to live.
χρόνον. ³ Ἀρκετὸν γὰρ * [ἡμῖν] ὁ παρεληλυθὼς
time. Sufficient for [for us] the having passed by
χρόνος * [τοῦ βίου] τὸ θελήμα τῶν ἐθνῶν
time [of the life] the will of the gentiles
κατεργασθαι, πεπορευμένους ἐν ἀσελγείαις,
to have wrought, having walked in licentiousness,
ἐπιθυμῶμαι, οἰνοφλυγίαις, κωμοῖς, ποτοῖς, καὶ
inordinate desires, in excesses of wine, in revellings, in drinkings, and
ἀθεμίτοις εἰδωλολατρείαις. ⁴ ἐν ᾗ ἐξερρίζονται.
in unlawful idolatries; in which they are surprised,
μη συντρέχοντων ὑμῶν εἰς τὴν αὐτὴν τῆς
not running with of you to the same the
ἀσωτίας ἀναχυσίαν, βλασφημούντες. ⁵ οἱ ἀπο-
of profligacy excess, speaking evil; they shall
δοῦναι λόγον τῷ ἑτοιμῶς ἐχοντι κρίναι ζων-
give an account to him in readiness having to judge living
τας καὶ νεκρούς. ⁶ Εἰς τοῦτο γὰρ καὶ νεκροὶ
live and dead ones. In order to this for also to dead ones
εὐηγγελισθῇ, ἵνα κριθῶσι μὲν κα-
was glad tidings announced, so that they might be judged indeed accord-
τα ἀνθρώπων σαρκὶ ζῶσι δὲ κατὰ θεόν
ing to men in flesh they might live but according to God.
πνεύματι. ⁷ Πάντων * [δὲ] τὸ τέλος ἤγγικεν
in spirit. All things [but] the end has approached;
σώφρονεσθε οὖν, καὶ νηφάτε εἰς τὰς προσ-
be you of same mind therefore, and be you vigilant in the pres-
ευχάς. ⁸ Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς
etc. Above, all things but the among yourselves
ἀγάπην ἐκτενὴ ἐχόντες· ὅτι * [ἡ] ἀγάπη καλυ-
love fervent having; because [the] love with
ψει πλῆθος ἁμαρτιῶν. ⁹ φιλοξένοι εἰς ἀλλήλους,
covers multitude of sins; hospitable ones towards each other,
ἀνευ γογγυσμῶν. ¹⁰ ἕκαστος καθὼς ἐλάβε
without murmurings; each one as received

CHAPTER IV.

¹ Christ then having suffered in the Flesh, set yourselves also with the same Mind. (For [REPAIRING] SUFFERED in Flesh has ceased from * Sins;
² so as no longer to LIVE the REMAINING [of] in the Flesh according to the Lusts of Men, but according to the Will of God.
³ For the TIME which has PASSED AWAY is sufficient [to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries;
⁴ in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming;
⁵ who shall give an Account to HIM [who is] PREPARED to judge the Living and the Dead.
⁶ For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God.
⁷ But the END of all things has approached; [be] you, therefore, of a sober mind, and be attentive to Prayers.
⁸ Above all things have fervent Love among yourselves; Because Love covers a Multitude of Sins.
⁹ Be hospitable to each other, [without Murmurings].
¹⁰ As each one has

* VARIAN MANUSCRIPT.—1. on behalf of us—omit.
2. for us—omit. 3. of LIVE—omit. 7. but—omit.

1. In—omit. 2. Sin.
the—omit. 3.

1. 1. 1 Pet. iii. 18. 2. 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 2, 5. 3. 2. Gal. ii. 20.
1 Pet. i. 16. 4. 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 15. 5. 2. Eph. ii.
2. iv. 17; 1 Thess. iv. 5. 6. 3. Acts x. 43; xvii. 31. 7. 2. Matt. xxiv. 23, 24; Rom.
xii. 13; Phil. iv. 5; Heb. x. 25. 8. 2. 7. Matt. xxv. 41; Luke xii. 54; 1 Pet. v. 2. 9. 2. 2.
Heb. xii. 1; Col. iii. 14. 10. 2. James v. 20. 11. 2. Rom. xii. 13; Heb. xii. 1.
12. 2. 9. Cor. ix. 7; Phil. ii. 14. 13. 2. 10. Rom. xii. 6; 1 Cor. iv. 7.

χαρισμα, εις δαντους αυτο διακονουντες, ως
a free-gift, for others in serving, as
καλοι οικονομοι ποικιλης χαριτος θεου. 11 Ει
good stewards of manifold favor of God. 11 If
τις λαλει, ως λογια θεου· ει τις διακονει, ως εξ
any one speak, as oracles of God; if any one serve, as from
ισχυος ης χορηγει ο θεος· ινα εν πασι δοξαζη-
strength which supplies the God; so that in all things may be glo-
ραι ο θεος δια Ιησου Χριστου, φ εστιν η
ri-za the God through Jesus Anointed, to whom is the
δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the might for the ages of the ages;
αμην.
so be it.

12 Αγαπητοι, μη ξενησεθε τη εν υμιν
Beloved ones, not be you surprised with the among you
πρωτοι προς πιστευσαν υμιν γινομεν, ως
hurling for a trial to you becoming, as
ξενου υμιν συμβαινεντες· 13 αλλα καθο
of a strange thing to you befalling; but according to
κοιρωνεκε τοις του Χριστου παθημασι, χαιρε-
you partake in the of the Anointed sufferings, rejoice
τε, ινα και εν τη αποκαλυψει της δοξης αυτου
you, so that also in the revelation of the glory of him
χαρητε αγαλλωμενοι. 14 Ει ονειδισεθε εν
you may rejoice resulting. If you are reproached in

ονοματι Χριστου, μακαριοι· οτι το της δοξης
name of Anointed, happy ones; because of the of the glory
και το του θεου πνευμα εφ' υμας αναπαυται·
and the of the God spirit on you rests;

* [κατα μιν αντους βλασφημειται, κατα δε
according to indeed them he is evil spoken of, according to but
υμας δοξαζεται.] 15 Μη γαρ τις υμων πατ-
you he is glorified.] Not for any one of you let

χητω ως φονευς η κλεπτης η κακοποιος, η ως
as-for as a murderer or a thief or an evil-doer, or as
αλλοτρισεπισκοπος· 16 ει δε ως Χριστιανος, μη
a meddling person; If but as a Christian, not

αισχυνησθω, δοξαζεται δε τον θεον εν τη
let him be ashamed, let him glorify but the God in the respect
του· 17 Οτι ο καιρος του αρχασθαι το κριμα
to him. Because the season for the to begin the judgment

του οίκου του θεου· ει δε πρωτον αφ' ημων,
of the house of the God; if but first from of us,
τε το τελος των απειθουντων τη του θεου ευαγ-
shall the end of those being disobedient to the of the God glad
γαλιον· 18 και ει ο δικaios молis σωζεται, ο
to us; and if the just one scarcely is safe, the
επισηνης και εμαρτωλος που φανεται; 19 Ωστε
signifying one and sinner where will appear; therefore

received a Free gift, so minister it among your-
selves, as Good Stewards of the manifold Favor of God.

11 If any one speak, let it be as the Oracles of God; if any one serve, let it be as from the Strength which God supplies; so that in all things God may be glorified through Jesus Christ; whose is the glory and the power for the AGES of the AGES. Amen.

12 Beloved, be not surprised at the trial among you, occurring to you for a Trial, as though some strange thing was befalling you;

13 but as you partake of the sufferings of the Anointed one, rejoice; so that at the revelation of his glory, you may rejoice exultingly.

14 If you are reproached in the Name of Christ, happy are you; Because the spirit of glory and that of God rests on you.

15 For let none of you suffer as a Murderer, or a Thief, or an Evil doer, or as a Meddling person;

16 but if as a Christian, let him not be ashamed, but let him glorify God in this NAME.

17 Because the season is coming for the judgment to BEGIN from the house of God; and if it begin first from us, what the END of those who are disobedient to the GLAD TIMINGS of God?

18 And if the righteous person scarcely is safe, where will the unrighteous and the Sinner appear?

19 Therefore, let even

* VATICAN MANUSCRIPT.—14. Indeed he is glorified to them he is evil spoken of, but accord-
ing to you he is glorified—omit. 15. In this NAME.

12. Matt. xxiv. 45; xiv. 16; Titus 1. 7. 13. Jer. xxiii. 23. 14. Rom. xiii. 13.
15. 1 Cor. xiii. 12. 16. Eph. v. 1. 17. 1 Tim. vi. 13; 1 Pet. v. 14;
18. 1 Cor. xiii. 13; 1 Pet. i. 10. 19. Rom. xiii. 12; 1 Cor. x. 31; 1 Pet. i. 10;
1 Pet. i. 10. 20. 1 Pet. v. 10. 21. Matt. v. 11; James i. 12; 1 Pet. i. 14. 22. 1 Pet. i. 10.
23. 1 Pet. i. 10. 24. 1 Pet. i. 10. 25. 1 Pet. i. 10. 26. 1 Pet. i. 10. 27. Luke x. 15; 12.

καὶ οἱ πασχοντες κατὰ τὸ θέλημα τοῦ θεοῦ,
 also those suffering according to the will of the God,
 * [ὡς] πιστῶ κτιστῇ παρατιθεσθῶσαν τὰς ψυχὰς
 (as) to a faithful creator let commit the lives
 * [ἐαυτῶν] ἐν ἀγαθοποιᾳ.
 (of themselves) in doing good.

ΚΕΦ. ε'. 5.

1 Πρεσβυτερους * [τους] ἐν ὅμῳ παρακαλῶ, ὁ
 Elders (the) among you I exhort, the
 συμπρεσβυτερος καὶ μυστὺς τῶν τοῦ Χριστοῦ
 fellow-elder and witness of those of the Anointed
 παθήματων, ὁ καὶ τῆς μελλούσης ἀποκαλυφ-
 sufferings, the and of the being about to be revealed
 τεσθαὶ δόξης κοινῶνος. 2 ποιμανατε τὸ ἐν ὅμῳ
 glory partake, do you tend the among you
 ποιμνιον τοῦ θεοῦ, * [ἐπισκωουτες] μὴ ἀναγ-
 flock of the God, (overseeing,) not by con-
 καστῶς, ἀλλ' ἐκούσιως· μὴδε ἀισχροκερδῶς,
 strait, but voluntarily; nor for base gain,
 ἀλλὰ προθυμῶς. 3 * [μὴδ' ὡς κατακυριεύοντες
 but promptly; nor as being lords
 τῶν κληρῶν, ἀλλὰ τυποὶ γινόμενοι τοῦ ποιμ-
 of the heritages, set patterns being of the flock,]
 νιον. 4 καὶ φανερωθέντος τοῦ ἀρχιερέως,
 and having been manifested of the chief shepherd,
 κομιεῖσθε τὸν ἀμάρτανιον τῆς δόξης στεφανόν.
 you will obtain the unfolding of the glory crown.
 5 Ὅμοιως νεώτεροι ὑποταγῆτε πρεσβυτεροῖς·
 in like manner younger ones do you subject to seniors;
 πάντες δε ἀλλήλοις * [ὑποτασσόμενοι,] τῇ
 all but to each other (being subject,) the
 ταπεινοφροσύνην ἐγκομβωσασθε· ὅτι ὁ θεὸς
 humility he you clothed with; because the God
 ὑπερφηανῶς ἀντίτασσεται, ταπεινοῖς δε διδῶς,
 to haughty ones is in opposition, to lowly ones but he gives
 χάριν. 6 Ταπεινωθῆτε οὖν ὑπὸ τὴν κραταίαν
 favor. Be you humbled therefore under the mighty
 χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ·
 hand of the God, so that you he may exalt in a season;
 7 πασαν τὴν μεριμνάν ὑμῶν ἐπιρρίψαντες ἐν
 all the anxious care of you having cast on
 αὐτὸν, ὅτι αὐτῷ μελεῖ περὶ ὑμῶν. 8 Νηψάτε,
 him, because with him is care concerning you. Be you sober,
 γρηγορήσατε· ὁ ἀντιδικὸς ὑμῶν διαβολὸς, ὡς
 beyond watchful; the opponent of you an accuser, like
 λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα κατα-
 a lion roaring, walks about, seeking whom he may

those who are suffering according to the will of God, I commit their lives in doing good to a Faithful Creator.

CHAPTER V.

1 The Elders, therefore, who are among you I exhort, who am a fellow-elder, and a witness of the sufferings of the anointed one, and a partaker of that glory which is going to be revealed;
 2 Tend the flock of God which is with you, overseeing not by constraint, but voluntarily; neither for base gain, but readily;
 3 (neither as being lords of the heritages, but being patterns to the flock;)
 4 and when the chief shepherd is manifested, you will obtain the unfolding; crown of glory.
 5 In like manner, ye the younger persons be subject to the seniors, and ye all of you submit to each other, and be clothed with humility; because God is opposed to the haughty, but he bestows favor on the humble.
 6 Be you humbled therefore, under the mighty Hand of God, that he may exalt you in due time;
 7 having cast all your anxiety on him, because he cares for you.
 8 Be sober, be vigilant; your opponent, he as a roaring lion, is walking about, seeking to devour;

* VATICAN MANUSCRIPT.—19. as—omit. 1. therefore. 2. overseeing—omit. 3. seeking to devour.

19. of themselves—omit. 2.—omit.

1. Co—omit. 5. being subject—omit.

1 19. Psal. xxi. 5; Luke xxiii. 46. 1 1. Luke xxiv. 46; Acts i. 8, 22; v. 32; 1 Pet. i. 1. Rom. vii. 17; Rev. i. 9. 1 2. John xxi. 15—17; Acts xi. 23. 1 3. 1 Tim. iv. 12; Titus ii. 7. 1 4. 1 Tim. ii. 20. 1 5. 1 Cor. iv. 25; 2 Tim. iv. 8; James i. 12. 1 6. Rom. xii. 16; 1 Pet. ii. 10. 1 7. Psal. xxxvii. 5; iv. 22; Matt. vi. 26; Luke xii. 31, 32; Heb. xiii. 5. 1 8. 1 Pet. i. 10; 1 Thess. v. 6.

τιν' ὃς ἀνίστητε στερεοὶ τῇ πίστει,
 grip down; to whom be you opposed standfast ones in the faith,
 εἰδότες, τὰ αὐτὰ τῶν παθημάτων τῆς ἐν κόσμῳ
 knowing, the same kinds of the sufferings by the in world
 ἀλγούτητι ἐπιτελεῖσθαι. 10 Ὁ δὲ θεὸς πάσης
 to thoroughness to be fully endured. The and God of all
 χάριτος ὃ καλεῖσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ
 favor that one having called us into the age-lasting of himself
 δοξᾶν ἐν Χριστῷ * [Ἰησοῦ,] ὀλίγον παθόντας,
 glory by Anointed [Jesus,] a little having suffered,
 αὐτὸς καταρτίσαι * [ὑμᾶς,] στηριξεῖ, σθενω-
 himself to complete [you,] he will confirm, he will
 σει, * [θεμελιώσει.] 11 Ἀντὶ * [ἧς δοξᾶς, καὶ]
 strengthen, [he will establish.] To him [the glory, and]
 τὰ κρᾶτος εἰς τοὺς αἰῶνας * [τῶν αἰώνων.] ἀμήν.
 the power for the ages [of the ages] so be it.
 12 Διὰ Σιλβανῶν ὅμιν τοῦ πιστοῦ ἀδελφόν,
 By means of Silvanus to you of the faithful a brother,
 ὡς λογιζομαι, δι' ὀλίγων ἐργαζά, παρακαλῶν
 as I think, in a few I have written, exhorting
 καὶ ἐπιμαρτυρῶν ταυτὴν εἶναι ἀληθὴ χάριν τοῦ
 and strongly testifying this to be true favor of the
 Θεοῦ, εἰς ἣν ἵστηκατε. 13 Ἀσπάζεται ὑμᾶς ἡ
 God, in which you have stood. Salutes you also
 ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς
 in Babylon chosen jointly, and Mark the son
 μου. 14 Ἀσπασθε ἀλλήλους ἐν φιληματί
 of me. Salutes you each other with a kiss
 ἀγαπῆς. Εἰρηὴν ὅμιν πᾶσι τοῖς ἐν Χριστῷ
 of love. Peace to you to all those in Anointed
 * [Ἰησοῦ.]
 * [Jesus.]

9 †to whom be opposed,
 standing firm in the
 FAITH; †knowing that
 the SAME SUFFERINGS are
 fully endured by YOUR
 Brotherhood in the World.
 10 AND THAT GOD of ALL
 Favor, †who has CALLED
 * you to His AIONIAN
 Glory, by * the ANOINTED
 one, when you have suf-
 fered a short time, * will
 himself †complete, con-
 firm, strengthen you.
 11 †To him be the
 GLORY and the POWER for
 the AGES. Amen.
 12 By †Silvanus, a
 FAITHFUL Brother to you,
 (as I think,) I have †writ-
 ten briefly, exhorting and
 strongly testifying that
 this is the True Favor of
 God in which * you stand.
 13 THAT CO-ELECT
 †Congregation in Babylon
 salutes you, and †Mark my
 SON.
 14 †Salute each other
 with a Kiss of Love.
 †Peace be to you ALL in
 Christ Jesus.*

* Vatican Manuscript.—10. you. 10. the Anointed one. 10. Jesus—omit.
 10. will himself. 10. you—omit. 10. he will establish—omit. 11. the
 elect and—omit. 11. of the ages—omit. 12. you should stand. 14. Jesus
 —omit. Subscription—FIRST OF PETER.

† 11. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient
 versions. Erasmus approves the addition, and Beza observes that Peter omitted the word re-
 ceived as is often done with regard to words in common use. But Mill and Wall think the
 translation should be, "She who is in Babylon," and that the apostle meant his own wife
 or some honorable woman in that city. Lardner says, it is not probable that Peter would
 send a salutation to the Christians of so many countries, from a woman not named.—Ker-
 night.

† 9. Eph. vi. 11, 12; James iv. 7. † 9. Acts xiv. 22; 1 Thess. iii. 2. † 10.
 † Cor. i. 9; 1 Tim. vi. 12. † 10. Heb. xiii. 21; Jude 24. † 11. 1 Pet. iv. 11; Rev. i. 6.
 † 12. 9 Cor. i. 10. † 12. Heb. xiii. 22. † 13. Acts xii. 17, 25. † 14. Rom.
 x. i. 12; 1 Cor. xvi. 20; 1 Cor. xiii. 12; 1 Thess. v. 26. † 14. Eph. vi. 22.

* SECOND OF PETER.

ΚΕΦ. α'. 1.

¹ Συμεων Πετρος, δουλος και αποστολος Ιη-
Simon Peter, a bondman and an apostle of
σου Χριστου, τοις ισοτιμοις ημιν λαχουσι πισ-
Jesus Anointed, to those equally precious to us having obtained faith
τιν εν δικαιοσυνη του θεου ημων και σωτηρος
by righteousness of the God of us and of a savior
Ιησου Χριστου· ² χαρις υμιν και ειρηνη πλη-
Jesus Anointed; favor to you and peace may be
θυνθει εν επιγνωσει του θεου, και Ιησου του
multiplied by a knowledge of the God, and of Jesus the
κυριου ημων. ³ Ως παντα ημιν της θειας δυνα-
Lord of us. As all to us of the divine power
μεως αυτου τα προς ζωην και ευσεβειαν
of him the things in respect to life and piety
δεδωρημενης, δια της επιγνωσεως του καλε-
having been granted, through the knowledge of the one hav-
σαντος ημας δια δοξης και αρετης· ⁴ (δι'
ing called us by means of glory and virtue; (throug
ων το μεγαλυτα ημιν και τιμια επαγγελματα
which the greatest to us and precious promises
δεδωρηται, ινα δια toutων γενησθε θειας
have been given, so that through these you might become of a divine
κοινωνοι φυσικως αποφυγοντες της εν κοσμου,
partakers nature having fled away from the in world,
εν επιθυμια φθορας·) ⁵ και αυτο τουτο δε
by inordinate desire corruption; also very this thing and
σπουδην πασαν παρενεγκαρτες· επιχορηγη-
diligence all having brought in besides; do you care-
σατε εν τη πιστει υμων την αρετην, εν δε τη
add to the faith of you the fortitude, to and the
αρετη την γνωσιν, ⁶ εν δε τη γνωσει την εγκρα-
fortitude the knowledge, to and the knowledge the self-con-
τειαν, εν δε τη εγκρατεια την υπομονην, εν δε
trol, to and the self-control the patience, to and
τη υπομονη την ευσεβειαν, ⁷ εν δε τη ευσεβεια
the patience the piety, to and the piety
την φιλαδελφιαν, εν δε τη φιλαδελφια την
the brotherly-kindness, to and the brotherly-kindness the
αγαπην. ⁸ Ταυτα γαρ υμιν υπαρχοντα και
love. These things for to you belonging and
πλεοναζοντα, ουκ αργους ουδε ακαρπους καθισ-
abounding, not idle ones nor unfruitful ones they make
τησιν εις την του κυριου ημων Ιησου Χριστου
you in the of the Lord of us Jesus Anointed

CHAPTER I.

¹ Simon Peter, a bond-
servant and an Apostle of
Jesus Christ, to those
who have obtained Faith
Equally precious
with us, by the Right-
eousness of our God and Savior
Jesus Christ;
² I may Favor and Peace
be multiplied to You by a
Knowledge of God and of
Jesus our Lord;
³ even as his divine
Power has granted to us
All things relative to
Life and Piety, I through
the knowledge of him
who called us by
Glory and Virtue;
⁴ I on account of which
VERY GREAT and Precious
Promises have been be-
stowed on us, so that
through these you might
become I Partakers of a
Divine Nature, I having
fled away from the cor-
ruption that is in the
world through Lust;
⁵ and for this very thing
also, I using all Diligence,
superadd to your Faith
FORTITUDE, and to FORTI-
TITUDE KNOWLEDGE,
⁶ and to KNOWLEDGE
SELF-CONTROL, and to
SELF-CONTROL PATIENCE,
and to PATIENCE PIETY.
⁷ and to PIETY BRO-
THERLY-KINDNESS, and
to BROTHERLY-KIND-
NESS LOVE.
⁸ For these things be-
ing in You and abounding
they will not permit you
to be inactive; nor unfruit-
ful in the KNOWLEDGE of
our Lord Jesus Christ;

* VATICAN MANUSCRIPT.—TWICE—SECOND OF PETER.

4 the world.

+ 3. by a Glorious Kindness.—*Walsby*. By his own illustrious perfections.—*Dehmann*. A different reading, and from the authorities by which it is supported appearing to be a genuine one is as follows:—"by his own glory and power," or "by his own glorious power."

1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. 2. 1 Pet. i. 2. 3. John
xvii. 2. 4. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 3 Tim. i. 9; 1 Pet. ii. 9; Gal.
4. 2 Cor. vii. 1. 5. 4. John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 19;
1 John iii. 2. 6. 2 Pet. ii. 13, 20. 7. 8. 2 Pet. iii. 18. 9. 7. Gal. vi. 10;
1 Thess. iii. 12; v. 15; 1 John iv. 21. 10. 8. John xv. 2; Titus iii. 14.

ἐπιγινώσκιν· ὁ γὰρ μὴ παρέστι ταῦτα, τυφ-
knowledge, to whom for not is present these things, blind
λος ἐστί, μνηστᾶζον, λήθην λαβὼν τοῦ
is, being short-sighted, forgetfulness having received of the
καθαρίσμου τῶν παλαιᾶν αὐτοῦ ἁμαρτημάτων.
purification of the old of himself sins.

10 Διὸ μάλλον, ἀδελφοί, σπουδασατε βεβαίαν
Therefore rather, brethren, do you earnestly strive
ἵνα τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι ταῦτα
to the calling and election to make; these things
γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτε. 11 Οὐδὲν
for doing not yet you may fall at any time. 11 Nothing

γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἢ εἰσο-
for richly will be furnished to you the en-
δος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν
trance into the age-lasting kingdom of the Lord of us
καὶ σωτῆρος Ἰησοῦ Χριστοῦ. 12 Διὸ οὐκ ἀμε-
and Savior Jesus Anointed. Therefore not I will

λήσω αἰ ὅμας ὑπομνησκειν περὶ τούτων,
neglect always you to remind concerning these things,
καί περ εἰδόντας, καὶ ἐστηριγμένους ἐν τῇ παρού-
although knowing, and being established in the present
σῃ ἀληθείᾳ. 13 Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον
truth. 13 Right and I think, in as much as

εἰμι ἐν τούτῳ τῷ σκηνωματί, διεγείρειν ὅμας ἐν
I am in this the tabernacle, to stir up you by
ὑπομνήσεις· 14 εἰδὼς, ὅτι ταχὺ ἐστὶν ἡ ἀπο-
reminding; knowing, that near at hand is the laying

θεσις τοῦ σκηνωματος μου, καθὼς καὶ ὁ κύριος
making of the tabernacle of me, as even the Lord
ἡμῶν Ἰησοῦς Χριστὸς ἡγόλωσε μοι. 15 Σπου-
of us Jesus Anointed declared to me. 15 I will

δάσω δὲ καὶ ἑκάστοτε, εἶναι ὅμας μετὰ τὴν
endeavor but also always, to have you after the
ἐμὴν ἐξόδον, τὴν τούτων μνήμην ποιεῖσθαι.
my departure, the of these things recollection to make.

16 Οὐ γὰρ σεσοφισμένοις μυθεῖς ἐξακολουθεῖ-
Not for having been cunningly devised tales having followed
σατες ἐγνηρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν
and we made known to you the of the Lord of us
Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'
Jesus Anointed power and presence, but
ἐκστατα γενηθέντες τῆς ἐκεῖνου μεγαλειότητος.
in-extreme having become of the of that greatness.

17 Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ
Having received for from God a Father honor and
δόξαν, φωνὴς ἐνεχθείσης αὐτῷ τοιαύδε ὅμοι-
glory, from a voice having been brought to him of this kind by
της μεγαλοπρεποῦς δόξης· οὗτος ἐστὶν ὁ υἱὸς
the magnificent glory; This is the son
μοῦ ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδοκῶσα. 18 Καὶ
of me the beloved, in whom I am delighted. And

ταύτην τὴν φωνὴν ἡμεῖς ἠκουσαμεν ἐξ οὐρανοῦ
this the voice we heard from heaven

9 for he who is not pos-
sessed of these things is
blind, closing his eyes,
having become forgetful
of the PURIFICATION of
his OLD Sins.

10 Therefore, Brethren,
more earnestly endeavor
to make Your CALLING
and Election sure; since
by doing these things
; you will never fall;

11 For thus richly will be
furnished to you the EN-
TRANCE into the AIONIAN
Kingdom of our LORD and
Savior Jesus Christ.

12 Therefore I will
not neglect always to re-
mind You of these things,
; although you know and
are established in the
PRESENT Truth.

13 And I think it right,
; as long as I am in THIS
TABERNACLE, to excite
you by Remembrance;

14 ; knowing That the
LAYING ASIDE of my
TABERNACLE is at hand,
even as ; our LORD Jesus
Christ declared to me.

15 Now I will also en-
deavor always to have you,
after MY Departure, to
make MENTION of these
things.

16 For we have not been
following ; Cunningly de-
vised Tales, in making
known to you the POWER
and Appearance of our
LORD Jesus Christ, but
; were Beholders of THAT
Greatness.

17 For having received
from God the Father Honor
and Glory, a Voice of this
kind was brought to him
by the MAGNIFICENT
Glory—; "This is my SON,
"the BELOVED, in whom
"I delight."

18 And This voice
which was brought from

* VATICAN MANUSCRIPTS.—12. be ready always.

17. my son, my beloved.

9. 1 John ii. 9, 11. 10. Eph. v. 26; Heb. ix. 14; 1 John i. 7. 11. 2 Pet. iii. 17.
12. Rom. xv. 14, 15; Phil. iii. 1; 1 Pet. iii. 1; 1 John ii. 21; Jude 4. 13. 1 Pet. v. 12;
14. 1 Tim. iv. 6. 15. 2 Cor. v. 1, 4. 16. 2 Tim. iv. 6. 17. 14. John xxi. 18, 19.
18. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17, iv. 2. 19. Matt. xvii. 1, 2; Mark ix. 2; John
i. 16; 1 John i. 1. 20. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ἐρεῖχθεισαν σὺν αὐτῷ ὄντες ἐν * [τῇ] ὄρει τῇ
having been brought with him being in (the) mountain the
ἁγίῳ, ¹⁹ καὶ ἐχόμεν βεβαίωτερον τὸν προφητι-
holy, and we have more firm the prophetic
κὸν λόγον· ᾧ καλῶς ποιεῖτε προσεχόντες,
word; to which well you do taking heed,
ὡς λύχνος φαίνειν ἐν ἀνυχτὶ τοῦ, ἕως οὗ
as to a lamp shining in a flitting place, till of which
ἡμέρα διαγῶσθῃ, καὶ φῶσφορος ἀνατελεῖ ἐν
a day may shine through, and bringing light may arise in
τὰς καρδίαις ὑμῶν· ²⁰ τοῦτο πρῶτον γινώσκον-
the hearts of you; this first knowing
τες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλο-
that all prophecy of a writing, of its own loca-
σεως οὐ γίνεται. ²¹ Οὐ γὰρ βεληματί ἀνθρώ-
ing not this. Not for by will of man
που ηὐρηθῇ ποτε προφητεία, ἀλλ' ὅπου πνευμα-
was brought at any time prophecy, but by spirit
τος ἁγίου φερόμενοι ἐλάλησαν * [ἅγιοι] θεοῦ
holy being moved spoke * [holy] of God
ἀνθρώποι.
men.

ΚΕΦ. Β'. 2.

¹ Ἐγενοντο δὲ καὶ ψευδοπροφῆται ἐν τῇ λαῷ,
Were but even false prophets among the people,
ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδασκαλοὶ, οἵτινες
as also among you will be false teachers, who
παρειστάουσιν αἵρεσεις ἀπώλειαι, καὶ τοὺς ἀγο-
will privately introduce heresies of destruction, even the having
ραπάντα αὐτοὺς δεσποτὴν ἀρνούμενοι, ἐπαγο-
brought them sovereign Lord denying, bringing
τες ἑαυτοῖς ταχινὴν ἀπώλειαν· ² (καὶ πολλοὶ
on themselves swift destruction; and many
ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις,
will follow of them the impure practices,
δι'
on account of whom the way of the truth will be evil spoken
οὗς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθή-
setai.) ³ καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις
of,) and by covetousness deceitful words
ὅμας ἐμπορεύσονται· οἷς τὸ κρίμα ἐκταλαῖ οὐκ
you they will make gain of; to whom the judgment of old not
ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν ἐν ῥυστασί. ⁴ Εἰ
lingers, and the destruction of them not slumbers. If
γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησαντῶν οὐκ ἐφεί-
for the God messengers having sinned not spared,
σατο, ἀλλὰ σκεῖραις ἰσχύϊ ταρασσάς
but with chains of thick darkness having confined in Tartarus
παρέδωκεν εἰς κρίσιν τηρουμένους· ⁵ καὶ ἀρχαι-
he delivered up for a judgment being kept; and of old
οὐ κόσμου οὐκ ἐφείσατο, ἀλλ' ὀγδοὸν Νῶε δι-
a world not he spared, but eighth Noah of

Heaven nor heard, being with him on the holy Mountain.

¹⁹ And we have the prophetic Word more confirmed, to which you do well, taking heed, (as in a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your hearts;

²⁰ This first ascertaining, That All Prophecy of Scripture is not of its own Solution;

²¹ for not at any time was a Prophecy brought by the Will of Man; but * Men from God speak, being moved by holy Spirit.

CHAPTER II

¹ But there were even False Prophets among the people, as also there will be False teachers among you, who will privately introduce destructive Heresies, even bringing the souls of men who I brought them, bringing on themselves swift destruction.

² And many will follow their impurities; on account of whom the way of truth will be reviled;

³ and I with Covetousness they will make gain of you with Deceitful Words; whose destruction of old does not linger, and their destruction does not slumber.

⁴ For if God did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick Darkness, delivered them over into custody for Judgment;

⁵ and did not spare the Old World, but kept a safety Noah, the Eighth

* VATICAN MANUSCRIPT.—18. the—omit.

21. holy—omit.

21. Men from God speak.

1 18. Matt. xvi. 6. 1 19. Ps. cxix. 105; John v. 38. 2 21. 2 Tim. ii. 17;
1 Pet. i. 11. 3 21. 2 Sam. xxiii. 3; Luke i. 70; Acts i. 16; iii. 18. 4 1. 1. Tert. 1. 1;
5 1. Matt. xiv. 11; Acts xx. 20; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1, 2; 1 John v. 1;
Jude 12. 6 1. 1. Jude 4. 7 1. 1 Cor. vi. 20; Gal. iii. 12; Eph. i. 7; Heb. x. 2;
1 Pet. i. 18; Rev. v. 3. 8 1. Phil. iii. 18. 9 2. Rom. xvi. 18; 2 Cor. xii. 17; 1
1 Tim. vi. 8. 10 2. 2 Cor. ii. 17. 11 5. Gen. vii. 1, 2, 22; Heb. xi. 9; 1 Pet. iii. 20

καί οἱ σὺν τῇ κήρυκα ἐφύλαξε κατακλυσμὸν κοσ-
 μῶν ἀσεβῶν ἐταξας· ⁶ καὶ πόλεις Σοδομῶν
 καὶ Γομορρᾶς τεφρώσας· ⁷ [καταστροφή] κατε-
 κρίνεν, ὑποδείγμα μέλλοντων ἀσεβῶν τεθε-
 ῖσθαι· ⁸ καὶ δίκαιον Λωτ κατατονουμένον
 ὑπὸ τῶν ἀσεβῶν ἐν ἀσελγείᾳ ἀναστροφῆς
 ἐρζυσσάτο· ⁹ (βλεμματι γὰρ καὶ πρὸς τὸ δίκαι-
 ον, ἐγκατακινῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας
 ψυχὴν δίκαιαν ἀνομοῖς ἐργοῖς ἐβασανίζεν·)
 οὕτως καὶ ὁ κύριος εἰσέβει ἐκ πειρασμοῦ ῥυεσθαι,
 ἀδικῶν δὲ εἰς ἡμέραν κρίσεως κολαζομένους
 τηρεῖν· ¹⁰ μέλιστα δὲ τοὺς οὐσίῳ σαρκὸς ἐν
 ἐπιθυμίᾳ μισαδμου πορευομένους, καὶ κυριότητος
 καταφρονησάντας. Τολμᾷται, ἀνθαδεῖς, δόξας
 οὐ τρέμουσι βλασφημοῦντες· ¹¹ ὅπου ἀγγελοὶ
 ἰσχυρὴ καὶ δυναμὶς μεζόνες ὄντες, οὐ φέρουσι
 κατ' αὐτὸν παρὰ κυρίῳ βλασφημίαν κρίειν·
 οὕτοι δὲ, ὡς ἀλογα ζῶα, φυσικὰ, γεγεννη-
 μένα εἰς θάλασσαν καὶ φθορὰν, ἐν οἷς ἀγ-
 ροῦνσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν
 καταφθαῖνσκονται, ¹² κομιζόμενοι μισθὸν ἀδι-
 κίας· ἡδονὴν ἡγοῦμενοι τὴν ἐν ἡμέρᾳ τρυ-
 φῇ, σπῖλοι καὶ μωμοί, ἐν τρυφῶντες ἐν ταῖς
 ἀπαιταῖς αὐτῶν, συνευαχόμενοι ὑμῖν, ¹³ ὀφθαλ-
 μούς ἐχόντες μιστοὺς μοιχαλίδος καὶ ἀκατα-
 ναυστοὺς ἁμαρτίας, βέλεζοντες ψυχὰς ἀσθη-
 ν...

to Herald of Righteous-
 ness, bringing to a Deluge
 on a World of Impious
 men;

6 and condemned the
 Cities of Sodom and
 Gomorrah, reducing them
 to ashes, making them
 an Example for the im-
 pious hereafter;

7 but rescued Righte-
 ous Lot, being grievously
 harassed with the lewd
 conduct of the Law-
 less;

8 (for that righteous
 man dwelling among them,
 was Daily tormenting his
 righteous Soul, by seeing
 and hearing their Lawless
 Deeds;)

9 the Lord knows how
 to rescue the Pious out of
 Trial, and to keep the Un-
 righteous for a Day of
 Judgment to be cut off;

10 but more especially
 those who go after the
 Flesh in the Lust of Pol-
 lution, and who despise
 Dominion; daring, self-
 willed, they are not afraid
 to revile Dignities,

11 where the Angels
 who are greater in Strength
 and Power do not bring
 against them a Reviling
 Judgment from the Lord;

12 but these, like
 natural Irrational Animals,
 made for capture and
 slaughter, reviling things
 which they do not under-
 stand, will be destroyed
 by their own corruption,

13 receiving a Re-
 ward of Unrighteousness.
 They esteem Luxurious
 festivity by Day a Plea-
 sure; Spots and Blem-
 ishes, revelling in their
 "LOVE-FEASTS," while
 feasting together with
 you;

14 having Eyes full of
 an Adulteress, and unre-
 strained from Sin, alluring

* VATICAN MANUSCRIPT.—6. to an Overthrow—omit.
 they have a Reward of Unrighteousness.

13. LOVE-FEASTS.

12. being Unrighteous.

: 5. 1 Pet. iii. 19. : 6. 1 Pet. iii. 6. : 8. Gen. xix. 24; Deut. xix. 21; Judg.
 1. 8. Num. xxi. 16. : 7. Gen. xix. 16. : 9. Psa. xxiv. 17; 19; 1 Cor. x. 12
 10. Jude 6, 7, 8, 16, 18. : 12. Jer. xii. 3; Jude 19. : 13. Phil. iii. 18. : 14.
 11. 1 Tim. xiii. 12. : 12. Jude 12. : 13. 1 Cor. xi. 20, 21.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας
stable, a heart having been trained for covetousness

εχοντες, καταρας τεκνα, ¹⁵ καταλιποντες ευθει-
having, of a curse children, having left a straight

αν οδον, επλανηθησαν, εξακολουθησαντες τη
way, they wandered, having followed in the

οδω του Βαλααμ του Βοσπορ, ος μισθον αδι-
way of the Balaam of the Bosphor, who a reward of unrighte-

κίας ηγαπησεν, ¹⁶ ελεγξιν δε εσχεν ιδίας παρα-
oomias loved, a reproof but he had of his own trans-
νομιας· ο βοσφυγιον αφωνον, εν ανθρωπου φωνη
gression; a beast of burden dumb, with of man a voice

φθεγγαμενον, εκωλυσε την του προφητου
having spoken, restrained the of the prophet

παραφρονην. ¹⁷ Ουτοι εισι πηγαι ανυδροι, και
madness. These are fountains without water, and

θυμυλαι οπω λαίλατος ελευνομεναι· οis δ
fogs by a whirlwind being driven; for which the

ζοφος του σκοτους * [εις αιωνα] τετηρηται.
gloom of the darkness [for an age] has been kept.

¹⁸ Ήμερογκα γαρ ματαιοτητος φθειγγομενοι
Boallings for of folly speaking

δελεαζουσιν εν επιθυμιας σαρκος, απελεγαις,
they allure by lusts of flesh, by impurities,

τους ολιγως αποφυγοντας τους εν πλανη ανασ-
those scarcely having fled away from those in error

τρεφομενους· ¹⁹ ελευθεριαν αυτοis επαγγελλο-
ing; freedom to them promising,

μενοι, αυτοi δουλοι υπαρχοντες της φθορας·
themselves slaves being of the corruption;

ω γαρ τις ηττηται, τωτω και δεδουλω-
by what for any one has been overcome, by this also he has been as-

ται. ²⁰ Ει γαρ αποφυγοντες τα μiasματα του
slaved. If for having fled away from the pollutions of the

κοσμου εν επιγνωσει του κυριου και σωτηρος
world by a knowledge of the Lord and savior

Ιησου Χριστου, τωτοις δε παλιν εμπλακεντες
Jesus Associated, with them and again having been entangled

ηττωνται, γεγονεν αυτοis τα εσχατα χειρονα
they are overcome, has become to them the things last worse

των πρωτων. ²¹ Κρειττον γαρ ην αυτοis, μη
of the first. Better for it was for them, not

επεγνωκειν την οδον της δικαιοσυνης, η επιγ-
to have known the way of the righteousness, than having

νουςιν επιστρεφειν εκ της παραδοcheiσης αυτοis
known to have turned back from the having been delivered to them

αγιας εντολης. ²² Συμβεβηκε * [δε] αυτοis το
holy commandment. It has happened [but] to them the

unstable Souls; ; having a Heart exercised in Lawlessness; Children of a Curse;

15 having forsaken the Right Path, they wandered; having followed the way of Balaam, the son of Beor, they loved the Reward of Unrighteousness;

16 but he had a Reproof for His Transgression; a dumb Beast, speaking with a Man's Voice restrained the madness of the prophet.

17 These are Fountains without water, and Fog driven along by a Whirlwind, for whom the Gloom of Darkness is reserved.

18 For speaking extravagant words of Vanity, they allure by Sensual Lusts and Impure practices; those who had scarcely fled away from those living in Error;

19 promising freedom to them, being themselves Slaves of corruption; for by what any one has been overcome, to this also he has been enslaved.

20 For if, having fled away from the pollutions of the world, by the Knowledge of our Lord and Savior Jesus Christ, and having been again entangled they are overcome by them, the last state with them has become worse than the first.

21 For if it were better for them not to have known the way of righteousness, than having known it, to have turned back from the Holy Commandment delivered to them.

22 But it has happened

* VATICAN MANUSCRIPT.—15. Beor, they loved the Reward of Unrighteousness. 18. Men's. 19. for an Age—emif. 21. but—emif.

14. Jude 16. 15. Num. xxii. 5, 7, 21, 22, 23; Jude 11. 17. Jude 11, 12, 13, 14, 15, 16. 18. 1 Pet. i. 4. 19. Gal. v. 18; 1 Pet. ii. 18. 20. John vii. 24; Rom. vi. 16. 21. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 26, 27. 22. Luke xii. 47, 48; John ix. 41; xv. 22.

μακροθυμει eis ἡμας μη βουλομενος τινας απο-
long-suffering towards us not desiring some to

λεσθαι, αλλα παντας eis μετνομιαν χωρησαι.
perish, but all for a reformation to come.

10 Ἡξει δε ἡ ἡμερα κυριου ὡς κλεκτης, ἐν ᾗ
Will come but the day of Lord as a thief, in which

οἱ ουρανοι βοιζηδον παρελευσονται, στοιχεια
the heavens with a rushing sound will pass away, elements

δε καυσουμενα λυθησονται, και γη και τα ἐν
and burning intensely will be dissolved, and earth and all in

αυτη εργα κατακαησεται. 11 Τούτων οὖν
her works will be burned up. Of these things therefore

παντων λυομενων, ποταπους δεi ὀπαρχειν
all being dissolved, what once it behooves to be

12 [ὑμας] ἐν ἁγίαις ἀναστοφαῖς και εὐσεβείαις;
[you] in holy conduct and piety?

12 προσδοκοντας και σκευδοντας την παρουσιαν
looking for and hastening the presence

της του θεου ἡμερας, δι' ἣν ουρανοι πυρου-
of the of the God day, on account of which heavens being on

μνοι ληθησονται, και στοιχεια καυσουμενα
fire will be dissolved, and elements burning intensely

τηκεται. 13 Καιρους δε ουρανους και γην και-
melt. Now but heavens and earth now

ην κατα το επαγγελμα αυτου προσδοκωμεν,
according to the promise of him we look for,

ἐν οἷς δικαιοσυνη καταικει. 14 Διο, αγαπητοι,
in which righteousness dwells. Therefore, beloved ones,

ταυτα προσδοκωτες, σπουδασατε ἀσπιλοι κα-
these things looking for, do you diligently endeavor spotless and

ομωμητοι αὐτῷ εὐρεθῆναι ἐν εἰρηνῇ, 15 και την
blameless by him to be found in peace, and the

του κυριου ἡμῶν μακροθυμιαν, σωτηριαν ἡγείσθε·
of the Lord of us long-suffering, salvation do you reckon,

καθως και ὁ αγαπητος ἡμῶν ἀδελφος Παυλος
as also the beloved of us brother Paul

κατα την αὐτῷ δοθεισαν σοφίαν ἐγραψεν
according to the to him having been given wisdom wrote

ὑμῖν, 16 ὡς και ἐν πᾶσαις * [ταῖς] ἐπιστολαῖς,
to you, as also in all [the] letters,

λαλῶν ἐν αὐταῖς περὶ τούτων ἐν οἷς ἐστὶ δυσ-
speaking in them concerning them in which is hardy

νόητα τινα, ἃ οἱ ἀμαθεῖς και ἀστηρικ-
understood some things, which the unlearned and unstable

τοὶ στεβλουσιν, ὡς και τὰς λοιπὰς γραφάς, πρὸς
distort, as also the remaining writings, to

την ἰδίαν αὐτῶν ἀπωλείαν. 17 Ὑμεῖς οὖν, αγα-
the own of themselves destruction. You therefore, be-

is patient towards us, not wishing that any one should perish, but that all should come to Reformation.

10 But the DAY of the Lord will come as a Thief, in which the HEAVENS shall pass away with a rushing sound, and the Elements burning intensely shall be dissolved, and the Earth and the works in it shall be burned up.

11 All These things, therefore, being dissolved, what persons ought we to be? in Holy Conduct and Piety!

12 Expecting and hastening the PRESENCE of the DAY of GOD, on account of which the Heavens being on fire will be dissolved, and the Elements burning intensely will melt.

13 But we, according to his PROMISE, are looking for New Heavens and a new Earth, in which dwells Righteousness.

14 Therefore, Beloved, looking for These things, diligently endeavor to be found by him in Peace, spotless and blameless;

15 and reckon [the] PATIENCE of our LORD as our SALVATION; even as our BELOVED Brother Paul, according to the wisdom IMPARTED to him, wrote to you;

16 as also in ALL his Epistles, speaking in them concerning these things; in which some things are hard to be understood; which the UNINSTRUCTED and UNSTABLE pervert, as also the OTHER Scriptures, to Their own Destruction.

17 Do you therefore be-

* VATICAN MANUSCRIPT.—10. discovered. 11. thus. 11. you—some. 12. the—omit.

2 9. Isa. xxi. 10; 1 Pet. iii. 20. 2 9. Rom. ii. 4; 1 Tim. i. 4. 2 10. Matt. i. 43; Luke xii. 30; 1 Thess. v. 2; Rev. iii. 3; xvi. 16. 2 11. 1 Pet. i. 12. 2 12. 1 Pet. i. 12. 2 13. Titus ii. 12. 2 14. 1 Pet. i. 12. 2 15. Rom. ii. 4; 1 Pet. iii. 20. 2 16. 1 Cor. i. 8; xv. 46; Phil. i. 30; 1 Thess. ii. 13. v. 23. 2 17. Rom. ii. 4; 1 Pet. iii. 20. 2 18. Rom. viii. 19; 1 Cor. xv. 24; 1 Thess. ii. 12.

| | |
|--|---|
| <p>πῆτοι, προγινώσκοντες, φυλάσσεσθε, ἵνα μὴ
 <small>loved ones, knowing before, be you on guard, so that not</small>
 τῇ τῶν ἀθεσμων πλάνῃ συναπαχθεύετε, ἐκπα-
 <small>by the of the lawless ones deceit having been led away, you may</small>
 στήτε τοῦ ἰδίου στηριγμοῦ. ¹⁸ αὐξανετε δὲ ἐν
 <small>firm from the own stability, grow you but in</small>
 χάριτι καὶ γνῶσει τοῦ κυρίου ἡμῶν καὶ σωτη-
 <small>favor and knowledge of the Lord of us and savior</small>
 ρος Ἰησοῦ Χριστοῦ. Αὐτῷ ἡ δόξα καὶ νῦν καὶ
 <small>Jesus Anointed. To him the glory both now and</small>
 εἰς ἡμέραν αἰῶνος. * [ἀμήν.]
 <small>is a day of an age; {so be it.}</small></p> | <p>loved, I being forewarned,
 † be on your guard, lest
 being led away by the DE-
 CEIT of the LAWLESS, you
 should fall from your own
 stability;
 18 ‡ but grow in Favor
 and Knowledge of our
 Lord and Savior Jesus
 Christ. † To him be the
 GLORY both now and for
 the Day of the Age.*</p> |
|--|---|

* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscription—SECOND OF PAGES.

‡ 17. Mark xiii. 23; 2 Pet. i. 12.
 Eph. iv. 13; 1 Pet. i. 12.

† 17. Eph. iv. 14; 2 Pet. i. 10, 11; II. 12.
 18. 2 Tim. iv. 18; Rev. i. 6.

‡ 18.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
OF JOHN [AN EPISTLE] FIRST.
*FIRST OF JOHN.

ΚΕΦ. α'. 1.

CHAPTER I.

1 Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκοάμεν, ὃ ἑώρακα-
What was from a beginning, what we have heard, what we have
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ
seen with the eyes of us, what we gazed on, and
αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
the hands of us felt, concerning the word
τῆς ζωῆς. 2 (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακα-
of the life; (and the life was manifested, and we have
μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν
seen, and we bear testimony, and we declare to you
τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα,
the life the age-lasting, which was with the father,
καὶ ἐφανερώθη ἡμῖν.) 3 ὃ ἑώρακαμεν καὶ ἀκη-
and was manifested to us; what we have seen and we
κοάμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-
have heard, we declare to you, so that also you fel-
νωνίαν ἐχέτε μεθ' ἡμῶν· καὶ ἡ κοινωνία δεῖ ἡ
louship may have with us; indeed the fellowship and the
ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ
our with the father and with the son
αὐτοῦ Ἰησοῦ Χριστοῦ. 4 Καὶ ταῦτα γράφομεν
of him Jesus Anointed. And these things we write
* [ὑμῖν], ἵνα ἡ χάρις ὑμῶν ᾗ πεπληρωμένη.
[to you], so that the joy of you may be complete.
5 Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκοάμεν ἀπ'
And this is the message, which we have heard from
αὐτοῦ καὶ ἀπαγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς
him and announce to you, that the God light
ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.
is, and darkness in him not is any.
6 Εἰς εἰπῶμεν, ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ
If we should say, that fellowship we have with him
καὶ ἐν τῇ σκοτίᾳ περιπατοῦμεν, ψευδομεθα, καὶ
and in the darkness we should walk, we speak falsely, and
οὐ ποιοῦμεν τὴν ἀληθείαν· 7 εἰς δὲ ἐν τῷ φωτί
not we do the truth; if but in the light
περιπατοῦμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτί, κοι-
we should walk, as he is in the light, fel-
νωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ
louship we have with each other, and the blood of Jesus
* [Χριστοῦ] τοῦ υἱοῦ αὐτοῦ καθαρῶς ἡμᾶς ἀπο-
[Anointed] the son of him cleanses us from
πάσης ἁμαρτίας. 8 Εἰς εἰπῶμεν, ὅτι ἁμαρτίαν
all sin. If we should say, that sin
οὐκ ἔχομεν, ἑαυτοὺς πλανώμεν, καὶ ἡ ἀλήθεια
not we have, ourselves we deceive, and the truth
οὐκ ἐστὶν ἐν ἡμῖν. 9 Εἰς δὲ μολογώμεν τὰς
not is in us. If we confess the

1 : What was from the Beginning, what we have heard, what we have seen with our EYES; what we beheld and TOUCHED, concerning the word of LIFE;—

2 and : the LIFE was made manifest, and what we have seen, we also testify, and declare to you the AIONIAN LIFE, which was with the FATHER, and was manifested to us;—

3 : what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed : OF A FELLOWSHIP is with the FATHER, and with his son Jesus Christ.

4 And these things we write to you, : that your JOY may be complete.

5 : And this is the MESSAGE which we have heard from him, and announce to you, That : GOD is LIGHT, and with him there is no Darkness.

6 : If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and perform not the TRUTH;

7 but if we walk in LIGHT, as he is in LIGHT, we have Fellowship with each other, and : the BLOOD of JESUS, his son, cleanses us from ALL SIN.

8 : If we say That we have not Sin, we deceive Ourselves, and the TRUTH is not in us.

9 : If we confess our

* VATICAN MANUSCRIPT.—Title.—FIRST OF JOHN.
4. to you—omit. 7. Anointed—omit.

2. what we have seen. 4. we

1. 1. John i. 1; 1 John ii. 12. 2. 1. John i. 14; 3 Pet. i. 16. 3. 1. Luke xiv. 3.
John x. 27. 2. 2. John i. 4; xi. 25; xiv. 6. 3. 2. John i. 1, 2. 4. 2. Act. x. 19.
1. 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. 5. 2. 4. John xv. 11; xvi. 24; 3 John 1.
2. 5. 1 John iii. 11. 6. 2. John i. 9; viii. 12; ix. 5; xii. 23, 26. 7. 1. 2. 1 Cor. vi. 11.
1 John ii. 4. 8. 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 12. 9. 2. James iii. 2. 10. 2. 2

ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα
 of us, faithful he is and just, so that
 ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισθ' ἡμᾶς
 we may forgive us the sins, and he may cleanse us
 τοῦ πάσης ἀδικίας. ¹⁰ Ἐὰν εἰπώμεν, ὅτι οὐχ
 of all unrighteousness. If we should say, that not
 ἁμαρτήκαμεν, ψευδὴν ποιοῦμεν αὐτόν, καὶ ὁ
 we have sinned, a liar we make him, and the
 λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.

ΚΕΦ. β'. 2.

¹ Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ
 Dear children of me, these things I write to you, so that not
 ἐσθώτε· καὶ εἰ τις ἁμαρτῇ, παρακλητὴν
 we may sin; and if any one should sin, a helper
 ἔσται πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον
 will be with the father, Jesus Anointed a just
² καὶ αὐτὸς ἵλασμος ἐστὶ περὶ τῶν ἁμαρ-
 and he a propitiation is on account of the sins
 τῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δεμόνων,
 of us, not on account of the sins but only,
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. ³ Καὶ ἐν
 but also on account of whole of the world. And by
 ταύτῃ γινώσκουμεν, ὅτι ἐγνωκαμεν αὐτόν, εἰ
 this we know, that we have known him, if
 ἡμεῖς ἐκτελοῦμεν αὐτοῦ ἐντολὴν. ⁴ Ὁ λέγων· Ἐγώ
 we keep his commandment. The one saying;
 ἔγωγε αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τη-
 I know him, and the commandments of him not keep-
 ῶν, ψευδὴς ἐστὶ, καὶ ἐν ταύτῃ ἡ ἀλήθεια οὐκ
 is a liar, and in this one the truth not
 ἐστίν. ⁵ Ὁς δ' ἐν τῇρᾳ αὐτοῦ τοῦ λόγου,
 who but may keep of him the word,
 ἡ ἀγάπη ἐν ταύτῃ ἡ ἀγάπη τοῦ θεοῦ τετελειω-
 the love in this one the love of the God has been per-
 ῆται. Ἐν ταύτῃ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμεν.
 is by this we know, that in him we are.
 Ὁ λέγων ἐν αὐτῷ μένειν, οφείλει, καθὼς
 he one saying in him to abide, is bound, as
 οὐκ ἐπερίπατησε, καὶ αὐτὸς * [οὕτως] περι-
 he walked, also himself [thus] to
 πατεῖν.

⁶ Ἀγαπήτοι, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,
 Beloved ones, not a commandment new I write to you,
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς.
 but a commandment old, which you had from a beginning.
 Ἡ ἐντολὴ ἡ παλαιά, ἐστὶν ὁ λόγος ὃν ἤκου-
 the commandment the old, is the word which you
 στε * [ἀπ' ἀρχῆς.] ⁷ Πάλιν ἐντολὴν καινὴν
 heard [from a beginning.] Again a commandment new
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν
 I write to you, which is true in him and in
 ὑμῖν· ὅτι ἡ σκοτία παραγεται, καὶ τὸ φῶς το
 you, because the darkness is passing away, and the light the

sins, he is faithful and just to forgive our sins, and to cleanse us from All Unrighteousness.

¹⁰ If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

¹ My Dear Children! These things I write to you that you may not sin; and if any one should sin, I have an Advocate with the Father, Jesus Christ, the Righteous one;

² and he is a Propitiation on account of our sins, and not on account of ours only, but also on account of the Whole world.

³ And by this we know that we have known him, if we keep his COMMANDMENTS.

⁴ He who says, "I have known him," and keeps not his COMMANDMENTS, is a liar, and the truth is not in this man;

⁵ but he who keeps His word, truly in this man the LOVE of God has been made perfect. By this we know that we are in Him.

⁶ He who says he abides in Him, taught him if also to walk, as he walked.

⁷ Beloved! I am not writing a new Commandment to you, but an old Commandment, which you had from the Beginning. The old COMMANDMENT is the word which you heard.

⁸ Again, a new Commandment I am writing to you, which is true in him and in you; because the DARKNESS is passing

* Various Manuscripts.—6. and thus—omit. 7. from a Beginning—omit.
 1. 1. Rom. vii. 34; 1 Tim. ii. 5; Heb. vii. 25; 12. 14. 2. 2. Rom.
 1. 1. 1. v. 14, 1 John i. 7, iv. 10. 2. 2. John i. 29; iv. 42; xi. 51, 52. 1 John iv. 14.
 1. 1. 1. 1. 6; iv. 70. 3. 1 John xiv. 21, 22. 4. 1 John
 1. 1. 1. 1. 6. John xv. 4, 5. 5. 1 John
 1. 1. 1. 1. 7. 1 John iii. 11. 6. 1 John xiii. 34; xv. 12. 7. 1 John
 1. 1. 1. 1. 12; 1 John v. 8; 1 Thess. v. 4, 5.

αληθινον ηδη φαινει. ⁹ Ο λεγων εν τη φωτι
true now shimes. The one saying in the light

ειναι, και τον αδελφον αυτου μισων, εν τη
is he, and the brother of himself hating, in the
σκοτια εστιν εως αρτι. ¹⁰ Ο αγαπων τον
darkness is till now. The one loving the

αδελφον αυτου, εν τη φωτι μενει, και σκανδα-
brother of himself, in the light abides, and a stumbling-

λον εν αυτω ουκ εστιν. ¹¹ Ο δε μισων τον αδελφον
block in him not is; the but one hating the brother

αυτου, εν τη σκοτια εστι, και εν τη σκοτια περι-
of himself, in the darkness is, and in the darkness walks,
πατει, και ουκ οιδε που υπαγει, οτι η σκοτια ετυφ-
and not knows where he goes, because the darkness blinds

λωσε τον οφθαλμον αυτου. ¹² Γραφω υμιν, τεκ-
the eye of him. I write to you O chil-

νια, οτι αφενται υμιν αι αμαρτιαι δια το
children, because are forgiven to you the

ονομα αυτου. ¹³ Γραφω υμιν, πατερες, οτι εγ-
name of him. I write to you, O fathers, because you

γνωκατε τον απ' αρχης· γραφω υμιν, νεανισκοι,
have known him from a beginning; I write to you, O young men,

οτι νενικηκατε τον πονηρον· γραφω υμιν,
because you have overcome the evil one; I write to you,

παιδια, οτι εγνωκατε τον πατερα. ¹⁴ Εγρα-
children, because you have known the father. I wrote

ψα υμιν, πατερες, οτι εγνωκατε τον απ' αρχης.
to you, O fathers, because you have known him from a beginning.

Εγραψα υμιν, νεανισκοι, οτι ισχυροι εστε, και
I write to you, O young men, because strong are you, and

δ λογος * [του θεου] εν υμιν μενει, και νενικη-
the word [of the God] in you abides, and you have

κατε τον πονηρον. ¹⁵ Μη αγαπατε τον κοσμον,
overcome the evil one. Not do you love the world,

μηδε τα εν τη κοσμη. Εαν τις αγαπη τον
nor the things in the world. If any one should love the

κοσμον, ουκ εστιν η αγαπη του πατρος εν αυτω·
world, not is the love of the father in him;

¹⁶ οτι παν το εν τη κοσμη, η επιθυμια της
because all that in the world, the lust of the

σαρκος, και η επιθυμια των οφθαλμων, και η
flesh, and the lust of the eye, and the

αλαζονεια του βίου, ουκ εστιν εκ του πατρος,
pomp of the life, not is from the father,

αλλ' εκ του κοσμου εστι. ¹⁷ Και ο κοσμος
but from the world is. And the world

παραγεται, και η επιθυμια αυτου· ο δε ποιων
passing away, and its desire; the but one doing

το θελημα του θεου, μενει εις τον αιωνα.
the will of the God, abides for the age.

away, and : the THE LIGHT NOW SHINES.

9 : HE who HATES him in the LIGHT, and HATES his BROTHER, is in the DARKNESS till now.

10 HE who LOVES his BROTHER, abides in the LIGHT, and : there is no Stumbling-block to him.

11 But HE who HATES his BROTHER is in the DARKNESS, and : walks in the DARKNESS, and does not know where he is going. Because the DARKNESS has blinded his EYES.

12 Dear children! I write to you, Because your SINS are forgiven you through his NAME.

13 Fathers! I write to you, Because you have known HIM from the Beginning. Young men! I write to you, Because you have overcome the EVIL one. Children! I have written to you, because you have known the FATHER.

14 Fathers! I have written to you, Because you have known HIM from the Beginning. Young men! I have written to you, Because you are strong, and the WORD of GOD abides in you, and you have overcome the EVIL one.

15 : Love not the WORLD, nor the THINGS in the WORLD : If any one love the WORLD, the LOVE of the FATHER is not in him;

16 Because EVERY thing in the WORLD,—the DESIRE of the FLESH, and the DESIRE of the EYES, and the POMF of LIFE, is not from the FATHER, but is from the WORLD.

17 And : the WORLD is passing away, and its DESIRE; but HE who will of the WILL of GOD abides for the AGE.

* VATICAN MANUSCRIPT.—18. I have written.

—18. of God—emf.

† 8. John i. 9; viii. 12; xii. 28. † 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 2 John i. 14, 15.
† 10. 2 Pet. i. 10. † 11. John xii. 28. † 12. Luke xiv. 47; Acts iv. 22; 2 Pet. xiii. 28.
† 13. Eph. vi. 11. † 14. Rom. xii. 2. † 15. 1 John i. 10; 2 John i. 10; 2 Pet. i. 10.
James iv. 4. † 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24.

¹⁸ Παιδια, εσχατη ὥρα ἐστι· καὶ καθὼς ἤκου-
Children, last hour it is, and as you
ατε, ὅτι ὁ ἀντιχριστὸς ἐρχεται, καὶ νυν ἀντι-
heard, that the antichrist is coming, even now anti-
ριστοὶ πολλοὶ γέγονασιν· ὅθεν γινώσκομεν,
rists many have become; whence we know,
τι εσχατὴ ὥρα ἐστίν. ¹⁹ Ἐξ ἡμῶν ἐξηλθον,
at last hour it is. From of us they went out,
ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν,
but not they were of us, if for they were of us,
ἐμνησκεῖσθαι ἐν μὲν ἡμῶν· ἀλλ' ἵνα φανερω-
they would have remembered with us, but so that they might
σθαι, ὅτι οὐκ εἰσι πάντες ἐξ ἡμῶν. ²⁰ Καὶ
manifested, that not they are all of us. And
μεῖς χρίσμα ἐχέτε ἀπο τοῦ ἁγίου, καὶ οἰδατε
we an anointing have from the holy, and you know
αὐτὰ. ²¹ Οὐκ ἐγράψα ὑμῖν, ὅτι οὐκ οἰδατε
these. Not I wrote to you, because not you know
τὴν ἀληθεῖαν, ἀλλ' ὅτι οἰδατε αὐτήν, καὶ ὅτι
the truth, but because you know her, and because
οὐ ψευδὸς ἐκ τῆς ἀληθείας οὐκ ἐστίν. ²² Τίς
say lie from the truth not is. Who
στίν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος, ὅτι Ἰη-
is the liar, if not the one denying, that Je-
σοῦς οὐκ ἐστίν ὁ Χριστός; οὗτος ἐστίν ὁ ἀντι-
is not is the Anointed One? this is the anti-
ριστὸς, ὁ ἀρνούμενος τὸν πατέρα καὶ τοῦ
rist, the one denying the father and the
ἱόν. ²³ Πας ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν
son. Every one the denying the son, not even the
πατέρα ἐχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν
father has, the one confessing the son, also the
πατέρα ἐχει.
father has.
²⁴ Ὅτις * [οὐ] ὁ ἤκουσατε ἀπ' ἀρ-
You [therefore] what heard from a be-
χης, ἐν ὑμῖν μένετε· ἀπ' ἐν ὑμῖν μέ-
nishing, in you let abide, it in you should
νε· ὁ ἀπ' ἀρχῆς ἤκουσατε, καὶ ὅμοις ἐν τῷ
what from a beginning you heard, also you in the
ἱόν καὶ * [ἐν] τῷ πατρὶ μένετε. ²⁵ Καὶ αὕτη
in and [in] the father will abide. And this
ἐστίν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπαγγέλατο
is the promise which he promised
μεν, τὴν (ὡς) τὴν αἰώνιον. ²⁶ Ταῦτα ἐγράψα
me, the like the age-lasting. These things I wrote
μεν περὶ τῶν πλανουσίων ὑμῶν. ²⁷ Καὶ ὅμοις
me concerning those deceiving you. And you
ὁ χρίσμα ὁ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν
the anointing which received from him, in you
μεν, καὶ οὐ χρεῖαν ἐχετε, ἵνα τις διδάσκῃ
me, and not need you have, so that any one may teach
ὑμᾶς· ἀλλ' * [ὡς] τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς
you, but [as] the same anointing teaches you

¹⁸ Children! it is the
Last Hour; and as you
heard That the ANTI-
CHRIST is coming, even
now many have become
Antichrists; whence we
know that it is the Last
Hour.

¹⁹ They went out from
Us, but they were not of
us; for if they had been of
Us, they would have re-
mained with us; but it
was that they might be
made manifest That they
are not all of us.

²⁰ And you have an
Anointing from the HOLY
one; * you all know it.

²¹ I have not written to
you Because you do not
know the TRUTH, but Be-
cause you know it, and Be-
cause No Lie is from the
TRUTH.

²² Who is the LIAR,
but HE who DENIES that
Jesus is the ANOINTED
one? This is the ANTI-
CHRIST, HE who DENIES
the FATHER and the SON.

²³ NO ONE WHO DENIES
the SON has the FATHER;
HE who CONFESSES the
SON has the FATHER also.

²⁴ Let that which you
heard from the BEGINNING
abide in You. If what you
heard from the Beginning
abide in You, you also
shall abide in the SON and
in the FATHER.

²⁵ And this is the
PROMISE which he prom-
ised * us,—AIONIAN LIFE.

²⁶ I have written these
things to you concerning
those who DECEIVE you.

²⁷ But the ANOINTING
which you received from
him abides in you, and you
have no need that any one
should teach you; but the
SAME ANOINTING teaches

* AMERICAN MANUSCRIPT.—20. you all know it.
omit. 22. you. 27. PARS. CIV.

24. therefore—omit.
27. no—omit.

24. in

1. 1. 2 Thess. ii. 8; 3 Pet. ii. 1; 1 John iv. 3. 12. Matt. xiv. 8; 24; 3 John 7.
1. 1 Tim. iv. 1; 3 Tim. iii. 1. 10. 1 Cor. xi. 19. 20. 2 Cor. i. 21; Heb. i. 9;
1. 27. 12. 1 John iv. 8; 2 John 7. 23. John xv. 23; 2 John 9. 24.
1. 23; 1 John i. 8. 25. John xvii. 8; 1 John i. 3; v. 11. 26. 1 John iii.
2 John 7. 27. verse 26. 27. John xiv. 26; xvi. 12.

περὶ πάντων, καὶ ἀληθὲς ἐστὶ, καὶ οὐκ ἐστὶ
concerning all things, and true is, and not is
ψεύδος· καὶ καθὼς ἐδίδαξαν ὑμᾶς, μένετε ἐν
lie; and as it taught you, do you abide in
αὐτῷ. ²⁸ Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ·
him. And now, dear children, do you abide in him;
ἵνα ὅταν φανερωθῇ, ἔχωμεν παρῃσιαν, καὶ μὴ
in, so that when he may appear, we may have boldness, and not
ἀσχυνοῖμεν αὐτὸν, ἐν τῇ παρουσίᾳ αὐτοῦ.
we may be put to shame from him, in the presence of him.

²⁹ Ἐὰν εἰδῆτε, ὅτι δίκαιος ἐστὶ, γινώσκετε, ὅτι
If you may know, that righteous he is, you know, that
πᾶς ὁ ποίων τὴν δικαιοσύνην, ἐξ αὐτοῦ
every one the doing the righteousness, by him
γεννηθῆται. ΚΕΦ. γ'. δ. Ἰδετε, ποταπὴν
has been begotten. See you, what
ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ
love has given to us the father, so that children of God
κληθώμεν. Διὰ τοῦτο ὁ κόσμος οὐ
we should be called. On account of this the world not
γινώσκει ἡμᾶς, ὅτι οὐκ ἐγνώ αὐτόν.
knows us, because not it knew him.

² Ἀγαπήτοι, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐκ
Beloved ones, now children of God we are, and not yet
ἐφαπτερόμεθα, τι σομεθα· εἰδόμεν * [ὅτι] ὅτι
we shall be, what we shall be; we know [but] that
εἰς φανερωθῇ, ὅμοιοι αὐτῷ ἐσομεθα· ὅτι οὐ
if he should appear, like to him we shall be; because we
μεθα αὐτόν, καθὼς ἐστὶ. ³ Καὶ πᾶς ὁ ἔχων
shall see him, as he is. And every one the having
τὴν ἐλπίδα ταύτην ἐν αὐτῷ, ἁγνίζει ἑαυτόν,
the hope this in him, purifies himself,
καθὼς ἐκεῖνος ἅγιος ἐστὶ. ⁴ Πᾶς ὁ ποίων τὴν
as he pure is. Every one the doing the

ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία
sin, also the lawlessness does; and the sin
ἐστὶν ἡ ἀνομία. ⁵ Καὶ οἶδάτε, ὅτι ἐκεῖνος ἐφα-
is the lawlessness. And you know, that he was
νευρώθη, ἵνα τὰς ἁμαρτίας * [ἡμῶν] ἀρῇ·
manifested, so that the sin [of us] he might take away;
καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστὶ. ⁶ Πᾶς ὁ ἐν
and sin in him not is. Every one the in
αὐτῷ μένων, οὐκ ἁμαρτάνει· πᾶς ὁ ἁμαρτα-
him abiding, not sins; every one the sinning,
νών, οὐκ ἑώρακεν αὐτόν. οὐδὲ ἐγνώκεν αὐτόν.
not has seen him, nor has known him.

⁷ Τέκνια, μὴ δεῖς πλανᾶσθαι ὑμᾶς· ὁ ποίων τὴν
Dear children, no one let deceive you; the one doing the
δικαιοσύνην, δίκαιος ἐστὶ, καθὼς ἐκεῖνος δίκαιος
righteousness, righteous is, as he righteous

you concerning all things, and is true, and is not a
lie; and as it taught you, abide in him.

²⁸ And now, Dear chil-
ren, abide in him, so that
when he shall appear, we
may have Confidence; and
not be put to shame by
him, in his presence.

²⁹ If you know that
he is Righteous, you know
that EVERY ONE PRACTISING
RIGHTNESS, as
has been begotten by him.

CHAPTER III.

¹ I See What Love the
FATHER has given us, that
we should be called Chil-
dren of God! On the ac-
count the world does not
know us; Because it did
not know him.

² Beloved! Now we
are Children of God, and
has not yet been seen what
we shall be. We know,
however, That if he should
appear, we shall be like
him, Because we shall
see him as he is.

³ And EVERY ONE HAV-
ING this HOPE in him puri-
fies himself, as he is pure.

⁴ EVERY ONE who
PRACTISES SIN, also prac-
tices INIQUITY; and SIN
is INIQUITY.

⁵ And you know That
he was manifested, that
he might take away
SINS; and in Him there
is NO SIN.

⁶ EVERY ONE who
ABIDES in Him does not
sin; EVERY ONE who
SINS has not seen him, nor
known him.

⁷ Dear children! let no
one deceive you. He who
PRACTISES RIGHTNESS,
is Righteous, as
as he is Righteous.

* VATICAN MANUSCRIPT.—1. God, and such we are.
—omit.

2. but—omit.

3. J. J.

† 28. 1 John iii. 2. † 28. 1 John iv. 17. † 28. Acts xii. 14. † 29. 1 John
iii. 7, 10. † 1 John i. 12. † 1 John xv. 18, 19; xvi. 3; xvi. 25. † 2. —
vi. 15; Gal. iii. 20; iv. 6. † 2. Rom. viii. 29; 1 Cor. xv. 49; Phil. iii. 21. † 3. —
† Pet. i. 4. † 2. Job xix. 26; Ps. xvi. 11; Math. v. 8. † 4. Rom. iv. 15; 1 J. iii. 7.
† 5. Isa. liii. 5, 6, 11; 1 Tim. i. 16; Heb. i. 3; 12. 10; 1 Pet. ii. 24.
Heb. iv. 15; 12. 23; 1 Pet. ii. 22. † 6. 1 John ii. 6; iv. 8; 3 John 11. † 7. 2. —
xviii. 5—6; Rom. ii. 13; 1 John ii. 29.

στιν. ⁸ Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβο-
the one doing the sin, from the accuser

ου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διαβολὸς ἁμαρτα-
is, because from a beginning the accuser sinned.

11. Εἰς τούτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ,
For thus was manifested the son of the God,

ἵνα λύσῃ τὰ ἔργα τοῦ διαβολοῦ. ⁹ Πᾶς
that he might destroy the works of the accuser. Every one

γεγεννημένος ἐκ τοῦ θεοῦ, ἁμαρτίαν οὐ ποιεῖ,
having been begotten of the God, sin not does,

τί σπέρμα αὐτοῦ ἐν αὐτῇ μένει· καὶ οὐ δύναται
cause seed of him in him abide; and not is able

ἁμαρτανεῖν, ὅτι ἐκ τοῦ θεοῦ γεγεννηταί. ¹⁰ Ἐν
to sin, because by the God he has been begotten. In

αὐτῇ φανερά ἐστι τὰ τέκνα τοῦ θεοῦ καὶ
thus manifest in the children of the God and

τὰ τέκνα τοῦ διαβολοῦ. Πᾶς ὁ μὴ ποιῶν
a children of the accuser. Every one the not doing

δικαιοσύνην, οὐκ ἐστὶν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ
righteousness, not in of the God, and the not

γάπων τὸν ἀδελφόν αὐτοῦ. ¹¹ Ὅτι αὕτη ἐστὶν
loving the brother of himself. Because this is

ἀγγελία, ἣν ἤκουσάτε ἀπ' ἀρχῆς, ἵνα ἀγα-
a message, which you heard from beginning, that we

πήνῃ ἀλλήλους· ¹² οὐ καθὼς Κάιν ἐκ τοῦ
would love each other; not as Cain of the

ὀντροῦ ἦν, καὶ ἐσφάζει τὸν ἀδελφόν αὐτοῦ·
evil one was, and killed the brother of himself,

αἰ χάριν τίποις ἐσφάζει αὐτόν· ὅτι τὰ ἔργα
for account of what killed he him? because the works

αὐτοῦ ποιεῖ· ἡμεῖς οὐκ ἀδελφοὶ αὐτοῦ· δι-
him evil was, those but of the brother of him right-

καί.
we

¹³ Μὴ θαυμάζετε, ἀδελφοί· * [μου,] εἰ μισεῖ
Not do you wonder, brethren [of me,] if hates

καὶ ὁ κόσμος. ¹⁴ Ἡμεῖς οἶδαμεν, ὅτι μεταβε-
as the world. We know, that we have

παύμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγα-
and over from the death into the life, because we

πήνῃ τοὺς ἀδελφούς· ὁ μὴ ἀγαπᾷ * [τοῦ
as the brothers, the not loving [the

ἀδελφόν,] μένει ἐν τῷ θανάτῳ. ¹⁵ Πᾶς ὁ
brother] abides in the death. Every one the

ἀγαπῶν τὸν ἀδελφόν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ·
loving the brother of himself, a man-killer is;

οὐκ οἶδατε, ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει
do we know, that every man-killer not has

ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ Ἐν τούτῳ
is appearing in him abiding. By this

ᾗ ᾗ ἠγάπησεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὅπερ
have known the love, because he on behalf

αὐτοῦ τὴν ψυχὴν αὐτοῦ ἐθήκε· καὶ ἡμεῖς ὀφεί-
for the life of himself laid down; and we ought

μομεν ὅπερ τῶν ἀδελφῶν τὰς ψυχὰς τίθεναί.
on behalf of the brethren the lives to lay down.

8 ¶ HE who PRACTISES
SIN is of the ENEMY; For

the ENEMY has been sin-
ning from the Beginning.

For this was the SON of
God manifested; that he

might destroy the WORKS
of the ENEMY.

9 NO ONE who has been
BEGOTTEN by God prac-

tises Sin; Because his
Seed abides in Him; and

he cannot sin, Because he
has been begotten by God.

10 By this are the
CHILDREN of God dis-

covered, and the CHIL-
DREN of the ENEMY; NO

ONE who does not PRACTISE
Righteousness is of

God, and NO ONE who
does not LOVE his BRO-

THER.

11 For this is the MES-
SAGE which you heard

from the Beginning;
That we should love each

other;

12 not as Cain, who
was of the EVIL one, and

killed his BROTHER. And
on account of what did he

kill him? Because his
WORKS were evil, and his

BROTHER's righteous.

13 Wonder not, Breth-
ren, if the WORLD hate

you.

14 WE know That we
have passed over from

DEATH to LIFE, Because
we love the BROTHER.

He who LOVES not, abides
in DEATH.

15 ¶ EVERY ONE who
HATES his BROTHER is a

Murderer; and you know
That No Murderer has

eternal Life abiding in
him.

16 ¶ By this we have
known LOVE, Because he

laid down his LIFE on Our
behalf; and we ought to

lay down OUR LIVES for
the BROTHER.

* Vatican Manuscript.—13. of me—omit.

14. BROTHER—omit.

8. Matt. xiii. 28; John viii. 44. 9. Gen. iii. 15; Luke x. 18; John xvi. 11; Heb. ii. 14.
 10. 1 Pet. i. 32. 11. John xiii. 24; xv. 12; 1 Cor. xiii. 1; 1 John
 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11. 13. John xv. 12.
 14. 1 Tim. iii. 15. 15. Matt. v. 21, 22; 1 John iv. 20. 16. Gal. v. 21;
 17. xxi. 5. 18. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John iv. 9, 11.

17 ὅς δ' ἂν ἐχὼ τὸν βίον τοῦ κόσμου, καὶ θεώ-
 ρῃ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἐχόντα, καὶ
 κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, ὥς ἡ
 ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; ἡ Τεκνία
 * [μου,] μὴ ἀγαπῶμεν λόγῳ μᾶζε τῇ γλῶσσῃ,
 ἀλλ' ἐν ἐργῷ καὶ ἀληθείᾳ. 18 * [Καὶ] ἐν τούτῳ
 γινώσκουμεν, ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ
 ἐμπροσθεν αὐτοῦ πείσουμεν τὰς καρδίας ἡμῶν,
 ὅτι, εἰ καὶ καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι
 μεῖζον ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ
 γινώσκει πάντα. 21 Ἀγαπητοί, εἰ ἡ καρδία
 * [ἡμῶν] μὴ καταγινώσκῃ * [ἡμῶν,] παρρησίαν
 ἐχομένη πρὸς τὸν θεόν, 22 καὶ ὁ εἰς αὐτὸν
 λαμβανόμενος παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ
 τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποι-
 οῦμεν. 23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
 πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
 Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἐδω-
 κεν ἐντολὴν ἡμῖν. 24 Καὶ ὁ τηρῶν τὰς ἐν-
 τολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν
 αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν, ὅτι μένει ἐν
 ἡμῖν, ἐκ τοῦ πνεύματος, οὗ ἡμῖν ἐδόκεν.

ΚΕΦ. 8'. 4.

1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε,
 ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ
 εἰσιν· ὅτι πολλοὶ ψευδοπροφῆται ἐξελθόντες

17 But whoever has
 the goods of the world,
 and may see his brother
 have need, and may shut
 up his compassions from
 him, how abides the
 love of God in him?

18 Dear children! we
 should not love in word
 nor in tongue, but in
 work and in truth.

19 By this we know
 that we are of the
 truth, and shall answer
 our hearts in his
 presence;

20 Because if our
 heart condemn us, God
 is greater than our heart,
 and knows all things.

21 Beloved! if the
 heart does not condemn
 we have confidence to-
 wards God,

22 and whatever we
 may ask we receive from
 him, because we keep his
 commandments, and
 do what is pleasing in
 His sight.

23 And this is his
 commandment, That we
 should believe in the name
 of his son Jesus Christ,
 and love each other, as
 he gave us Commandment.

24 And who keeps
 his commandments re-
 sides in Him, and he in
 him, and by this we know
 That he abides in us, who
 gives us the Spirit which he gave to

CHAPTER IV.

1 Beloved! I believe
 not Every Spirit, but I prove
 the spirits whether they
 are from God; Because
 Many False-prophets
 have gone out into the
 world.

* VATICAN MANUSCRIPT.—18. of me—omit. 19. And—omit. 20. shall know.
 19. HEART. 21. of us—omit. 21. us—omit. 22. shall know.
 17. Deut. xv. 7; Luke iii. 11. 17. 1 John iv. 20. 18. Know. xxi. 17.
 Rom. xii. 9; Eph. iv. 15; James ii. 16. 18. 1 John xvii. 27; 1 John i. 2.
 1 Cor. iv. 4. 19. Job xii. 22. 20. Heb. x. 23; 1 John i. 23; iv. 17. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ. ² ΕΝ ΤΟΥΤῳ ΓΙΝΩΣΚΕΤΕ ΤΟ
 INTO the world. By this you know the
 ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ· ΠΑΝ ΠΝΕΥΜΑ ὃ ὁμολογεῖ
 SPIRIT of the God; every spirit which confesses
 Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ
 Jesus Anointed in flesh having come, from of the
 Θ·ΥΝ ΕΣΤΙ. ³ Καὶ ΠΑΝ ΠΝΕΥΜΑ ὃ ΜΗ ὁμολογεῖ
 God is. And every spirit who not confesses
 τὸν Ἰησοῦν, ἐκ τοῦ θεοῦ ΟΥΚ ΕΣΤΙ· καὶ τούτο
 the Jesus, from the God not is; and this
 ΕΣΤΙ Τὸ ΤΟΥ ΑΝΤΙΧΡΙΣΤΟΥ, ὃ ἀκηκοατε ὅτι ἐρχε-
 is that of the antichrist, which you heard that
 ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁴ Ὑμεῖς
 come, and now in the world is already. You
 ἐκ τοῦ θεοῦ εστέ, τέκνρια, καὶ νενικηκατε
 of the God are, dear children, and have overcome
 αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ
 them; because greater is he in you, than he is in
 κόσμῳ. ⁵ Αὐτοὶ ἐκ τοῦ κόσμου εἰσι· διὰ
 world. They from the world are; on account of
 τούτου ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος
 this of the world they speak, and the world
 αὐτῶν ἀκούει. ⁶ Ὑμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ
 them hears. We of the God are; the
 γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὁς οὐκ ἐστὶν
 who knowing the God, hears us; who not is
 ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου
 of the God, not hears us. By this
 γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ
 we know the spirit of the truth and the
 πνεῦμα τῆς πλάνης.
 spirit of the error.

⁷ Ἀγαπήτοι, ἀγαπάμεν ἀλλήλους· ὅτι ἡ
 Beloved ones, we should love each other; because the
 ἀγάπη ἐκ τοῦ θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν,
 love of the God is, and every one the loving,
 ἐκ τοῦ θεοῦ γεγεννηταί, καὶ γινώσκει τὸν θεόν·
 from the God has been begotten, and knows the God;
 ὁ μὴ ἀγαπῶν, οὐκ ἐγνώ τὸν θεόν, ὅτι ὁ θεός
 who not loving, not know the God, because the God
 ἀγάπῃ ἐστίν. ⁸ Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη
 in. In this was manifested the love
 τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονο-
 of the God to us, because the son of himself the only-
 γέννητον ἀπέσταλκεν ὁ θεός εἰς τὸν κόσμον, ἵνα
 begotten sent forth the God into the world, so that
 ὁμολογῶμεν δι' αὐτοῦ. ¹⁰ Ἐν τούτῳ ἐστὶν ἡ
 we might live through him. In this is the
 γὰρ, οὐχ ὅτι ἡμεῖς ἠγάγησάμεν τὸν θεόν,
 love, not that we loved the God,
 ἀλλ' ὅτι αὐτὸς ἠγάγησεν ἡμᾶς, καὶ ἀπέστειλε
 but that he loved us, and sent forth
 τὸν υἱὸν αὐτοῦ ἵνα ἴλασμεν περὶ τῶν ἁμαρτιῶν
 his son of himself a propitiation respecting the
 sins

² By this you know the SPIRIT of GOD,—Every Spirit which confesses Jesus Christ * to have come in the flesh, is from GOD;

³ and Every Spirit which does not confess JE-
 SUS, is not from God. And this is the (SPIRIT) of the Antichrist, which you heard That it is coming, and now it is in the WORLD already.

⁴ Ye are of GOD, Dear children! and have overcome them; Because greater is HE who is in you, than HE who is in the WORLD.

⁵ Ye are of the WORLD; on this account they speak of the WORLD, and the WORLD hears them.

⁶ Ye are of GOD; HE who KNOWS GOD, hears us; he who is not of GOD does not hear us. By this we know THE SPIRIT of TRUTH and the SPIRIT of ERROR.

⁷ Beloved! we should love each other; Because LOVE is from GOD; and EVERY ONE who LOVES has been begotten by GOD, and knows GOD.

⁸ HE who does not LOVE, does not know GOD; Because GOD is Love.

⁹ By this the LOVE of GOD to us was manifested, that GOD sent forth his ONLY-BEGOTTEN SON into the WORLD, that we might live through him.

¹⁰ In this is LOVE; not That we * have loved GOD, but That he loved us, and sent forth his SON as a Propitiation for our SINS.

* Vatican Manuscript.—2. to have come.

10. have loved.

1 2. 1 Cor. xii. 3; 1 John v. 1.

1 3. 1 John ii. 18, 22; 3 John 7.

1 4. 1 John

4. 4. John xii. 31; xiv. 20; xvi. 11; 1 Cor. ii. 13; Eph. ii. 3; vi. 12.

1 5. John

xv. 10; xvii. 14.

1 6. John viii. 47; x. 27; 1 Cor. xiv. 37; 2 Cor. x. 7.

1 7. 1 John

xv. 10; John xiv. 17.

1 7. 1 John iii. 10, 11, 23.

1 8. 1 John

xv. 10.

1 9. John iii. 10; Rom. v. 8; viii. 23; 1 John iii. 10.

1 9. 1 John

1 John xv. 10; Rom. v. 8; Titus iii. 4.

1 10. 1 John ii. 2.

ἡμῶν. ¹¹ Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν
of us. Beloved ones, if thus the God loved
ἡμᾶς, καὶ ἡμεῖς ὀφειλομένον ἀλλήλους ἀγαπᾶν.
us, also we ought each other to love.
Θεὸν οὐδεὶς πώποτε τεθέσται. ¹² Ἐὰν ἀγαπᾷ
God no one at any time has seen. If we love
μεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ
each other, the God in us abides, and the
ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ¹³ Ἐν
love of him having been perfected it is in us. By
τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ
thus we know, that in him we abide, and
αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
he in us, because out of the spirit of himself
δεδόκεν ἡμῖν. ¹⁴ Καὶ ἡμεῖς τεθέσμεθα καὶ
he has given us. And we have seen and
μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπεσταλκεν τὸν υἱόν
we testify, that the father sent forth the son
ἀσπληρα τὸν κόσμον. ¹⁵ Ὃς ἂν ὁμολογήσῃ, ὅτι
without the world. Whoever may confess, that
Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ
Jesus is the son of the God, the God in him
μένει, καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶ Καὶ ἡμεῖς ἐγ-
abides, and he in the God. And we have
νώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν
known and we have believed the love, which
ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ
has the God in us. The God love is, and
ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ
the one abiding in the love, in the God abides, and the
θεὸς ἐν αὐτῷ. ¹⁷ Ἐν τούτῳ τετελειώται ἡ
God in him. By this has been perfected the
ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ
love with us, so that boldness we may have in the
ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ
day of the judgment, because as he is, also
ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ Φόβος οὐκ
we are in the world this. Fear not
ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τέλεια ἀγάπη ἐξω-
is in the love, but the perfect love casts
βάλλει τὸν φόβον· ὅτι ὁ φόβος κολάσιν ἔχει·
casts the fear; because the fear a restraint has;
ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ.
the one fearing not has been perfected in the love.
¹⁹ Ἡμεῖς ἀγαπᾶμεν * [αὐτόν,] ὅτι αὐτὸς πρῶτος
We love [him,] because he first
ἠγάπησεν ἡμᾶς. ²⁰ Ἐὰν τις εἴπῃ· Ὅτι ἀγαπᾷ
loved us. If any one may say, That I love
τὸν θεόν, καὶ τὸν ἀδελφόν αὐτοῦ μισῇ, ψευδής
the God, and the brother of himself he may hate,
ἐστὶν· ὁ γὰρ μὴ ἀγαπᾷ τὸν ἀδελφόν
is false; the one not loving the brother
αὐτοῦ, ὃν ἑώρακε, τὸν θεόν, ὃν οὐχ ἑώρακε,
of himself, whom he has seen, the God, whom not he has seen,

¹¹ Beloved! if God so loved us, we also ought to love each other.

¹² [Though] no one has seen God at any time, [yet,] if we love each other, God dwells in us; and this LOVE has been perfected in us.

¹³ By this we know That we abide in Him, and He in Us, Because: has imparted to us of his SPIRIT.

¹⁴ And I we have seen and testify That the FATHER sent forth the SON as a Saviour of the WORLD.

¹⁵ I Whoever may confess That Jesus is the SON of GOD, GOD dwells in Him, and He in God.

¹⁶ And we have known and believed the LOVE which God has for us: God is LOVE; and he who abides in LOVE, abides in God, and God abides in him.

¹⁷ By this has LOVE been perfected with us, that we may have Confidence in the DAY of JUDGMENT; Because as he is, also are in the WORLD.

¹⁸ There is no Fear in LOVE, but PERFECT LOVE casts out FEAR; Because FEAR has RESTRAINT; and he who FEARS has not been perfected in LOVE.

¹⁹ We love, Because he first loved us.

²⁰ If any one say, "I love God," and yet hateth his BROTHER, he is a LIAR; for he who does not love his BROTHER, whom he has seen, how can he love God, whom he has not seen?

* VATICAN MANUSCRIPT.—15. Jesus Christ.
omit. 20. is not able.

16. abides in Him.

20. is not able.

11. Matt. xiii. 35; John xv. 13; 1 John iii. 16.
ver. 20. 12. 1 John ii. 5; ver. 18. 13. John xiv.
John i. 14; 1 John i. 1, 2. 14. John iii. 17. 15. Rom. x. 9; 1 John v. 13
16. ver. 8. 16. 1 John iii. 14. 17. James i. 12; 1 John ii. 23, iii. 2, 3
18. ver. 12. 20. 1 John iii. 4; iii. 17.

John i. 14; 1 Tim. v. 1.
1 John iii. 24.
Rom. x. 9; 1 John v. 13
1 John ii. 23, iii. 2, 3

*[πῶς] ὡς ἵσται ἀγαπᾶν; 21 Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπᾶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ. the God should love also the brother of himself.

ΚΕΦ. ε'. 5.

1 Πᾶς ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, Every one the believing, that Jesus is the Anointed, τὰς, ἐκ τοῦ θεοῦ γεγεννηται· καὶ πᾶς ὁ ἀγαπᾶν τὸν γεγεννησάντα, ἀγαπᾷ * [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ. 2 Ἐν τούτῳ γινώσκομεν, ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 3 Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολὰς αὐτοῦ βαρεῖαι οὐκ εἰσιν, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἣ νίκησάντα τὸν κόσμον, ἡ νίκη τοῦ ἡμῶν. 4 Τίς ἐστὶν ὁ νικῶν τὸν κόσμον; 5 Τὸς ἐστὶν ὁ ἐλθὼν ἐκ τοῦ θεοῦ; 6 Οὗτος ἐστὶν ὁ ἐλθὼν ἐκ τοῦ θεοῦ καὶ αἷματος, Ἰησοῦς * [ὁ] Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν αἵματι· καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀληθεῖα. 7 Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες· τὸ πνεῦμα, καὶ ὁ υἱος τοῦ πατρὸς, καὶ ἡ μαρτυρία τῶν μαρτύρων.

love God & whom he has not seen.

21 And we have & This COMMANDMENT from him, That he who LOVES GOD should love his BROTHER also.

CHAPTER V.

1 & EVERY ONE who BELIEVES That Jesus is the ANOINTED one, has been begotten by GOD; & every one who LOVES the BEGOTTEN, loves the one BEGOTTEN by him.

2 By this we know That we love the CHILDREN of GOD, when we love GOD and *practise his COMMANDMENTS.

3 & For this is the LOVE of GOD, that we keep his COMMANDMENTS; and & his COMMANDMENTS are not burdensome;

4 & Because ALL that has been BROUGHT by GOD overcomes the WORLD; and this is THAT VICTORY which OVERCOMES the WORLD,—our FAITH.

5 * And who is HE that OVERCOMES the WORLD, but & who BELIEVES that Jesus is the SON of GOD.

6 This is HE who CAME by Water and Blood,—Jesus the ANOINTED one; not by the WATER only, but by the WATER and *by the BLOOD; and & the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH.

7 † For there are THREE which TESTIFY;

* VULGATE MANUSCRIPTS.—20. how—omit. and so. & the—omit. Q. by.

1. also—omit.

2. practise. 3.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth." This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the points upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious, and was first introduced (the point as it now reads) by Virgilius of Arles, a Latin writer of no credit in the latter end of the fifth century; but by whom added, is of no great moment, as its design must be obvious to all.—Improved Version.

1. 20. verse 12. 21. Matt. xxii. 37, 39; John xiii. 34; xv. 12; 1 John iii. 23. 1. 3. John xiv. 18, 21, 23; xv. 10. 1. 8. Matt. x. 41. 2. 1 John iii. 9; iv. 4. 3. 1 Cor. xv. 57. 4. & John xiv. 17; xv. 26, xvi. 13; 1 Tim. iii. 16.

καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν
and the water, and the blood; and the three to the one
εἰσιν. ⁹ Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμ-
are. If the testimony of the men were
βανόμεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν·
ceive, the testimony of the God greater is;
ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτυ-
because this is the testimony of the God, which he has testi-
ρῆκε περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ Ὁ πιστεύων εἰς τὸν
bel concerning the son of himself. The one believing into the
υἱὸν τοῦ θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ·
son of the God, has the testimony in himself;
ὁ μὴ πιστεύων τῷ θεῷ, ψεῖστην πεποίηκεν
the not one believing the God, a liar has made
αὐτὸν, ὅτι οὐ πεπιστεύκειν εἰς τὴν μαρτυρίαν,
him, because not he has believed in the testimony,
ἣν μεμαρτυρῆκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ,
which has testified the God concerning the son of himself.
¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον
And this is the testimony, because life age-lasting
ἐδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ νῦν
gave to us the God, and this the life in the now
αὐτοῦ ἐστίν. ¹² Ὁ ἔχων τὸν υἱόν, ἔχει τὴν
in. The one having the son, has the
ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν
life; the not one having the son of the God, the life
οὐκ ἔχει. ¹³ Ταῦτα ἐγράψα ὑμῖν, ἵνα εἰδῇ-
not has. These things I wrote to you, so that you may
τε, ὅτι ζωὴν αἰώνιον ἔχετε οἱ πιστευόντες
know, that life age-lasting you have those believing
εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. ¹⁴ Καὶ αὕτη
into the name of the son of the God. And this
ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι
is the boldness which we have towards him, that
εἰάν τι αἰτωμεθα κατὰ τὸ θέλημα αὐτοῦ,
if anything we may ask according to the will of him,
ἀκούει ἡμῶν· ¹⁵ καὶ εἰς οἶδαμεν, ὅτι ἀκούει
he hears us; and if we know, that he hears
ἡμῶν, ὃ ἂν αἰτωμεθα, οἶδαμεν, ὅτι ἔχομεν τὰ
us, whatever we may ask, we know, that we have the
αἰτήματα ἃ ᾤτηκαμεν παρ' αὐτοῦ. ¹⁶ Εἰάν
petitions which we have asked from him. If
τις ἰδῇ τὸν ἀδελφὸν αὐτοῦ ἁμαρτανόν-
any one should see the brother of himself sinning
τα ἁμαρτάνει μὴ πρὸς θάνατον, αἰτήσῃ, καὶ
a sin not to death, he shall ask, and
δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτανουσι μὴ πρὸς
he will give to him life, for those sinning not to
θάνατον. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ
death. It is a sin to death; not
περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. ¹⁷ Πᾶσα
concerning that I say that he should ask. All

8 the SPIRIT, and the WATER, and the BLOOD; and the THREE are for ONE.

9 If we receive the TESTIMONY of MEN, the TESTIMONY of GOD is greater; For this is the TESTIMONY of GOD that he has testified concerning his SON.

10 (HE who BELIEVES into the SON of GOD, has the TESTIMONY in himself; HE who does not BELIEVE GOD, has made him a LIAR; BECAUSE he has not believed in the TESTIMONY which GOD has testified concerning his SON.)

11 And this is the TESTIMONY, That GOD has given to us eternal LIFE, and This LIFE is in the SON.

12 (HE who HAS the SON has the LIFE; HE who has not the SON has not the LIFE.)

13 These things I have written to you, that you who BELIEVE on the NAME of the SON of GOD may know that you have eternal LIFE.

14 And this is the CONFIDENCE which we have towards him, That if we ask ANY thing according to his WILL, he hears us.

15 And if we know that he hears us, whatever we ask, we know that we have the PETITIONS which we have asked from him.

16 If any one see a BROTHER sinning a SIN not to Death, let him ask, and he will give him LIFE for those who sin not to Death. There is a SIN to Death; I do not say that he should ask concerning THAT.

17 All Unrighteous-

* VATICAN MANUSCRIPT.—2. That.

† 0. John viii. 17, 18. † 9. Matt. iii. 16, 17; xvii. 2. † 10. Rom. viii. 16; Gal. iv. 6.
† 10. John iii. 33; v. 23. † 11. John i. 4; Col. iii. 4; 1 John iv. 6. † 12. 1
iii. 20; v. 24. † 13. John xx. 31. † 14. 1 John iii. 23. † 16. James v. 16.
† 10. Matt. xii. 31, 32; Mark xiii. 29; Luke xii. 10; Heb. vi. 4, 6; 2. 22. † 17. 1 John

δικαία ἁμαρτία ἐστὶ καὶ ἐστὶν ἁμαρτία οὐ
righteousness sin is and it is sin not
 πρὸς θάνατον. ¹⁸ Οἶδαμεν, ὅτι πᾶς ὁ γεγεν-
to death. We know, that every one who having
 γνημένος ἐκ τοῦ θεοῦ, οὐχ ἁμαρτάνει· ἀλλ'
one begotten by the God, not sins; but
 ὁ γεννηθεὶς ἐκ τοῦ θεοῦ, τηρεῖ ἑαυτόν,
he one having been begotten by the God, keeps himself,
 καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. ¹⁹ Οἶδμεν,
and the evil one not layeth hold of him. We know,
 ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν
that from the God we are, and the world whole in
 τῇ πονηρίᾳ κεῖται. ²⁰ Καὶ οἶδαμεν, ὅτι ὁ υἱὸς
he evil one lies. And we know that the son
 τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διαύνοιαν, ἵνα
of the God is come, and has given to us understanding, so that
 γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμὲν ἐν τῇ
we might know the true one and we are in the
 ἀλήθειᾳ, ἐν τῇ οὐρ αὐτοῦ Ἰησοῦ Χριστοῦ. Οὗ-
truth now, in the son whom Jesus Anointed. This
 ρὸς ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ἡ ζωὴ αἰώνιος.
is the true God and the life everlasting
 Ἦ Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν πειρασμῶν.
Dear children, do you keep yourselves from the trials.

ness is Sin; but there is a
 Sin not to Death.

¹⁸ We know That EVERY
 ONE who has been BEGOT-
 TEN by God does not sin;
 but the one BEGOTTEN by
 God guards *himself,
 and the EVIL one does not
 lay hold of him.

¹⁹ We know That we
 are from God, and that
 the whole WORLD lies
 under the EVIL one.

²⁰ And we know that
 the SON of God has come,
 and I has given us Discern-
 ment, that we might know
 the TRUE one; and we are
 in the TRUTH now—by his
 SON JESUS Christ. This
 is the TRUE God, and the
 eternal LIFE.

²¹ Dear children! I keep
 yourselves from IDOLS.*

* VATICAN MANUSCRIPT.—12. him.

Subscription—FIRST OF JOHN.

14. 1 Pet. I. 23; 1 John III. 9.
 Luc. xiv. 64.

20. John xvii. 3.

13. James I. 27.

21. 1 Cor. x. 14.

12. Gal. I. 4.

19.

* SECOND OF JOHN.

1 Ὁ πρεσβύτερος ἐκλεκτῇ Κυρίᾳ, καὶ τοῖς
The elder to a chosen lady, and to the
τεκνοῖς αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
children of her, whom I love in truth,
(καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνω-
(and not I only, but also all those know-
κότες τὴν ἀληθειαν,) ² διὰ τὴν ἀληθειαν τὴν
[the truth,] on account of the truth that
μενουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἐσται εἰς τὸν
abiding in us, and with us shall be for the
αἰῶνα. ³ ἐσται μεθ' ὑμῶν χάρις, εὐεος, εἰρήνη
age; will be with you favor, mercy, peace
παρὰ Θεοῦ πατρὸς, καὶ παρὰ * [κυρίου] Ἰησοῦ
from God a father, and from [Lord] Jesus
Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ
[Associated the son of the father, in truth and
ἀγαπῶν. ⁴ Ἐχάρην λίαν, ὅτι εὗρηκα ἐκ τῶν
love. I rejoiced greatly, because I have found of the
τεκνῶν σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς
children of thee walking in truth, as
ἐντολὴν ἐλάβομεν παρὰ * [τοῦ] πατρὸς.
a commandment we received from [the] father.
⁵ Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὥς ἐντολὴν
And now I entreat thee, lady, not as a commandment
γράφω σοὶ καινὴν, ἀλλὰ ἣν εἶχον ἐν
writing to thee new, but which we had from
ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ Καὶ αὕτη
beginning, that we should love each other. And this
ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς
is the love, that we should walk according to the
ἐντολάς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολὴ,
commandments of him. This is the commandment,
καθὼς ἤκουσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περι-
as you heard from beginning, that in it you
πατήτε. ⁷ Ὅτι πολλοὶ πλανοὶ εἰσῆλθον εἰς
should walk. Because many deceivers entered into
τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν
the world, who not confessing Jesus Associated
ἐρχομενον ἐν σαρκί· ὁτοῦτο ἐστὶν ὁ πλανός καὶ
coming in flesh; this is the deceiver and
ὁ ἀντιχριστός. ⁸ Βλέπετε ἑαυτοὺς, ἵνα μὴ
the antichrist. See you yourselves, that not
ἀπολεσάμεν τὸ ἐργασάμεθα, ἀλλὰ μισθὸν
we may lose the things we performed, but a reward
πληρὴ ἀπολάβωμεν. ⁹ Πᾶς ὁ παραβαίνων,
full we may receive. Every one the transgressing,
καὶ μὴ μενών ἐν τῇ διδασκίᾳ τοῦ Χριστοῦ, θεὸς
and not abiding in the teaching of the Anointed, God

1 The ELDER to the
Chosen Cyria, and to her
CHILDREN whom I love
in Truth; (and not only I,
but also All those who
have known; the TRUTH.)
2 ON ACCOUNT OF THAT
TRUTH which ABIDES in
us, and shall be with us to
the AGE.
3 I Favor, Mercy, and
Peace from God the Fa-
ther, and from Jesus
Christ the SON of the Fa-
ther, shall be with you
in Truth and Love.
4 I rejoiced greatly that
I found some of thy CHIL-
DREN walking in Truth
as we received a Comman-
dment from the FATHER.
5 And now I entreat
thee, Cyria, I do not as a
writing to thee a New Com-
mandment, but that which
we had from the Begin-
ning, I that we should love
each other.
6 And this is LOVE that
we should walk according
to his COMMANDMENTS.
* THIS COMMANDMENT
as you heard from the Be-
ginning, that you should
walk in it.
7 For MANY DECEIVERS
went forth into the
WORLD,—THOSE who do
not CONFESS Jesus Christ
did come in the flesh.
This is the DECEIVER and
the ANTICHRIST.
8 Look to yourselves,
I that you may not lose
the things we perform-
ed but that you may receive
a full Reward.
9 EVERY ONE who
GOES BEYOND, and does
not abide in the DOCTRINE
of the ANOINTED one, he

* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 1. Lord—omit. 4. the—omit.
6. This commandment is. 7. went forth. 8. you may not lose. 9. you may
receive. 9. GOES BEYOND.

† 1. 1 John iii. 19; 9 John 1. † 1. 1 John viii. 23; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i.
3 Thess. ii. 12; 1 Tim. ii. 4; Heb. x. 26. † 2. 1 Tim. 1. 2. † 4. 2 J. 1.
† 5. 1 John ii. 7, 8; iii. 11. † 5. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 2; 1 John i. 1.
† 6. 1 John xiv. 15, 21; xv. 10; 1 John ii. 6; v. 2. † 7. 1 John iv. 1—3. † 8. 1 J. 2.
xiii. 9. † 9. Gal. iii. 4; Heb. x. 22, 25. † 9. 1 John ii. 22.

οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ * [τοῦ Χρισ-
 τῶν,] οὗτος καὶ τοῦ πατρὸς καὶ τοῦ υἱοῦ ἔχει.

10 Εἰ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν
 διδαχὴν οὐ φέρει, μὴ λαμβανέτε αὐτὸν εἰς
 οἰκίαν, καὶ χαιρεῖν αὐτὸν μὴ λέγετε.

11 Ὁ γὰρ
 λέγων αὐτῷ χαιρεῖν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ
 τοῖς πονηροῖς.

12 Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠβουλήθη
 δια χαρτοῦ καὶ μελανοῦ· ἐλπίζω γὰρ εἰσελθεῖν
 πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα
 ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. 13 Ἀσπάζεται
 σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

not God. He who abides in the doctrine, has both the FATHER and the SON.

10 If any one come to you and bring not this doctrine, do not receive him into your House, nor wish Him success;

11 for he who wishes him success partakes in his EVIL WORKS.

12 Having Many things to write to You, I did not wish to do it by Paper and Ink; * but I hope to be with you, and to talk, Mouth to Mouth, so that our JOY may be complete.

13 The CHILDREN of thy CHOSEN SISTER salute thee. *

* VATICAN MANUSCRIPT.—9. of the ANNUNTIUM—omit.
 11. your.

12. but I hope to be with

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks usually began their letters with it. See Acts iv. 36; James i. 1.

‡ 10. Rom. xvi. 19; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 6; Titus iii. 10. § 12. 2 John 12. ¶ 12. John xvii. 13; 1 John i. 6. § 13. 1 Pet. v. 12.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΤΡΙΤΗ.
OF JOHN [AN EPISTLE] THIRD.
* THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαίφ τῇ αγαπητῷ, ὃν ἐγὼ
The elder to Gaio the beloved one, whom I
ἀγαπῶ ἐν ἀληθείᾳ. 2 Ἀγαπήτε, περὶ πάντων
love in truth. O beloved one, concerning all things
εὐχομαι σὺ εὐδοῦσθαι καὶ ὀγιαίνειν, καθὼς
I wish thee to prosper and to be in health, even as
εὐδοῦνται σου ἡ ψυχὴ. 3 Ἐχαρην γὰρ λίαν,
prosper thou the life. I rejoiced for greatly,
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τὴν
coming brethren and testifying of thee in the
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
truth, even as thou in truth walkest.

4 Μεῖζοτεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω
Greater of these not I have joy, that I hear
τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγα-
the my children in truth walking. O be-
πῆτε, πιστὸν ποιεῖς ὃ εἰς ἐργασίαν
loved one, faithfully thou doest whatever thou mayest work for
τοὺς ἀδελφούς καὶ εἰς τοὺς ζήνους, 6 οἱ ἐμαρτυ-
the brethren and for the strangers, whom thou
ρησαν σου τὴν ἀγαπὴν ἐν ὁνόματι ἐκκλησίας· οὐδ'
in process of congregation; whom
καλῶς κοίτησεις προκεμψας ἀξίως τοῦ θεοῦ.
well thou wilt do having sent forward worthily of the God.

7 Ὅτι γὰρ τοῦ ὀνόματος ἐξηλθόν, μὴδὲν λαμ-
On behalf for of the name they went forth, nothing re-
βανόντος ἀπὸ τῶν ἐθνῶν. 8 Ἡμεῖς οὖν οφείλο-
having from the Gentiles. We therefore ought
μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργῶι
to receive the such like ones, that co-workers
γινώμεθα τῇ ἀληθείᾳ. 9 Ἐγραψά τῇ ἐκκλησίᾳ·
we may become in the truth. I wrote to the congregation;
ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ
but the encaloring to be first of them Diotrophes not
ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, εἰς ἐλθὼν,
receiveth us. On account of this, if I come,
ὀκνησάσω αὐτοῦ τὰ ἐργα ἃ ποιεῖ, λόγοις
I will remember of him the works which he does, with words
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ
evil prating against us; and not being satisfied in
τούτοις, οὐτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,
these things, not even he receiveth the brethren,
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκ-
and those wishing he forbids, and out of the con-
κλησίας ἐκβάλλει. 11 Ἀγαπήτε, μὴ μιμνῶ
gregation he exalts. O beloved one, not do thou imitate
το κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ
the evil thing, but the good thing. The one doing good, of

1 THE ELDER to GAIO,
the BELOVED, whom I
love in the Truth.

2 Beloved! I desire con-
cerning all things that
thou mayest prosper and
be in health, even as Thy
soul prospers.

3 For I rejoiced greatly
when the Brethren came
and testified to thy truth,
even as I then walked in
the Truth.

4 I have no greater joy
than in these things, that I
hear of my Children walk-
ing in the Truth.

5 Beloved! thou dost
faithfully what thou per-
formest for the BRETHREN,
and this to Strangers.

6 who testified of Thy
LOVE in the presence of
the Congregation; when
thou wilt do well to send
forward worthily of God.

7 for on behalf of His
NAME they went forth, re-
ceiving nothing from the
GENTILES.

8 We, therefore, ought
to entertain such, that
we may become Co-workers
for the Truth.

9 I wrote something to
the CONGREGATION, but
Diotrephes, who LOVES to
BE FIRST among them,
does not receive us.

10 Therefore, if I come,
I will remember His
WORKS against which he dis-
puting against us with
Evil Words; and not being
satisfied with these things,
he does not even receive
the BRETHREN, and for-
bids and casts out of the
CONGREGATION those
WISHING to do it.

11 Beloved! do not
thou imitate THAT which
IS EVIL, but THAT which
IS GOOD. He who does

* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.
Pleasure. 4 in the Truth. 5 & this to Strangers.

6 in the Truth. 7 & entertain.

1. 2 John 1. 2. 2 John 4. 3. 4. 1 Cor. iv. 15; Philemon 16. 7. 1 Cor.
ix. 13, 18. 11. 1 Pet. xlvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11. 11. 1 John ii. 28;
iii. 6, 9.

του θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον
he God in; the one doing evil, not has seen the

λεον. ¹² Δημητριω μεμαρτυρηται ὑπο παντων,
God. Demetrius has been testified to by all,

και ὑπ' αὐτης της αληθειας· και ἡμεεις δε μαρ-
and by herself the truth; also we and tes-

τυρουμεν, και οιδατε, ὅτι ἡ μαρτυρια ἡμων
ify, and you know, that the testimony of us

εληφθης εστι. ¹³ Πολλα ειχον γραφειν, αλλ' ου
taken is. Many things I had to write, but not

θελω δια μελανος και καλαμου σοι γραψαι·
I wish by means of ink and pen to thee to write;

¹⁴ ελπιζω δε ευθως ιδειν σε, και στομα προς
I hope but immediately to see thee, and mouth to

στομα λαλησομεν. ¹⁵ Ειρηνη σοι. Ασπάζονται
mouth we will speak. Peace to thee. Salute

σε οἱ φιλοι· ασπάζου τους φιλους κατ' ονομα.
thee the friends; do then salute the friends by name.

GOOD is of GOD; HE WHO
DOES EVIL has not seen
GOD.

¹² † Testimony is borne
to Demetrius by all, even
by the TRUTH Herself; and
we also testify, † and
* thou knowest That our
TESTIMONY is true.

¹³ † I had Many things
* to write, but I do not
wish to write them to thee
with Ink and Pen;

¹⁴ but I hope to see
thee immediately, and we
will' speak Mouth to
Mouth. Peace be to thee!
The FRIENDS salute thee.
Salute the FRIENDS by
Name.

* VATICAN MANUSCRIPT.—12. thou knowest.
BYZANTINE—1. MIND OF JOHN.

12. to write to thee, but.

Sub.

‡ 12. 1 Tim. iii. 7.

‡ 12. John xxi. 24.

‡ 12. ‡ John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]
OF JUDAS [AN EPISTLE.]
* OF JUDAS.

¹ Ιουδας, Ιησου Χριστου δουλός, ἀδελφός δε
Judas, of Jesus Anointed a bond-servant, a brother and
Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰη-
of James, to those in God a Father sanctified ones and of
σου Χριστῷ τετηρημένοις κλητοῖς· ² ελεος ὑμῖν
Jesus Anointed preserved ones called ones; mercy to you
καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη. ³ Ἀγαπητοί,
and peace and love may be multiplied. Beloved ones,
πάσας σπουδὴν ποιοῦμενος γραφεῖν ὑμῖν, περὶ
all haste making to write to you, concerning
τῆς κοινῆς σωτηρίας ἀναγκὴν εἶχον γραφῆναι
the common salvation, a necessity I had to have written
ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαλῇ παρα-
to you exhorting to earnestly contend for the ones having
δοθεῖσιν τοῖς ἁγίοις πιστεῖ. ⁴ Πάρεσθουσιν
been delivered to the saints faith. Faithfully entered
γὰρ τινες ἀνθρώποι, οἱ παλαί προγεγραμμέ-
for some men, those of old having been previously de-
νοί εἰς τούτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ
agnated for this the judgment, impious ones, the of the
θεοῦ ἡμῶν χάριν μετατίθεντες εἰς ἀσελγείαν,
God of us favor changing into licentiousness,
καὶ τὸν μόνον δεσποτὴν καὶ κυρίον ἡμῶν Ἰησοῦν
and the only sovereign and Lord of us Jesus
Χριστὸν ἀρνούμενοι. ⁵ Ὑπομνησται δὲ ὑμᾶς
Anointed desisting. To remind but you
βούλομαι, εἰδοτάς ὑμᾶς ἀπαλῇ τούτο, ὅτι ὁ
I wish, knowing you ones this, because the
κυρίου, λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δευ-
Lord, people out of land of Egypt having saved, the second
τερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν· ⁶ ἀγ-
time those not having believed he destroyed; man,
γελους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν
angry and those not having kept the of themselves
ἀρχὴν, ἀλλὰ ἀπολιποῦντας τὸ ἴδιον οἰκητήριον,
principality, but having left the own habitation,
εἰς κρίσιν μεγάλῃς ἡμέρας, δεσμοῖς αἰδίοις ὅσο
for a judgment of a great day, with chains perpetual under,
ζοφὸν τετήρηκεν· ⁷ ὥς Σόδομα καὶ Γομορρά,
thick darkness have been kept; as Sodom and Gomorrah,
καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις
and the about them cities, the like to them
τροπὸν ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὀπίσω
manner having committed fornication, and having gone away after
σαρκὸς ἑτέρας, προκείται δειγμα, πυρὸς αἰ-
flesh of another, are placed before an example, of fire ago-

1 Judas, a Bond-servant of Jesus Christ, and brother of James, to those who are ² BELIEVED by God the Father, even the called ones who are preserved by Jesus Christ;

² may Mercy and; Peace and Love be multiplied to you.

³ Beloved, making Haste to write to you concerning ⁴ our Salvation, I had address to write to you, exhorting you to earnestly contend for the FAITH which has once DELIVERED to the SAINTS.

⁴ For Some Men have come in privily, who had were PREVIOUSLY DENY-ATED for THIS JUDGMENT, impious, changing the FAVOR of our God into Licentiousness; despite the ONLY Sovereign, and our LORD Jesus Christ.

⁵ But I wish to remind you, though you enquire ⁶ this, That ⁷ the LORD having saved the People out of the Land of Egypt AFTERWARDS destroyed THOSE who did not BELIEVE;

⁶ and THOSE Angh who KEPT not THEIR own Principality, but left their own Habitation, he has kept in perpetual Chains under Thick Darkness, for the Judgment of the Great Day;

⁷ as Sodom and Gomorrah, and the cities about them, which are LIKE Manner to them, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-

* VATICAN MANUSCRIPT.—Title—OF JUDAS.
common Salvation.

5. all things, That Jesus, having saved.

2. 1

1. Luke vi. 16; Acts i. 13. 1. John xvii. 11, 12, 13. 2. 1 Pet. i. 9; 3 Pet. i. 1. 3. Titus i. 4. 4. Phil. i. 27; 1 Tim. i. 19; vi. 13; 2 Tim. i. 13; iv. 7. 5. 4. 1 Pet. ii. 1. 6. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 18. 7. 4. Titus i. 1. 2. 1 Cor. x. 9. 8. Num. xiv. 29, 37; xxvi. 54; Deut. xxxii. 32; 3 Pet. i. 16. 9. 2 Pet. ii. 4. 7. Gen. xix. 24; Deut. xxix. 23; 3 Pet. i. 16.

ριον δικην δπεχουσαι. ⁸ Ὅμοιος μεντοι
 lasting retributive justice are undergoing. In like manner truly
 και οὔτοι εὐννιαζόμενοι σαρκα μεν μαινουσι,
 also these dreaming ones flesh indeed they pollute,
 κυριότητα δε αθετουσι, δοξας δε βλασφημουσιν.
 lordships and they set aside, glories and they revile.

⁹ Ὁ δε Μιχαηλ ὁ ἀρχαγγελος, ὅτε τῷ διαβολῷ
 The best Michael the chief messenger, when with the accuser
 διακρινόμενος διελεγέτο περὶ τοῦ Μωσέως
 contending he reasoned about the of Moses

σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν
 body, not he dared a judgment to bring against
 βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμῆσαι σοικυριος.
 of reviling, but he said, May rebuke thee Lord.

¹⁰ Οὔτοι δε, ὅσα μεν οὐκ οἶδασι, βλασφη-
 These but, what things indeed not they know, they re-
 μουσιν· ὅσα δε φυσικῶς, ὡς τα αλογα ζωα,
 vils, what things but naturally, as their irrational animals,

εὐίστανται, ἐν τούτοις φθειροῦνται. ¹¹ Οὐαι
 they know, in these things they are corrupt. Woe

αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπαρεύθησαν, και
 to them, because in the way of the Cain they went, and

τῇ πλῆρῃ τοῦ Βαλααμ μίσθου ἐξεχυθήσαν, και
 in the error of the Balaam reward they rushed, and

τῇ ἀντιλογίᾳ τοῦ Κορε ἀπέλωτο.
 in the contradiction of the Kore they destroyed themselves.

¹² Οὔτοι εἰσὶν ἐν ταῖς ἀγλαῖς ὕμνων σπιλαδες,
 These are in the love-feasts of your hidden rocks,

συνευωχόμενοι ἀφοβῶς, ἑαυτοὺς κοιμαιοῦντες·
 feasting together without fear, themselves feeding;

ὥφιλαι ἀνδρῶν, ὅτε ἀνέμων παραφερομένοι·
 clouds without water, by winds being swept along;

δενδρα φθινοπωρινα, ἀκαρπα, δις ἀποθανόντα,
 trees autumnal, unfruitful, twice having died,

ἐκρίβωοντα. ¹³ κύματα ἀγρία θαλάσσης, ἐκα-
 having been rooted, waves wild of sea, foam-

φρίζοντα τὰς ἑαυτῶν αἰσχύναι· ἀστὲρες πλα-
 ing out the of themselves shame, stars wan-

ρηται, οἷς * [δ] ζοφος * [του] σκοτους εἰς
 during, for which [the] gloom [of the] darkness for

αἰῶνα τετήρηται. ¹⁴ Προεφητευσε δε και του-
 to age has been kept. Prophesied and also these

τοῖς ἑβδόμοις ἀπὸ Ἀδὰμ Ἐνώχ, λέγων· Ἰδοὺ,
 seventh from Adam Enoch, saying, Lo,

ἦλθε κυριος ἐν ἁγίαις μυριάσιν αὐτοῦ, ¹⁵ ποιη-
 came a Lord with holy myriads of himself, to ex-

σαι κρίσιν κατὰ πάντων, και ἐξελεγξαι πάντας
 to judge judgment against all, and convict all

τούς ἀσεβεῖς * [αὐτῶν] περὶ πάντων τῶν
 the impious ones [of them] concerning all of the

ἔργων ἀσεβείας αὐτῶν ὧν ἡσεβησαν, και
 works of impiety of them which they did impiously, and

tributive justice of an aeo-
 nian Fire.

⁸ In like manner in-
 deed These Dreamers also
 pollute the Flesh, and des-
 pise Lordships, and revile
 Dignities.

⁹ But † MICHAEL,
 the ARCHANGEL, when
 contending with the EN-
 EMY he reasoned about
 the BODY of MOSES, † did
 not presume to bring
 against him a reviling
 Judgment, but said, † "The
 " Lord rebuke thee."

¹⁰ Yet these blaspheme
 what indeed they do not
 understand, but what they
 know naturally as IRR-
 RATIONAL Animals, in These
 things they are corrupt.

¹¹ Alas for them! Be-
 cause they went in the
 WAY OF CAIN, and rushed
 into the ERROR of BALAAM
 for a Reward, and des-
 troyed themselves in the
 REBELLION of KOBAB.

¹² These are HIDDEN
 ROCKS in your LOVE-
 FEASTS, feasting together
 without fear, feeding
 Themselves; Clouds with-
 out water, being swept
 along by Winds; bare
 autumnal Trees, unfruitful
 for two seasons, dead,
 rooted up;

¹³ wild Waves of the
 Sea, foaming out THEIR
 OWN Shame; wandering
 Stars, † for which has been
 kept the GLOOM of DARK-
 NESS for the Age.

¹⁴ And † Enoch also,
 the Seventh from Adam
 prophesied of these, say-
 ing, "Behold, † the Lord
 " came with his holly My-
 " riads,

¹⁵ "to execute Judg-
 " ment against all, and to
 " convict ALL the IMPIOUS
 " of All their works of
 " Impiety which they im-

* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending. 12.
 the—omit. 13. of the—omit. 15. of them—omit.

† 9. 2 Pet. ii. 10. † 9. Dan. x. 13; xii. 1; Rev. xii. 7. † 9. 2 Pet. ii. 11.
 † 10. 2 Pet. ii. 12. † 11. Gen. iv. 5; † John iii. 12. † 11.
 † 11. Num. xvi. 1, &c. † 12. 1 Cor. xi. 21; 2 Pet.
 † 13. 2 Pet. ii. 17. † 14. Gen. v. 18. † 14. Deut. xxiii. 2; Dan. vii.
 10. Zach. xiv. 5; Matt. xxv. 31; 2 Thess. i. 7; Rev. i. 7.

περι παντων των σκληρων, ^{as} εν ελαλησαν
concerning all of the hard things, as spoke
κατ' αυτου αμαρταλοι ασεβεις. ¹⁶ Ουτοι εισι
against him sinners impious. These are
γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας
murmurers, complainers, according to the lusts
αυτων. πορευομενοι· και το στομα αυτων λαλει
of themselves walking; and the mouth of them speaks
υπερογκας, θαυμαζοντας προσωπα, ωφελειας
swelling words, admiring faces, of gain
χαριν. ¹⁷ "Υμεις δε, αγαπητοι, μησηδητε των
on account. You but, beloved ones, do you remember the
ρηματων των προτιρημενων υπο των αποστα-
words of those having been before spoken by the apos-
λων του κυριου ημων Ιησου Χριστου· ¹⁸ οτι
ties of the Lord of us Jesus Anointed; that
ελεγον υμιν, οτι εν εσχατη χρονω εσονται
they said to you, that in last time will be
εμπαικται, κατα τας εαυτων επιθυμιας πορευ-
ascends, according to the of themselves lusts walk-
ομενοι του ασεβειν. ¹⁹ Ουτοι εισιν οι αποδιο-
ing the impious. These are they marking
ριζοντες * [εαυτους.] ψυχικοι, πνευμα μη εχον-
out boundaries (themselves), scetical ones, a spirit not har-
τες. ²⁰ "Υμεις δε αγαπητοι, τη αγιωτατη υμιν
ing. You but beloved ones, in the most holy of you
πιστει εποικοδομουντες εαυτους, εν πνευματι
faith building up yourselves, in spirit
αγιω προσευχομενοι, ²¹ εαυτους εν αγαπη θεου
holy praying, yourselves in love of God
τηρησατε, προσδεχομενοι το ελεος του κυριου
do you keep, looking for the mercy of the Lord
ημων Ιησου Χριστου εις ζων αιωνιον. ²² Και
of us Jesus Anointed for life age-lasting. And
ους μεν ελεειτε διακρινομενοι· ²³ ους δε εν φοβω
some indeed do you pity discriminating; some but in fear
σωσετε, εκ του πυρος αρπαζοντες· μισουντες
do you save, out of the fire snatching; hating
και τον ακο της σαρκος εσπιλωμενον χιτωνα.
even the from the flesh having been spotted garment.
²⁴ Τω δε δυναμενω φυλαξαι υμας απταιστους,
To the now one being powerful to guard you from stumbling,
και στησαι κατενωπιον της δοξης αυτου αμω-
and to place in presence of the glory of himself blame-
μους εν αγαλλιασει, ²⁵ μονω θεω σωτηρι ημων,
legs with exceeding joy, to only God a savior of us,
δια Ιησου Χριστου του κυριου ημων δοξα * [και]
through Jesus Anointed of the Lord of us glory (and)
μεγαλυσση, κρατος και εξουσια, και νυν και
majesty, strength and authority, both now and
εις παντας τους αιωνας· αμην.
for all the ages; so be it.

"piously did, and of all
"the PARSH words which
"impious Sinners speak
"against him."

¹⁶ These are Murmurers,
Fault-finders, walking ac-
cording to their own
LUSTS; and their mouths
speak boastful words
admiring men's persons
for the sake of Gain.

¹⁷ But do you, Be-
loved, remember those
WORDS which were PRE-
VIOUSLY SPOKEN by the
APOSTLES of our Lord Je-
sus Christ;

¹⁸ That they said to
you, That in the Last Time
there will be Modern
walking according to their
OWN IMPIOUS LUSTS.

¹⁹ These are THEY who
SEPARATE, & Sensual, not
having the Spirit.

²⁰ But you, Beloved,
building up yourselves on
Your MOST HOLY Faith,
praying with holy Spirit.

²¹ Keep yourselves in the
Love of God, & looking for
the MERCY of our Lord Je-
sus Christ to eternal Life.

²² And, making a differ-
ence, Some indeed do you
pity;

²³ but Others are by
Fear, snatching them out
of the FIRE, hating even
the GARMENT SPOTTED
by the FLESH.

²⁴ & Now to HIM who is
ABLE to guard you from
falling, and to place you
in blameless in the presence
of his GLORY, with great
Joy,

²⁵ to God alone, our
Savior, through Jesus
Christ our LORD, be Glory
Majesty, Power, and Au-
thority, both now, and
throughout ALL the AGES.
Amen.

* VATICAN MANUSCRIPT.—[O, themselves—omit.
every age, and now. Subscription—OF JUDAS.

† 15. 1 Sam. ii. 3; 1 Pet. xxi. 13; xiv. 4; Mal. iii. 13.
Prov. xxi. 28; James ii. 1, 9. † 17. 2 Pet. iii. 2.
† 18. 2 Pet. ii. 1; iii. 3. † 10. 1 Cor. ii. 14; James iii. 15.
† 4. † 21. Titus ii. 12. † 23. Rev. iii. 4.
† 24. Col. i. 32. † 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

35. and—omit.

25. Amen

† 10. 2 Pet. ii. 13. † 11.
† 15. 1 Tim. iv. 1; 2 Tim. ii. 1.
† 20. Col. ii. 7. † 21.
† 24. Rom. xvi. 23. † 25. 1 Tim. ii. 3.

THE APOCALYPSE.

ΚΕΦ. α'. 1.

¹ Ἀποκαλύψις Ἰησοῦ Χριστοῦ, ἣν εἶδεν αὐτῷ
A revelation of Jesus Anointed, which gave to him
ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ
the God, to point out to the bond-servants of himself the things it behoves
γενέσθαι ἐν ταχέϊ, καὶ ἐσημαρῆν ἀποστείλας
to have done with speed, and he signified having sent
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
by means of the messenger of himself to the bond-servant of himself
Ἰωάννῃ· ² ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ,
John; who testified the word of the God,
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε.
and the testimony of Jesus Anointed, what things he saw.
³ Μακάριοι ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες
Blessed the one reading, and those hearing
τοὺς λόγους τῆς προφητείας, καὶ τηρούντες
the words of the prophecy, and keeping strictly
τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
the things in it having been written; the for season
ἐγγύς.
near.

⁴ Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ
John to the seven congregations to those in the
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ Θεοῦ
Asia, favor to you and peace from the one existing
καὶ τοῦ ὁντος καὶ τοῦ ἐρχομένου· καὶ ἀπὸ τῶν
and the one who was and the one coming; and from the
ἑπτὰ πνευμάτων, ἃ ἵσταται ἐνώπιον τοῦ
seven spirits, which [is] in presence of the
Θρόνου αὐτοῦ· ⁵ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-
throne of him; and from Jesus Anointed, the wit-
νὸς τῆς πίστεως, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ
ness the faithful, the first-born of the dead ones, and the
ἀρχὴν τῶν βασιλείων τῆς γῆς· τῷ ἀγαπῶντι
prince of the kings of the earth; to the one loving
ἡμᾶς καὶ λουσάντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν
us and having washed us from the sins of us
ἐν τῷ αἵματι αὐτοῦ, ⁶ καὶ ἐκοίμησεν ἡμᾶς βασι-
in the blood of himself, and made us a king-
λῆαν, ἵερείς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ᾧ
dom, priests to the God and father of himself, to him the

CHAPTER I.

¹ A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, † having sent by his ANGEL, to his SERVANT John,

² † who testified the word of God, and the TESTIMONY of Jesus Christ, * whatever things † he saw.

³ Blessed is HE who reads, and those who HEAR the WORDS of the PROPHECY, and † observe the THINGS which have been WRITTEN in it; for † the TIME is near.

⁴ John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from * God, the ONE who is, and the ONE who was, and the ONE who is COMING; and from † the SEVEN Spirits which are before HIS THRONE;

⁵ and from Jesus Christ, the FAITHFUL WITNESS, † the CHIEF-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, † and † freed us from our sins by his own BLOOD,

⁶ and made † for us a Kingdom.—Priests for his God and Father; † to him

* The Revelation is not found in the Var. Ms., 1208, therefore the Various Readings, are taken from Dr. Birch's Collation of the Var. Ms., 1103, of the eleventh century. Where these readings agree with the three oldest Uncial MSS., they are respectively marked as follows:—A.—Codex Alexandrinus, probably of the 5th century; B.—Codex Vaticanus, written about the end of the seventh century or beginning of the eighth; C.—Codex Bezae Cantabrigiae, No. 9, probably of the 16th century. A few corroborative Readings, otherwise marked D.—Codex Sinaiticus, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as Var. Ms., 1208.

* Vatican Manuscript, No. 1160.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "Αποκάλυψις" has been adopted for the title. † whatever things he saw (A. B.) † God, the one who is (A.)

† A. corin, is—omitted by B. C. † B. So reads A. C. and some other MSS. and versions. † A. corin, for us.—A.; A. corin, of us.—C.

† 1. Rev. xii. 16. † 2. Rev. vi. 9; xii. 17. † 3. 1 Rev. i. 1. † 4. Zech. iii. 9. † 5. Rev. xii. 16. † 6. 1 Cor. xv. 20; Col. i. 18. † 7. Rev. xii. 16. † 8. 1 John i. 7. † 9. 1 Tim. vi. 10; Heb. xii. 21; 1 Pet. iv. 11; Rev. v. 13.

καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλογὶ πυρός· ¹⁵ καὶ οἱ
and the eyes of him as a flame of fire; and the
ποδες αὐτοῦ ὅμοιοι χαλκολίβανθ, ὡς ἐν καμινῷ
feet of him like to fine white brass, as in a furnace
πενυρρημένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ
having been not on fire; and the voice of him as a voice
ὕδατος πολλῶν· ¹⁶ καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ
of waters many; and having in the right of himself
χεῖρι ἀστέρας ἑπτα· καὶ ἐκ τοῦ στόματος
hand stars seven; and out of the mouth
αὐτοῦ ῥομφαία διατομὸς οὐραία ἐκπορευομένη·
of him a broad-edged two-mouthed sharp proceeding;
καὶ ἡ οὐσία αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ
and the appearance of him, as the sun shines in the
δυσμεί αὐτοῦ. ¹⁷ Καὶ ὅτε εἶδον αὐτὸν ἐπεσα
power of himself. And when I saw him I fell
πρὸς τοὺς πόδας αὐτοῦ, ὡς νεκρός· καὶ ἐθηκε τὴν
at the feet of him, as dead; and he placed the
δεξιὰ αὐτοῦ ἐπ' ἐμέ, λέγων· Μὴ φοβοῦ· ἐγώ
right of himself on me, saying; Not do thou fear; I
εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, ¹⁸ καὶ ὁ ζῶν· καὶ
am the first and the last, and the living one; even
ἐγενόμην νεκρός, καὶ ἰδὼν ζῶν εἰμι εἰς τοὺς
I was dead, and lo living I am for the
αἰῶνας τῶν αἰώνων· καὶ ἔχω τὰς κλεῖς τοῦ
ages of the ages; and I have the keys of the
θανάτου καὶ τοῦ ᾧζου. ¹⁹ Γράψον οὖν ἃ
death and of the noose. Write thou therefore the things
εἶδες, καὶ ἃ εἰσὶ, καὶ ἃ μέλλει γίνεσθαι
thou seest, even the things are, and the things about to occur
μετὰ ταῦτα· ²⁰ τὸ μυστήριον τῶν ἑπτα ἀστε-
after these; the secret of the seven stars
ρων ὅν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς
which thou seest on the right of me, and the
ἑπτα λυχνίας τὰς χρυσεῖς. Οἱ ἑπτα ἀστέρες,
seven lampstands the golden. The seven stars,
ἄγγελοι τῶν ἑπτα ἐκκλησιῶν εἰσὶ· καὶ αἱ λυχ-
messengers of the seven congregations are; and the lamp-
νίδες αἱ ἑπτα, ἑπτα ἐκκλησίαι εἰσὶ.
stands the seven, seven congregations are.

ΚΕΦ. Β'. 2.

¹ Τῷ ἀγγέλῳ τῆς ἐν Ἐφεσῷ ἐκκλησίας γρά-
By the messenger of the in Ephesus congregation do thou
ψον· Ταδε λέγει ὁ κρατῶν τοὺς ἑπτα ἀστέρας
write, These things says the one holding the seven stars
ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
in the right of himself, the one walking in midst of the
ἑπτα λυχνίων τῶν χρυσεῶν· ² οἶδα τὰ ἔργα σου,
seven lampstands the golden; I know the works of thee,
καὶ τὸν κόπον· ³ [σου,] καὶ τὴν ὑπομονὴν σου,
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and his
feet as a Flame of Fire;

¹⁵ and his FEET like
to fine Brass glowing with
fire, as in a Furnace; and
his voice as the Voice of
many Waters;

¹⁶ and having in his
RIGHT HAND seven Stars;
and out of his MOUTH
proceeding a sharp two-
edged broad Sword; and
his APPEARANCE as the
sun shines in his
STRENGTH.

¹⁷ And when I saw
him, I fell at his FEET as
dead; but he placed his
RIGHT hand on me, saying,
"Fear not; I am the
FIRST and the LAST,

¹⁸ and the LIVING ONE;
I was even dead, but, be-
hold, I am living for the
AGES of the AGES; and I
have the KEYS of DEATH
and of HADES.

¹⁹ Write therefore the
things thou sawest, even
those which are, and the
things which are about to
transpire after these.

²⁰ As for the SECRET
of the SEVEN Stars which
thou sawest in my RIGHT
hand, and the SEVEN
GOLDEN Lampstands; the
SEVEN Stars are the Mes-
sengers of the SEVEN Con-
gregations, and the
SEVEN LAMPSTANDS are
Seven Congregations.

CHAPTER II.

¹ By the MESSENGER of
the CONGREGATION in
Ephesus, write; These
things says the who
HOLDS the SEVEN Stars
in his RIGHT hand, the
who walks in the Midst of
the SEVEN GOLDEN Lamp-
stands;

² I know thy WORKS,
and thy TOIL, and thy
PATIENT ENDURANCE,

† 17. FIRST-BORN (A.)

2. thy—is omitted by A. C.

1 14. Dan. x. 6; Rev. ii. 18.
2 21. 2.
3 11. 13; Rev. x. 1.
4 11. 4; xlv. 6; xliv. 22; verse 11; Rev. iv. 1, &c.
5 11. 1; &c.
6 11. 2; Matt. v. 18.
7 12. 12, &c.

13. Ezek. i. 7.

16. Rev. ii. 12, 16; xlv. 14, 21.

17. Ezek. i. 7.

17. Dan. viii. 14; x. 10.

18. Rev. iv. 9; v. 14.

19. Rev. ii. 1, &c.

1. Rev. i. 14, 20.

18. Ezek. xliii. 2; Rev. xlv.

19. 17. 14; x. 10.

18. Rev. iv. 9; v. 14.

18. Rev. ii. 1, &c.

1. Rev. i. 14.

1. Rev. i. 14.

18. Ezek. xliii. 2; Rev. xlv.

17. 14; x. 10.

18. Rev. iv. 9; v. 14.

18. Rev. ii. 1, &c.

1. Rev. i. 14.

1. Rev. i. 14.

καὶ ὅτι οὐ δύνη βαρτασαι κακοῦς· καὶ ἐπει-
and that not thou art able to bear with bad ones; and thou hast
ρασας τοὺς λεγοντας ἑαυτοὺς ἀποστόλους εἶναι,
tried those declaring themselves apostles to be,
καὶ οὐκ εἰσι· καὶ εὗρες αὐτοὺς ψευδεῖς·³ καὶ
and not they are; and thou hast found them liars; and
ὕπομον ἔχεις, καὶ ἐβαστασας διὰ τὸ
patient endurance thou hast, and thou hast suffered on account of the
ὄνομα μου, καὶ οὐκ ἐκώπιασας. ⁴ Ἀλλ' ἔχω
name of me, and not thou hast wearied. But I have
κατὰ σου, ὅτι τὴν ἀγάπην σου τὴν πρώτην
against thee, because the love of thee the first
ἀφῆκας. ⁵ Μνημονεὺς οὖν ποθεν πεπτάκας,
thou hast relaxed. Do thou remember therefore whence thou hast fallen,
καὶ μετανοήσον, καὶ τὰ πρῶτα ἔργα ποιήσον·
and change thy mind, and the first works do thou;
εἰ δὲ μὴ, ἐρχομαι σοι·†[ταχύ.] καὶ κινήσω τὴν
if but not, I am coming to thee [speedily,] and I will remove the
ἐκ τοῦ τοκοῦ σου ἐκ τοῦ τόπου αὐτῆς, εἰ μὴ
lampstand of thee out of the place of itself, if not
μετανοήσῃς. ⁶ Ἀλλὰ τούτο ἔχεις, ὅτι μίσεις
thou dost change thy mind. But this thou hast, that thou hatest
τὰ ἔργα τῶν Νικολαιτῶν, ἃ καγὼ μισῶ. ⁷ Ὁ
the works of the Nicolaitans, which I also hate. The
ἐχὼν οὖς, ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς
one having an ear, let him hear what the spirit says to the
ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φάγειν
congregations; To the one overcoming I will give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παρα-
from the wood of the life, which is in the para-
δείσῳ τοῦ θεοῦ †[μου.]
dise of the God [of me.]

⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας
And by the messenger of the in Smyrna congregation
γράφον· Τὰς λέγει ὁ πρῶτος καὶ ὁ ἔσχα-
do thou write; These things says the first and the last,
τος, ὃς ἐγενετο νεκρός, καὶ ἐζησεν· ⁹ οἶδα σου
who became dead, and lived; I know of thee
†[τὰ ἔργα, καὶ] τὴν θλίψιν, καὶ τὴν πτωχείαν,
[the works, and] the affliction, and the poverty,
(ἀλλὰ πλούσιος εἶ,) καὶ τὴν βλασφημίαν ἐκ
(but rich thou art,) and the blasphemy from
τῶν λεγοντῶν Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ
those declaring Jews to be themselves, and not
εἶσιν, ἀλλὰ συναγωγὴ τοῦ σατανα. ¹⁰ Μὴ δὲν
are, but an assembly of the adversary. Not
φοβοῦ ἃ μελλεῖς πασχεῖν· ἰδοὺ, μελλεῖ
fear thou the things thou art about to suffer; lo, is about
βαλεῖν ὁ διαβόλος ἐξ ὑμῶν εἰς φυλακὴν, ἵνα
to cast the accuser from of you into prison, so that

and that thou art not able
to endure wicked ones;
and thou hast tried
those who declare
themselves to be Apostles,
but are not, and hast found
them liars;

3 and thou hast patient-
ly endured and hast suf-
fered on account of my
NAME, and thou hast
not been weary.

4 But I have this against
thee, That thou hast re-
laxed thy FIRST LOVE.

5 Remember, therefore,
whence thou hast fallen,
and reform, and do the
FIRST WORKS; but if not,
I am coming to thee, and
I will remove thy LAMP-
STAND out of its PLACE,
unless thou reform.

6 But This thou hast,
That thou hatest the
works of the NICO-
LAITANS, which I also hate—

7 (Let HIM who has
an EAR, hear what the
SPIRIT says to the CON-
GREGATIONS.) "To the
CONQUEROR will I give to
eat of the WOOD of the
LIFE, which is in the
PARADISE of GOD.

8 And by the MESSEN-
GER of the CONGREGA-
TION in SMYRNA write;
These things says the
FIRST and the LAST,
who was dead, and lived;

9 I know THY AFFLIC-
TION and POVERTY, but
thou art RICH; and I
know the BLASPHEMY of
THOSE DECLARING them-
selves to be Jews, and are
not, but [an Assembly of]
the ADVERSARY.

10 Fear not the things
which thou art about to
suffer; behold, the EX-
AMER is about to cast one
of you into Prison, that

† 3. thou hast not been weary (A.C.)
is the primary signification of *salon*, and may here denote, as in Rev. xii. 2, an *assembly*,
of *dendra*, or trees, commonly called a wood, or forest; a *salon* of life, occupying a place
both sides of the river. 7. my— is omitted by (A.C.)

8. speedily—is omitted by (A.C.)

7. *me*;

† 2. 1 John iv. 1.

† 3. Gal. vi. 9; Heb. xii. 2, 3.

† 4. verse 15.

† 7. *me*;

x. 13; xii. 9, 43; verses 11, 17, 20; Rev. iii. 9, 13, 22; xii. 9.

† 5. Rev. i. 3, 17, 18.

† 6. Luke xii. 21; 1 Tim. vi. 15; James i. 5

† 7. Rev. xii. 2, 3

† 8. Matt. x. 22.

† 9. Rom. ii. 17, 28, 29; ix. 6.

† 10. Rev. iii. 9.

† 11. Matt. x. 22.

πειρασθῆτε· καὶ ἔχετε θλίψιν ἡμερῶν δεκά.
you may be tried, and you shall have affliction ten
days. Ἦνουν πιστὸς ἄχρι θανάτου, καὶ δώσω σοὶ τὸν
Be thou faithful till death, and I will give to thee the
στέφανον τῆς ζωῆς. 11 Ὁ ἔχων οὖς, ἀκου-
of the life. The one having an ear, let him
σάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ
hear what the spirit says to the congregations; The
νικῶν οὐ μὴ ἀδικήσῃ ἐκ τοῦ θανάτου τοῦ
one overcoming shall not be hurt by the death the
δευτέρου.
second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Πέργῃ ἐκκλησίας
And by the messenger of the in Pergamos congregation
γράφον· Ταῦτε λέγει ὁ ἔχων τὴν ῥομφαίαν
do thou write, These things says the one having the broad sword
τῆς δύο-μηνῆς τῆς ὀξείας· 13 οἶδα †[τα ἔργα
that two-monthed the sharp; I know †[the works
σου, καὶ] πὺν κατοικεῖς, ὅπου ὁ θρόνος τοῦ
of thee, and] where thou dwellest, where the throne of the
σατανα· καὶ κρατεῖς τὸ ὄνομα μου, καὶ οὐκ
adversary, and thou holdest fast the name of me, and not
ἠρῆσας τὴν πίστιν μου, * [καὶ] ἐν ταῖς ἡμέ-
thou didst deny the faith of me, * [and] in these days
ραις * [ἐν] αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός,
[in] which Antipas the witness of me the faithful,
ὃς ἀπεκταρθὴ παρ' ὑμῖν, ὅπου ὁ σάτανας κατοί-
who was killed among you, where the adversary dwells.
κει. 14 Ἀλλ' ἔχω κατὰ σου ὀλίγα, †[ὅτι]
But I have against thee a few things, †[because]
ἔχεις ἐκεῖ κρατοῦντας τὴν διδασχὴν Βαλαάμ,
thou hast there some holding the teaching of Balaam,
ὃς ἐδίδασκε τῷ Βαλακ βαλεῖν σκανδαλὸν ἐνώ-
who instructed the Balaak to cast a stumbling-block be-
τιος τῶν υἱῶν Ἰσραὴλ, φάγειν εἰδωλοθύτα καὶ
fore the sons of Israel, to eat idol-sacrifices and
πορνεύσαι. 15 Οὕτως ἔχεις καὶ σὺ κρατοῦντας
to fornicate. So hast also thou some holding
τὴν διδασχὴν * [τῶν] Νικολαίτων ὁμοίως.
the teaching * [of the] Nicolaitans like manner.
16 Μετανοήσον οὖν· εἰ δὲ μὴ, ἐρχομαι σοὶ
Change thy mind therefore; if not, I am coming to thee
ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword
τοῦ στόματός μου. 17 Ὁ ἔχων οὖς, ἀκου-
of the mouth of me. The one having an ear, let him
σάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have Affliction ten Days. Be thou faithful till Death, and I will give to thee the CROWN of LIFE."

11 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured; by the SECOND DEATH."

12 And by the MESSENGER of the CONGREGATION in Pergamos write; These things says HE who HAS the SHARP TWO-EDGED BROAD SWORD;

13 I know where thou dwellest,—where the THRONE of the ADVERSARY is; and yet thou firmly retainest MY NAME; and thou didst not deny MY FAITH even in the DAYS in which Antipas was MY WITNESS, MY FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

14 But I have a few things against thee; thou hast there those holding the TEACHING of Balaam, who instructed Balaak to cast a Stumbling-block before the sons of Israel, both to eat Idol-sacrifices, and to fornicate.

15 So in like manner thou hast also those holding the TEACHING of the Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and I will fight with them with the BROAD SWORD of MY MOUTH."

17 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

* VATICAN MANUSCRIPT, No. 1100.—13. even—omit.
13. of the—omit. 17. of—omit.

† 13. thy works, and—is omitted by (A.)
because—is omitted by (A.)

13. my—is added by (A. C.)

16.

† 10. Matt. xiv. 18.
† 11. Rev. xx. 14; xii. 8.
14; xiv. 1; xxii. 16; 2 Pet. ii. 15; Jude 11.
† 12. 13.
† 13. 12; xii. 13, 21.

† 10. James i. 12; Rev. xii. 11.
† 13. Rev. i. 16.
† 14. Jude 11.
† 15. 13. verse 5.
† 17. verses 7, 11.

† 11. verse 7; Rev. xii. 8.
† 14. Num. xiv.
† 15. Acts xv. 29; 1 Cor. viii. 4; 10;
† 13. 12; xii. 13, 21.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΤΡΙΤΗ.
OF JOHN [AN EPISTLE] THIRD.
* THIRD OF JOHN.

1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ
The elder to Gaius the beloved one, whom I
ἀγαπῶ ἐν ἀληθείᾳ. 2 Ἀγαπήτε, περὶ πάντων
love in truth. O beloved one, concerning all things
εὐχόμεαι σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς
(wish thee to prosper and to be in health, even as
εὐδοῦνται σου ἡ ψυχὴ. 3 Ἐχαρὼν γὰρ λίαν,
prosperous thou the thine. I rejoiced for greatly,
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τὴν
coming brethren and testifying of thee in the
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
truth, even as thou in truth walkest.
4 Μεῖζοτεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω
Greater of these not I have joy, that I hear
τὰ ἐμα τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγα-
the my children in truth walking. O be-
πήτε, πιστοὶ τοιεῖς ὅ εἰς ἐργασίαν εἰς
loved one, faithfully thou doest whatever thou mayest work for
τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, 6 οἱ ἐμαρτυ-
the brethren and for the strangers, those here tes-
ρῶσαν σου τὴν ἀγατὴν ἐνωπίον ἐκκλησίας· ὅς
timony of thee to the here in presence of congregation; whom
καλῶς ποιήσεις προπεμφῆς ἀξίως τοῦ θεοῦ.
well thou wilt do having sent forward worthily of the God.
7 Ὅτι περὶ γὰρ τοῦ ὀνόματος ἐξῆλθον, μὴδὲν λαμ-
On behalf for of the name they went forth, nothing re-
βανότος ἀπο τῶν ἐθνῶν. 8 Ἡμεῖς οὖν οφειλο-
siving from the Gentiles. We therefore ought
μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοί
to receive the such like ones, that co-workers
γινώμεθα τῇ ἀληθείᾳ. 9 Ἐγράψα τῇ ἐκκλησίᾳ·
we may become in the truth. I wrote to the congregation;
ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ
but the endeavoring to be first of them Diotrophes not
ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, εἰς ἐλθὼν,
receives us. On account of this, if I come,
ὁπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
I will remember of him the works which he does, with words
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ
evil prating against us; and not being satisfied in
τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,
these things, not even he receives the brethren,
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκ-
and those wishing he forbids, and out of the con-
κλησίας ἐκβάλλει. 11 Ἀγαπήτε, μὴ μιμνῶ
gregation he casts. O beloved one, nor do thou imitate
τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ
the evil thing, but the good thing. The one doing good, of

1 THE ELDER to GAIUS the BELOVED, whom I love in the TRUTH.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy SOUL prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as I thou walkest "in the TRUTH."

4 I have no greater Joy than in these things, that I hear of MY Children walking "in the TRUTH."

5 Beloved! thou dost faithfully what thou performest for the BROTHERS, and * this to Strangers:

6 who testified of Thy LOVE in the presence of the Congregation; who thou wilt do well to send forward worthily of God.

7 For on behalf of HIS NAME they went forth, receiving nothing from the GENTILES.

8 We, therefore, ought to * entertain SUCH, that we may become Co-workers for the TRUTH.

9 I wrote * something to the CONGREGATION, but Diotrophes, who LOVES to BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he doeth, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BROTHERS, and forbids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! do not (thou imitate THAT which IS EVIL, but THAT which IS GOOD. * HE who do-

* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.
Pleasure. 4. in the TRUTH. & this to Strangers.
something.

3. in the TRUTH. 4. entertain.

1. 1. 2 John 1. 2. 2. 2 John 4. 3. 4. 1 Cor. iv. 15; Philemon 14. 1. 7. 1 Cor. ix. 12, 18. 2. 11. Psa. xxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11. 2. 11. 1 John ii. 23.

του θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον
he God is, the one doing evil, not has seen the

θεον. ¹² Δημητριον μεμαρτυρηται ὑπο παντων,
God. Demetrius has been testified to by all,

και ὁ αὐτης της αληθειας· και ἡμεεις δε μαρ-
and by herself the truth; also we and tes-
τυρουμεν, και οιδετε, ὅτι ἡ μαρτυρια ἡμων
ify, and you know, that the testimony of us

ληθης εστι. ¹³ Πολλα εἶχον γραφειν, ἀλλ' ου
true is. Many things I had to write, but not

ἔλεω δια μελανος και καλαμου σοι γραφαι·
with by means of ink and pen to thee to write,

¹⁴ ἀλλ' ὥστε εὐθὺς ἰδεν σε, και στομα προς
I hope but immediately to see thee, and mouth to

στομα λαλησομεν. ¹⁵ Εἰρηνη σοι. Ἀσπάζονται
mouth we will speak. Peace to thee. Salute

τε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.
too the friends; do thou salute the friends by name.

GOOD is of God; HE WH⁰
DOES EVIL has not seen
God.

¹² † Testimony is borne
to Demetrius by all, even
by the TRUTH itself;
and we also testify, † and
* thou knowest That our
TESTIMONY is true.

¹³ † I had Many things
* to write, but I do not
wish to write them to thee
with Ink and Pen;

¹⁴ but I hope to see
thee immediately, and we
will speak Mouth to
Mouth. Peace be to thee!
The FRIENDS salute thee.
Salute the FRIENDS by
Name.

* VATICAN MANUSCRIPT.—12. thou knowest.
not, from—THE END OF JOHN.

12. to write to thee, but.

Sub-

† 12. 1 Tim. iii. 7.

‡ 12. John xxi. 24.

§ 12. 2 John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]
OF JUDA [AN EPISTLE.]
* OF JUDAS.

1 Ιουδας, Ἰησοῦ Χριστοῦ δούλος, ἀδελφός δε
Judas, of Jesus Anointed a bond-servant, a brother and
Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰη-
of James, to those in God a father sanctified ones and of
σου Χριστῷ τετηρημένοις κλητοῖς. 2 ἔλεος ὑμῖν
Jesus Anointed preserved ones called ones; mercy to you
καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη. 3 Ἀγαπήτοι,
and peace and love may be multiplied. Beloved ones,
πάσαν σπουδὴν ποιούμενος γραφεὶν ὑμῖν, περὶ
all haste making to write to you, concerning

τῆς κοινῆς σωτηρίας ἀναγκὴν ἔσχον γραφῆαι
the common salvation, a necessity I had to have written
ὑμῖν παρακαλῶν ἐπαγωνίσθαι τὴν ἀπαξ παρα-
to you exhorting to earnestly contend for the once having
δοθείαν τοῖς ἁγίοις πιστεῖ. 4 Πάρεδυσαν
been delivered to the saints faith. Firstly entered

γὰρ τινες ἄνθρωποι, οἱ παλαι προγεγραμμε-
for some men, those of old having been previously do-
νοι εἰς τούτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ
agnated for this the judgment, impious ones, the of the
θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν,
God of us favor changing into licentiousness,
καὶ τὸν μόνον δεσποτὴν καὶ κυρίον ἡμῶν Ἰησοῦν
and the only sovereign and Lord of us Jesus
Χριστόν ἀρνουμέναι. 5 Ἐπομνησθαὶ δε ὑμᾶς
Anointed denying. To remind but you

βούλομαι, εἰδοντας ὑμᾶς ἀπαξ τούτο, ὅτι ὁ
I wish, knowing you once this, because the
κύριος, λαὸν ἐκ γῆς Αἰγύπτου σῶσας, τὸ δευ-
Lord, people out of land of Egypt having saved, the second
τερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν. 6 Ἄγ-
time those not having believed he destroyed, men

γέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν
angars and those not having kept the of themselves
ἀρχὴν, ἀλλὰ ἀπολειπόντας τὸ ἴδιον οἰκητήριον,
principality, but having left the own habitation,
εἰς κρίσιν μεγάλῃς ἡμέρας, δεσμοῖς αἰδίοις ὄντο
for a judgment of a great day, with chains perpetual under,

ζοφὸν τετήρηκεν. 7 Ὡς Σοδόμα καὶ Γομορρά,
think darkness have been kept; as Sodom and Gomorrah,
καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις
and the about them cities, the like to them
τρόπον ἐκπορνεύσασαι, καὶ ἀπελθούσαι οπίσω
manner having committed fornication, and having gone away after
σαρκὸς ἑτέρας, προκείμεναι δειγμα, πυρὸς αἰ-
flesh of another, are placed before an example, fire aeo-

1 Judas, a bond-servant of Jesus Christ, and brother of James, to those who are ² BELOVED by God the Father, even the called ones who are preserved by Jesus Christ: 2 may Mercy and Peace and Love be multiplied to you. 3 Beloved, making it

Haste to write to you concerning ⁴ our ⁵ ONLY ⁶ Salvation, I had a necessity to write to you, exhorting you ⁷ to earnestly contend for the FAITH which was once DELIVERED to the SAINTS.

4 ⁵ For Some Men have come in privily, who of old were PREVIOUSLY DENOUNCED for THOUGHNESS, impious, ⁶ changing the FAVOR of our God into Licentiousness, ⁷ denying the ONLY Sovereign, our Lord Jesus Christ.

5 But I wish to remind you, though you once have ⁶ this, That ⁷ the Lord having saved the People out of the Land of Egypt AFTERWARDS ⁸ destroyed those who did not BELIEVE;

6 and THOSE Angels who KEPT not THEIR own Principality, but left their own Habitation, ⁷ he has kept in perpetual Chains, under Thick Darkness, to the Judgment of the Great Day;

7 as Sodom and Gomorrah, and the cities about them, which in a LIKE Manner to them, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-

* VATICAN MANUSCRIPT.—Title.—OF JUDAS. 1. BELOVED by God. 2 our common Salvation. 3. all things, That Jesus, having saved. 4 1. Luke vi. 16; Acts i. 13. 5 1. John xvii. 11, 12, 13. 6 1. 1 Pet. i. 3; 2 Pet. i. 3. 7 2. Titus i. 4. 8 2. Phil. i. 27; 1 Tim. i. 18; vi. 13; 2 Tim. i. 13; iv. 7. 9 2. 1 Pet. ii. 1. 10 1. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15. 11 2. 1 John ii. 22. 12 2. 1 Cor. x. 9. 13 2. Num. xiv. 37, 38; xxi. 34; Job. xxi. 26. 14 2. Heb. iii. 17, 18. 15 2. 6. 2 Pet. ii. 4. 16 2. Gen. xix. 24; Deut. xix. 21; 1 Pet. iii. 6.

ριου δικην ὑπεχουσαι. Ὁμοιωσ μεντοι
 having retributive justice are undergoing. In like manner truly

και οὗτοι ἐνυπνιαόμενοι σαρκα μεν μαινουσι,
 also these dreaming about flesh indeed they pollute,
 κυριότητα δε αθετουσι, δοξας δε βλασφημουσιν.
 lordships and they set aside, glories and they revile.

Ὁ δε Μιχαηλ ὁ ἀρχαγγελος, ὅτε τῷ διαβολῷ
 The but Michael the chief messenger, when with the accuser
 διακρινόμενος διελεγέτο περὶ τοῦ Μωσέως
 contending he reasoned about the of Moses
 σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν
 body, not he dared a judgment to bring against

βλασφημίας, ἀλλ' εἶπεν Ἐπιτιμῆσαι σοὶ κύριος.
 of reviling, but he said; May rebuke thee Lord.

Οὗτοι δε, ὅσα μεν οὐκ οἶδασι, βλασφη-
 These but, what things indeed not they know, they re-
 μουσιν ὅσα δε φυσικῶς, ὡς τα αλογα ζῶα,
 mousin what things but naturally, as the irrational animals,

ἐπιστῶνται, ἐν τούτοις φθειροῦνται. Ὅσα
 they learn, in these things they are corrupt. Was

αὐτοίς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορευθῆσαν, καὶ
 to them, because in the way of the Cain they went, and
 τῇ πλάνῃ τοῦ Βαλαάμ μίσθου ἐξεχύθησαν, καὶ
 in the error of the Balaam reward they rushed, and
 τῇ ἀντιλογίᾳ τοῦ Κορε ἀπώλοντο.
 in the contradiction of the Kore they destroyed themselves.

Οὗτοι εἰσιν ἐν ταῖς ἀγαφαῖς ὕμνων σπιλάδες,
 These are in the love-feasts of you hidden rocks,

συνευχόμενοι ἀφ' ὧν, ἑαυτοὺς ποιμαίνοντες.
 feasting together without fear, themselves feeding;

ἐκείλαι ἀνυδροὶ, ὅτε αἰμῶν παραφερόμεναι.
 clouds without water, by winds being swept along;

δένδρα φθινοκάρηνα, ἀκαρτὰ, δις ἀποθανόντα,
 trees autumnal, unfruitful, twice having died,

ἐκρίζωντα. Ἡ κυματα ἀγρία θαλάσσης, ἐπα-
 having been rooted, waves wild of sea, foam-

φρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστερες πλά-
 ing out the of themselves shame, stars wan-

νηται, οἷς * [δ] ὁσφος * [του] σκοτους εἰς
 dungs, for which [the] gloom [of the] darkness for,

αἰῶνα τετηρηται. Ἡ προεφητεύσε δε καὶ του-
 as age has been kept. Prophesied and also these

τοῖς ἑβδομοῖς ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων Ἰδού,
 seventh from Adam Enoch, saying; Lo,

ἦλθε κύριος ἐν ἁγίαις μυριάδι αὐτοῦ, ἡ ποιη-
 came a Lord with holy myriads of himself, to exco-

σαι κρίσιν κατὰ πάντων, καὶ ἐξελεγεῖται πάντας
 rate judgment against all, and convict all

τοὺς ἀσεβεῖς * [αὐτῶν] περὶ πάντων τῶν
 the impious ones [of them] concerning all of the

ἐργῶν ἀσεβείας αὐτῶν ὧν ἡσεβησαν, καὶ
 works of impiety of them which they did impiously, and

tributive justice of an im-
 mense Fire.

8 ¶ In like manner in-
 deed These Dreamers also
 pollute the Flesh, and des-
 pise Lordships, and revile
 Dignities.

9 * But ¶ MICHAEL,
 the ARCHANGEL, when
 contending with the EN-
 ECHY he reasoned about
 the BODY of MOSES, ¶ did
 not presume to bring
 against him a reviling
 Judgment, but said; "The
 " Lord rebuke thee."

10 ¶ Yet these blaspheme
 what indeed they do not
 understand, but what they
 know naturally as IRRAT-
 IONAL Animals, in These
 things they are corrupt.

11 Alas for them! Be-
 cause they went in ¶ the
 way of CAIN, and rushed
 into the ERROR of BALAAM
 for a Reward, and des-
 troyed themselves in ¶ the
 REBELLION of KORE.

12 These are HIDDEN
 ROCKS in your LOVE-
 FEASTS, feasting together
 without fear, feeding
 Themselves; Clouds with-
 out water, being swept
 along by Winds; bare
 autumnal Trees, unfruitful
 for two seasons, dead,
 rooted up;

13 wild Waves of the
 Sea, foaming out THEIR
 OWN Shame; wandering
 Stars, ¶ for which has been
 kept the GLOOM of DARK-
 NESS for the Age.

14 And ¶ Enoch also,
 the Seventh from Adam
 prophesied of these, say-
 ing, "Behold, ¶ the Lord
 " came with his Holy My-
 " riads,

15 " to execute Judg-
 " ment against all, and to
 " convict ALL the IMPIOUS
 " of All their WORKS of
 " Impiety which they im-

* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending. 13.
 the-conf. 13. of them-conf. 15. of them-conf.

¶ 8. 2 Pet. II. 10. ¶ 9. Dan. x. 13; xii. 1; Rev. xii. 7. ¶ 9. 2 Pet. II. 11.
 ¶ 9. Zech. iii. 2. ¶ 10. 2 Pet. II. 12. ¶ 11. Gen. iv. 5; 1 John III. 12. ¶ 11.
 No. 1. xxi. 7, 11; 2 Pet. II. 12. ¶ 11. Num. xvi. 1, &c. ¶ 12. 1 Cor. xi. 21; 2 Pet.
 II. 14. ¶ 12. 2 Pet. II. 17. ¶ 14. Gen. v. 12. ¶ 14. Deut. xxxiii. 9; Dan. vii.
 10. Zech. xiv. 5; Math. xxi. 51; 2 Thess. i. 7; Rev. i. 7.

ΑΠΟΚΑΛΥΨΙΣ.
A REVELATION.

THE APOCALYPSE.

ΚΕΦ. α'. 1.

¹ Ἀποκαλύψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ
A revelation of Jesus Anointed, which gave to him
ὁ Θεός, δειξάι τοις δουλοῖς αὐτοῦ ἃ δεῖ
the God, to point out to the bond-servants of himself the things it behooves
γενεσθαι ἐν ταχαί, καὶ ἐσήμανεν ἀποστείλας
to have done with speed, and he signified having sent
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δουλῷ αὐτοῦ
by means of the messenger of himself to the bond-servant of himself
Ἰωάννῃ· ² ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ,
to John; who testified the word of the God,
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε,
and the testimony of Jesus Anointed, what things he saw.
³ Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες
Blessed the one reading, and those hearing
τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες
the words of the prophecy, and keeping strictly
τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
the things in it having been written; the for season
ἐγγύς.
near.

⁴ Ἰωάννης ταῖς ἑπτα ἐκκλησίαις ταῖς ἐν τῇ
John to the seven congregations to those in the
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος
Asia; favor to you and peace from the one existing
καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν
and the one who was and the one coming; and from the
ἑπτα πνευμάτων, ἃ †[ἐστὶν] ἐνώπιον τοῦ
seven spirits, which [is] in presence of the
θρόνου αὐτοῦ· ⁵ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-
throne of him; and from Jesus Anointed, the wit-
νύς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ
ness the faithful, the first-born of the dead ones, and the
ἀρχὴ τῶν βασιλέων τῆς γῆς· τῷ ἀγαπῶντι
prince of the kings of the earth; to the one loving
ἡμᾶς καὶ λουσάντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν
us and having washed us from the sins of us
ἐν τῷ αἵματι αὐτοῦ, ⁶ καὶ ἐποίησεν ἡμᾶς βασι-
in the blood of himself, and made us a king-
λεῖας, ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ᾧ
dom, priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, † having sent by his ANGEL, to his SERVANT John,

2 † who testified the word of God, and the TESTIMONY of Jesus Christ, † whatever things † he saw.

3 Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and † observe the THINGS which have been WRITTEN in it; for † the TIME is near.

4 John to THOSE SEVEN CONGREGATIONS in ASIA; Favor and Peace to you from † God, the ONE; who IS, and the ONE who WAS, and the ONE who IS COMING; and from † the SEVEN SPIRITS which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, † the CHIEF-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, † and † freed us from our sins by his own BLOOD,

6 and made † for us a Kingdom.—Priests for his God and Father; † to Him

* The Revelation is not found in the Var. Ms., 1200, therefore the Various Readings are taken from Dr. Birch's Collation of the Var. Ms., 1104, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows:—A.—*Codex Alexandrinus*, probably of the fifth century; B.—*Codex Vaticanus*, written about the end of the seventh century or beginning of the eighth; C.—*Codex Ephraemi Rescriptus*, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.—*Codex Bezae Cantabrigiae*, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as Var. Ms., 1200.

* Vatican Manuscript, No. 1160.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "ΑΠΟΚΑΛΥΨΙΣ" has been adopted for the title. 2. whatever things he saw (A. B.) & God, the one who is (A.)

† A. *estis*, is—omitted by B. C. † B. So reads A. C. and some other MSS. and versions. † A. *ἀκούοντες*, for us.—A.; *ἀκούοντες*, of us.—C.

1. Rev. xii. 16. 2. Rev. vi. 9; xii. 17. 3. 1 John 1. 1. 4. Rev. xii. 7. 5. Rev. xii. 19. 6. Rev. xii. 14; verse 8. 7. Zech. iii. 9; iv. 10; Rev. iii. 1; iv. 1; v. 6. 8. 1 Cor. xv. 20; Col. i. 18. 9. Rev. xvii. 14; xii. 16. 10. 1 John 1. 7. 11. 1 Tim. vi. 10; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 12.

δοξα και το κρατος εις τους αιωνας των αιωνων
glory and the strength for the ages of the ages,
αμην.
so be it.

7 Ἰδου, ἐρχεται μετα των νεφελων, και οψε-
Lo, he comes with the clouds, and shall
ται αυτον πας οφθαλμος, και οτινες αυτον
see him every eye, and those who
εξεκентησαν* και κοφονται επ' αυτον πασαι αι
pierced; and shall mourn over him all the
φυλαι της γης† ναι, αμην. 8 Εγω ειμι το Α
tribes of the earth; yea, so be it. I am the Alpha
και το Ω, λεγει κυριος ο θεος, ο ων και
and the Omega, says Lord the God, the one coming and
ο ην και ο ερχομενος, ο παντοκρατωρ.
the one who was and the one coming, the almighty.

9 Εγω Ιωαννης, ο αδελφος ομων, και συγκαοι-
John, the brother of my, and co-part-
νυμος εν τη θλιψει και βασιλειαι και υπομονη
ner in the affliction and kingdom and patience
Ιησου Χριστου, εγενομην εν τη νησφ τη καλου-
of Jesus Anointed, was in the island that being
μενη Πατμοφ, δια τον λογον του θεου,
called Patmos, on account of the word of the God,
και * [δια] την μαρτυριαν Ιησου * [Χρισ-
and [on account of] the testimony of Jesus [Anointed-
του.] 10 Εγενομην εν πνευματι εν τη κυριακη
ed.] I was in spirit in the Lord's
ημερα† και ηκουσα οπισω μου φωνην μεγα-
day; and I heard behind me a voice loud
λην ως σαλπιγγος, 11 λεγουσης: Ο βλεπεις
as of a trumpet, saying: What thou seest

γραψον εις βιβλιον, και πεμψον ταις επτα εκ-
do thou write for a scroll, and send to those seven
κλησιαις, εις Εφεσον, και εις Σμυρναν, και εις
gregations, to Ephesus, and to Smyrna, and to
Περγαμον, και εις Θυατειρα, και εις Χαρδεις,
Pergamon, and to Thyatira, and to Sardis,
και εις Φιλαδελφειαν, και εις Λαοδικειαν.
and to Philadelphia, and to Laodicea.

12 Και επεστρεψα βλεπειν την φωνην ητις
And I turned to see the voice which
ελαλησεν με† εμου* και επιστρεψας ειδον επτα
spoke with me; and having turned I saw seven
λαυχιας χρυσας, 13 και εν μεσφ των * [επτα]
lampstands golden, and in midst of the [seven]
λαυχιων ομοιον νιφ ανθρωπου, ενδεδυμενον
lampstands like to a son of man, having on a garment
ποδηρη, και περιεζωσμενον προς τοις
reaching to the feet, and having been girded about at
μαστοις ζωνην χρυσην. 14 η δε κεφαλη αυτου
breasts a girdle golden; the head of him
και αι τριχες, λευκαι ως εριον λευκον, ως χιον†
and the hairs, white as wool white, as snow;

be the GLORY and the
MIGHT for the AGES of the
AGES. Amen.

7 Behold! he is com-
ing with the clouds, and
Every Eye shall see him,
and † those who pierced
him; and All the tribes
of the LAND shall mourn
over him. Yea, Amen.

8 I am the ALPHA
and the OMEGA," says the
Lord God, "the ONE who
is, and the ONE who was,
and the ONE who is com-
ing—the OMNIPOTENT."

9 I John, your BRO-
THER and Co-partner in
the AFFLICTION, and
Kingdom, and Patient
waiting for "Jesus, who in
that ISLAND which is
CALLED Patmos, I am ac-
count of the word of God,
and the TESTIMONY of
Jesus.

10 I was in Spirit on
the LORD'S Day; and I
heard behind me a loud
Voice as of a Trumpet,

11 saying, "What thou
seest write in a Scroll, and
send to THOSE SEVEN Co-
gregations;—to Ephesus,
and to Smyrna, and to
Pergamos, and to Thyatira,
and to Sardis, and to Phi-
adelphia, and to Laodicea."

12 And I turned to see
the voice which * was
speaking with me; and
having turned I saw
† Seven golden Lamp-
stands,

13 and in † the midst of
the Lampstands † one like
to a Son of Man, † invested
with a garment to the feet,
and girded about at † the
BREASTS with a golden
Girdle;

14 and his HEAD and
HAIRS white as white

* Vatican Manuscript, No. 1180.—o. Christ Jesus (s.) Jesus (s.) 9. on account of—omit (A.C.) 9. Anointed—omit (A.C.) 12. was speaking (s.c.) 12. seven—omit (A.C.)

† 7. Dan. vii. 13; Matt. xxiv. 30; xvi. 84; Acts i. 11. 7. Zech. xii. 10; John xix. 3. 8. 1. a. x. 4; xiv. 6; xlviii. 13; verse 17; Rev. ii. 8; xxi. 6; xxi. 12. 8. verse 4. Rev. iv. 8; x. 17; xxi. 3. 9. Phil. i. 7; iv. 14; 1 Tim. i. 8. 9. ver. 9; Rev. vi. 1. 10. Acts x. 10; 1 Cor. xii. 3; Rev. iv. 2; xvii. 8; xxi. 10. 11. Exod. xxv. 37; Zech. iv. 2; verse 20. 12. Rev. ii. 1. 13. Rev. x. 6. 14. Ezek. i. 26; Dan. vii. 13; x. 16; xxi. 3.

και οι οφθαλμοι αυτου ως φλογ πυρος· ¹⁵ και οι
and the eyes of him as a flame of fire; and the
ποδες αυτου ὅμοιοι χαλκολιθων, ὡς εν καμινῳ
feet of him like to fine white brass, as in a furnace
πεπυρωμενοι· και ἡ φωνη αυτου ὡς φωνη
having been out on fire; and the voice of him as a voice
ιδιων πολλων· ¹⁶ και εχω εν τη δεξιᾳ αυτου
many; and having in the right of himself
χειρι αστερας ἑπτα· και εκ του στοματος
hand stars seven; and out of the mouth
αυτου ῥομφαια διατομος οξεια εκπορευομενη·
of him a broad-sword two-mouthed sharp proceeding;
και ἡ οψις αυτου, ὡς ὁ ἥλιος φαινει εν τη
and the appearance of him, as the sun shines in the
δυναμει αυτου. ¹⁷ Και ὅτε ειδον αυτον επεσα
power of himself. And when I saw him I fell
προς τοὺς ποδας αυτου, ὡς νεκρος· και εθηκε την
at the feet of him, as dead; and he placed the
δεξιαν αυτου ἐν ἐμοι, λεγων· Μη φοβου· ἔγω
right of himself on me, saying; Not do thou fear; I
εἰμι ὁ πρωτος και ὁ εσχατος, ¹⁸ και ὁ ζων· και
am the first and the last; and the living one; even
εγινωμην νεκρος, και ιδον ζων εἰμι εἰς τοὺς
I was dead; and lo being I am for the
αιωνας των αιωνων· και εχω τας κλεις του
ages of the ages; and I have the keys of the
θανατου και του θζου. ¹⁹ Γραφον ουν
death and of the unseen. Write thou therefore the things
ειδες, και α εισι, και α μελλει γινεσθαι
thou sawest, even the things are, and the things about to occur
μετα ταυτα· ²⁰ το μυστηριον των ἑπτα αστε-
after these things the secret of the seven stars
ρων ὧν ειδες ἐνι της δεξιᾳς μου, και τας
which thou sawest on the right of me, and the
ἑπτα λυχνιας τας χρυσας. Οἱ ἑπτα αστερες,
seven lampstands the golden. The seven stars,
αγγελοι των ἑπτα ἐκκλησιων εἰσι· και αι λυχ-
messengers of the seven congregations are; and the lamp-
νισαι αἱ ἑπτα, ἑπτα ἐκκλησιαὶ εἰσι.
stands the seven, seven congregations are.

ΚΕΦ. Β'. 2.

¹ Τῷ ἀγγέλῳ της εν Εφεσῃ ἐκκλησιας γρα-
By the messenger of the in Ephesus congregation do thou
φον· Ταδε λεγει ὁ κρατων τους ἑπτα αστερας
write, These things says the one holding the seven stars
εν τη δεξιᾳ αυτου, ὁ περιπατων εν μεσῳ των
in the right of himself, the one walking in midst of the
ἑπτα λυχνιων των χρυσων· ² οἶδα τα εργα σου,
seven lampstands the golden; I know the works of thee,
και τον κωπον ³ [σου,] και την ἵπομονην σου,
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and his
EYES as a Flame of Fire;
15 and his FEET like
to fine Brass glowing with
fire, as in a Furnace; and
his VOICE as the Voice of
many Waters;

16 and having in his
RIGHT HAND seven Stars;
and out of his MOUTH
proceeding a sharp two-
edged broad Sword; and
his APPEARANCE as the
SUN shines in his
STRENGTH.

17 And when I saw
him, I fell at his FEET as
dead; but he placed his
RIGHT HAND on me, saying,
"Fear not; I am the
FIRST and the LAST,

18 and the LIVING ONE;
I was even dead, but, be-
hold, I am living for the
AGES of the AGES; and I
have the KEYS of DEATH
and of HADES.

19 Write therefore the
things thou sawest, even
those which are, and the
things which are about to
transpire after these.

20 As for the SECRET
of the SEVEN Stars which
thou sawest in my RIGHT
HAND, and the SEVEN
GOLDEN Lampstands; the
SEVEN Stars are the Mes-
sengers of the SEVEN Con-
gregations, and the
SEVEN LAMPSTANDS are
Seven Congregations.

CHAPTER II.

1 By the MESSENGER of
the CONGREGATION in
Ephesus, write; These
things says HE who
HOLDS the SEVEN Stars
in his RIGHT HAND, HE
who walks in the Midst of
the SEVEN GOLDEN Lamp-
stands;

2 I know thy WORKS,
and thy TOIL, and thy
PATIENT ENDURANCE,

† 17. FIRST-BORN (A). 2. thy—is omitted by a c.
‡ 14. Dan. x. 6; Rev. II. 18. ‡ 15. Ezek. I. 7. ‡ 16. Ac. xiii. 2; Rev. xiv. 6. ‡ 17. Dan. viii. 12, 16; xiv. 18, 21. ‡ 18. Ac. xiii. 15; Rev. x. 1. ‡ 19. Ezek. I. 7. ‡ 20. Mal. II. 7; Rev. II. 1. ‡ 21. Zech. I. 1; Matt. v. 18. ‡ 1. Rev. I. 14, 20. ‡ 2. Ps. I. 6; ver. x. 12, 13.

καὶ ὅτι οὐ δύνη βαστασαι κακου· καὶ ἐκεῖ-
and that thou art not able to bear with
ρασας τοὺς λεγόντας ἑαυτοὺς ἀποστόλους εἶναι,
tried those declaring themselves apostles to be,
καὶ οὐκ εἰσὶ καὶ εὗρες αὐτοὺς ψευδεῖς·³ καὶ
and not they are; and thou hast found them liars;
ὕπομον· ἔχεις, καὶ ἐβαστασας διὰ το
patient endurance thou hast, and thou hast suffered on account of the
ὄνομα μου, καὶ οὐκ ἐκοπιάσας. ⁴ Ἀλλ' ἔχω
name of me, and not thou hast wearied. But I have
κατὰ σου, ὅτι τὴν ἀγαπῆν σου τὴν πρώτην
against thee, because the love of thee the first
ἀφῆκας. ⁵ Μνημονεὺς οὖν ποθεν πεπτάκας,
thou hast relaxed. Do thou remember therefore whence thou hast fallen,
καὶ μετανοήσον, καὶ τὰ πρῶτα ἔργα ποιήσον·
and change thy mind, and the first works do thou;
εἰ δὲ μὴ, ἔρχομαι σοὶ ἄ[ταχυ,] καὶ κινήσω τὴν
if but not, I am coming to thee [speedily,] and I will remove the
λυχνίαν σου ἐκ τοῦ τοποῦ αὐτῆς, εἰ μὴ
lampstand of thee out of the place of it, if not
μετανοήσῃς. ⁶ Ἀλλὰ τούτο ἔχεις, ὅτι μίσεις
thou dost change thy mind. But this thou hast, that thou hatest
τὰ ἔργα τῶν Νικολαιτῶν, ἃ καγὼ μίσω. ⁷ Ὁ
the works of the Nicolaitans, which I also hate. The
ἐχὼν οὖς, ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς
one having an ear, let him hear what the spirit says to the
ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ φαγεῖν
congregations; To the one overcoming I will give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῇ παρα-
from the wood of the life, which is in the para-
δείσῳ τοῦ θεοῦ ἡ[μου.]
dise of the God [of me.]

⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας
And by the messenger of the in Smyrna congregation
γράψον· Ταδε λέγει ὁ πρῶτος καὶ ὁ ἔσχα-
do thou write; These things says the first and the last,
τος, ὃς ἐγενετο νεκρὸς, καὶ ἐζήσεν· ⁹ οἶδα σου
who became dead, and lived; I know of thee
ἡ[τα ἔργα, καὶ] τὴν θλίψιν, καὶ τὴν πτωχείαν,
[the works, and] the affliction, and the poverty,
(ἀλλὰ πλούσιος εἶ,) καὶ τὴν βλασφημίαν ἐκ
(but rich thou art,) and the blasphemy from
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ
those declaring Jews to be themselves, and not
εἶναι, ἀλλὰ συναγωγή τοῦ σατανα. ¹⁰ Μὴ δύν
are, but an assembly of the adversary. Not
φοβοῦ ἃ μέλλεις παθεῖν ἰδοὺ, μέλλει
fear thou the things thou art about to suffer; lo, I am about
βαλεῖν ὁ διαβόλος ἐξ ὑμῶν εἰς φυλακὴν, ἵνα
to cast the accuser from of you into prison, so that

and that thou art not able
to endure wicked men;
and thou hast tried
those who declare
themselves to be Apostles,
but are not, and hast found
them liars;

3 and thou hast patiently
endured and hast suf-
fered on account of my
NAME, and thou hast
not been weary.

4 But I have this against
thee, That thou hast re-
laxed thy first love.

5 Remember, therefore,
whence thou hast fallen,
and reform, and do the
first Works; but if not,
I am coming to thee, and
I will remove thy LAMP-
STAND out of its place,
unless thou reform.

6 But This thou hast,
That thou hatest the
works of the Nicolai-
tans, which I also hate:

7 (Let him who has
an Ear, hear what the
SPIRIT says to the con-
gregations.) "To the
CONQUEROR will I give to
eat of the tree of the
LIFE, which is in the
PARADISE of GOD.

8 And by the MES-
SENGER of the CONGREGA-
TION in Smyrna write;
These things says the
FIRST and the LAST,
who was dead, and lived;

9 I know Thy AFFLICTION
and POVERTY, but
thou art rich; and I
know the BLASPHEMY of
those declaring them-
selves to be Jews, and are
not, but [an Assembly of
the ADVERSARY.

10 Fear not the things
which thou art about to
suffer; behold, the SATAN
is about to cast some
of you into Prison, that

† 2. thou hast not been weary (A.C.)
is the primary signification of *anion*, and may here denote, as in Rev. xiii. 2, an assembly
of *demons*, or trees, commonly called a wood, or forest; a *union* of life, occupying a place
both sides of the river. 7. my—is omitted by (A.C.) 8. first-born (A.C.) 9. I
womans, and—is omitted by (A.C.)

5. speedily—is omitted by (A.C.)

7. He-

† 1. John iv. 1.
x. 15; xiii. 9, 43;
17. Gen. ii. 9.

† 2. Gal. vi. 9; Heb. xii. 5, 6.
11, 17, 20; Rev. iii. 9, 13, 22; xiii. 9.
8. Rev. i. 8, 17, 18.

† 3. verse 12.
† 7. Rev. xiii. 2, 14
† 10. Matt. x. 23.

† 9. Rev. iii. 9.

πειρασθῆτε· και ἔχετε θλίψιν ἡμερῶν δεκα.
you may be tried; and you shall have affliction days ten.
Γινου πιστὸς ἄχρι θανάτου, και δώσω σοι τὸν
Be thou faithful till death, and I will give to thee the
στεφανὸν τῆς ζωῆς. 11'Ο ἔχων οὖς, ἀκού-
crown of the life. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· 'Ο
hear what the spirit says to the congregations; The
νικῶν οὐ μὴ ἀδικῇ ἐκ τοῦ θανάτου τοῦ
one overcoming shall not be hurt by the death the
δευτέρου.
second.

12· Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγαμῇ ἐκκλησίας
And by the messenger of the in Pergamos congregation

γράφω· Ταῦτε λέγει ὁ ἔχων τὴν ῥομφαίαν
do thou write; These things says the one having the broad sword
τὴν διστόμον τὴν ὀξείαν· 13 οἶδα †[τα ἔργα
that two-mouthed the sharp; I know {the works
σου, και] που κατοικεῖς, ὅπου ὁ θρόνος τοῦ
of thee, and} where thou dwellest, where the throne of the
σατανα· και κρατεῖς τὸ ὄνομα μου, και οὐκ
adversary; and thou holdest fast the name of me, and not
ἠρῆσθαι τὴν πίστιν μου, * [και] ἐν ταῖς ἡμέ-
thou shalt deny the faith of me, {even} in these days

ραις * [ἐν] αἱς Ἀντίπας ὁ μάρτυς μου ὁ πιστός,
[in] which Antipas the witness of me the faithful,
ὃς ἀπεκταθῆ παρ' ὑμῖν, ὅπου ὁ σάτανας κατοί-
who was killed among you, where the adversary dwells.

κει. 14 Ἀλλ' ἔχω κατὰ σου ὀλίγα, †[ὅτι]
But I have against thee a few things, {because}

ἔχεις ἐκεῖ κρατοῦντας τὴν διδασχὴν Βαλαάμ,
thou hast there some holding the teaching of Balaam,
ὃς ἐδίδασκε τῷ Βαλακ βαλεῖν σκανδαλὸν ἐν-
who instructed the Balaam to cast a stumbling-block be-
τιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλοθύτα και
fore the sons of Israel, to eat idol-sacrifices and
πορνεύσαι. 15 Ὅπως ἔχεις και σὺ κρατοῦντας
to fornicate. So hast also thou some holding

τὴν διδασχὴν * [τῶν] Νικολαιτῶν ὁμοίως.
the teaching {of the} Nicolaitans likewise.

16 Μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχομαι σοί
Change thy mind therefore; if but not, I am coming to thee
ταχύ, και πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
quickly, and I will war with them by the broadsword

τοῦ στόματός μου. 17'Ο ἔχων ὄτις, ἀκού-
of the mouth of me. The one having an ear, let him
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ
hear what the spirit says to the congregations; To the
νικῶν δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-
one overcoming I will give to him {of} the manna of that having been

you may be tried, and you shall have affliction ten days. Be thou faithful till death, and I will give to thee the crown of life."

11 (Let him who has an ear, hear what the spirit says to the congregations.) "The conqueror shall not be injured by the second death."

12 And by the messenger of the congregation in Pergamos write; These things says he who has the sharp two-edged broad sword;

13 I know where thou dwellest,—where the throne of the adversary is; and yet thou firmly retainest my name; and thou didst not deny my faith even in the days in which Antipas was my witness, my faithful one, who was killed among you, where the adversary dwells.

14 But I have a few things against thee; thou hast there those holding the teaching of Balaam, who instructed Balaam to cast a stumbling-block before the sons of Israel, both to eat idol-sacrifices, and to fornicate.

15 So in like manner thou hast also those holding the teaching of the Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and I will fight with them with the broad sword of my mouth."

17 (Let him who has an ear, hear what the spirit says to the congregations.) "To the conqueror I will give that manna which has

* VATICAN MANUSCRIPT, No. 1180.—13. even—omit.

12. of—the—omit.

† 13. thy works, and—is omitted by (A C.)

because—is omitted by (A.)

† 10. Matt. xiv. 12.

† 11. Rev. xiv. 14; xii. 1.

10; xxi. 1; xxii. 16; 2 Pet. ii. 15; Jude 11.

12. 15; 1 Cor. vi. 13.

13. 1; 12; xii. 15; 23.

† 10. James i. 12; Rev. iii. 11.

† 12. Rev. i. 10

† 14. ver. 20; Acts v. 29; 1 Cor. viii. 9; 10; 12. 15; 1 Cor. vi. 13.

† 15. 1; 12; xii. 15; 23.

† 17. verses 7, 11.

† 11. verses 7; Rev. xiii. 9.

† 12. Num. xiv. 10; xxi. 1; xxii. 16; 2 Pet. ii. 15; Jude 11.

† 14. ver. 20; Acts v. 29; 1 Cor. viii. 9; 10; 12. 15; 1 Cor. vi. 13.

† 15. 1; 12; xii. 15; 23.

† 17. verses 7, 11.

13. in—omit.

14. both.

μενου, και δωσω αυτω ψηφον λευκην, και επι
 him, and I will give to him a pebble white, and on
 την ψηφον ονομα καιων γεγραμμενον, ο ουδεις
 the pebble a name new having been written, which no one
 γινωσκει μη ο λαμβανων.
 knows if not the one receiving.

18 Και τα αγγελφ της εν Θυατειροις εκκλη-
 And by the messenger of the in Thyatira congrega-
 σιας γραψον· Ταδε λεγει ο υιος του θεου,
 tion write; These things says the son of the God,
 ο εχων τους οφθαλμους αυτου ως φλογα
 the one having the eyes of himself as a flame
 πυρος, και οι ποδες αυτου ομοιοι χαλκολιβανφ
 of fire, and the feet of him like to fine white brass;
 19 οίδα σου τα εργα, και την αγαπην, και την
 I know of thee the works, and the love, and the
 πιστιν, και την διακονιαν, και την υπομονην
 faith, and the service, and the patient endurance,
 σου, και τα εργα σου τα εσχατα πλειονα των
 of thee, and the works of thee the last more of the
 πρωτων. 20 Αλλ' εχω κατα σου, οτι αφεις
 first. But I have against thee, because thou lettest alone

την γυναικα [σου] Ιεζαβελ, η λεγουσα εαυτην
 the wife [of thee] Jezebel, the one calling herself
 προφητιν, και διδασκει και πλανη τους εμους
 a prophetess, and she teaches and seduces the my
 δουλους, πορνευσαι και φαγειν ειδωλοθυτα
 bond-servants, to fornicate and to eat idol-sacrifices.

21 Και εδωκα αυτη χρονον ινα μετανοησθ, και
 And I gave to her time so that she might reform, and
 ου θελει μετανοησαι εκ της πορνειας αυτης·
 not she will to reform from the fornication of herself;

22 Ιδου, βαλλω αυτην εις κλινην, και τους μοι-
 lo, I cast her into a bed, and those com-
 χευοντας μετ' αυτης εις θλιψιν μεγαλην,
 mitting adultery with her into affliction great,
 εαν μη μετανοησωσεν εκ των εργων αυτης,
 if not they should reform from the works of her,

23 και τα τεκνα αυτης αποκτενω εν θανατω· και
 and the children of her I will kill with death; and
 γνωσονται πασαι αι εκκλησιαι, οτι εγω εμι ο
 shall know all the congregations, that I am the
 ερευνων νεφρους και καρδιας· και δωσω υμιν
 one searching reins and hearts; and I will give to you
 εκαστω κατα τα εργα υμων. 24 Υμιν δε
 to each one according to the works of you. To you but

λεγω, τοις λοιποις τοις εν Θυατειροις, οσοι
 I say, to the remaining ones to those in Thyatira, as many as
 ουκ εχουσι την διδαχην ταυτην, οτινες ουκ
 not hold the teaching this, who not
 εγνωσαν τα βαθεα του σατανα (ος λεγουσιν)
 knew the depths of the adversary, (as they say);

ου βαλω εφ' υμας αλλο βαρος· 25 πλην ο
 Not I will lay on you other burden; but what

been CONCEALED; and I
 will give to him a white
 Pebble, and on the peb-
 ble is a new Name en-
 graved, which no one
 knows but HE who re-
 CEIVES it;

18 And by the MESSEN-
 GER of the CONGREGATION
 in Thyatira write; These
 things says THAT SON of
 GOD, who HAS His EYES
 as a Flame of Fire, and his
 FEET like to fine Brass;

19 I know Thy WORKS,
 and LOVE, and FAITH, and
 SERVICE, and PATIENT
 ENDURANCE, and thy
 LAST WORKS to be more
 than the FIRST.

20 But I have this
 against thee, Because thou
 lettest alone the WOMAN
 Jezebel, who CALLS her-
 self a Prophetess; and she
 teaches and seduces My
 Servants, to fornicate,
 and to eat idol-sacrifices.

21 And I gave her time,
 so that she might reform;
 but she is not disposed to
 reform from her FORNICA-
 TION.

22 Behold! * I will cast
 her, and those COMMIT-
 TING ADULTERY with her,
 into a Bed,—into great
 Affliction; unless they re-
 form from her WORKS.

23 And I will kill her
 CHILDREN with DEATH;
 and All the CONGREGA-
 TIONS shall know That
 I am HE who SEARCHES
 Reins and Hearts; and I
 will give to you, to each
 one, according to your
 WORKS.

24 But I say to you,—
 to the REST in Thyatira,
 as many as have not this
 TEACHING, who know not the
 DEPTHS of the ADVER-
 SARY, (as they say); I
 lay on you no OTHER Bur-
 den;

* VATICAN MANUSCRIPT, No. 1160.—22. I will cast (a 2.)

† 20. son—thy, is omitted by c, very many MSS., and most of the versions. M. Dulio
 I lay, a c, and many MSS.

‡ 17. Rev. iii. 12; xix. 12.

§ 18. Rev. i. 14, 15.

|| 20. 1 Kings xvi. 31; xii. 25.

¶ Kings ix. 7.

|| 20. Acts xv. 20, 21, verse 14.

|| 21. 1 Sam. xvi. 7; 1 Chron. xxviii.

|| 21. 1 Chron. vii. 20; Psa. vii. 9; Jer. xi. 10; xvii. 10; xx. 12; Rom. viii. 17.

|| 22. Isa. liii. 12; Math. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 5; Rev. xx. 12.

εχετε, κρατησατε αχρις ος αν ελθω. 25 Και ε
you have, hold fast till of which I may have come. And the
νικων, και ο τηρων αχρι τελους τα εργα
one overcoming, and the one keeping till an end the works
μου, δωσω αυτω εξουσιαν επι των εθνων. 27 και
of me, I will give to him authority over the nations; and
ποιμανει αυτους εν βαβδι σιδηρα, ως τα σκευη
he shall rule them with a rod made of iron, as the vessels
τα κεραμικα συντριβεται, ως καγω ειληφα
these earthen ones it is breaking together, as also I received
παρι του πατρος μου. 28 και δωσω αυτω τον
from of the father of me; and I will give to him the
αστερα τον πρωινον. 29 Ο εχων ους, ακου-
star the morning. The one having an ear, let him
στα τι το πνευμα λεγειταις εκκλησιας.
hear what the spirit says to the congregations.

ΚΕΦ. γ'. 8.

1 Και νη αγγελω της εν Σαρδεις εκκλησίας
And by the messenger of the in Sardis congregation
γραφον Ταδε λεγει ο εχων τα επτα πνευ-
writing, These things says the one having the seven spirits
ματα του θεου, και τους επτα αστερας. Οίδα
of the God, and the seven stars; I know
σου τα εργα, οτι ονομα εχεις οτι ζης, και
of thee the works, that a name thou hast that thou livest, and
νικης ει. 2 Γινου γρηγορων, και στηρισον
dead thou art. Become thou vigilant, and strengthen
τα λοιπα α εμελλον αποθανειν ου γαρ
the things remaining which were about to die, not for
ευρηκα σου τα εργα πεκληρωμενα ενωπιον
I have found of thee the works having been completed in presence
του θεου μου. 3 Μνημονευε ους πως ειλη-
of the God of me. Remember thou therefore how thou hast re-
φας * [και ηκουσας, και τηρει,] και μετανου-
ceived * [and thou didst hear, and observe,] and return.
σον. Εαν ουν μη γρηγορησας, ηξω
If therefore not thou shouldst have watched, I may have come
επι σε ως κλεπτης, και ου μη γνως
on thee as a thief, and not not thou mayest have known
ποιαν ωραν ηξω επι σε. 4 ΑΛΛ' εχεις
what hour I may have come on thee. But thou hast
ολιγα ονοματα εν Σαρδεις, α ουκ εμολυναν
a few names in Sardis, which not soiled
τα ιματια αυτων και περιπατησουσι μετ' εμου
the garments of themselves; and they shall walk with me

25 but what you have, hold fast till I * may have come.
26 And he who CON-
QUERS, even HE who
KEEPS MY WORKS to an
END, I will give to him
authority over the NA-
TIONS;
27 and he shall rule
them with an iron sceptre;
as the EARTHEN VESSELS
it is breaking them to-
gether; as also I have re-
ceived from my FATHER.
28 And I will give to
him [the MORNING STAR.]
29 (Let HIM who HAS
an Ear, hear what the
SPIRIT says to the CON-
GREGATIONS.)

CHAPTER III.

1 "And by the MESSEN-
GER of the CONGREGATION
in Sardis write; These
things says [HE who has
the SEVEN SPIRITS of GOD,
and the SEVEN STARS; I
know THY WORKS, That
thou hast a Name * That
thou livest, and thou art
dead.
2 Become vigilant, and
* strengthen the remain-
ing THINGS which were
about to die; for I have
not found THY WORKS
fully performed in the
presence of my GOD.
3 * Remember, there-
fore, how thou hast re-
ceived and heard, and ob-
serve it, and * return. If,
therefore, thou shouldst not
watch, I may have come
[on thee] as a Thief, and
thou mayest by no means
know at what hour I may
have come on thee.
4 But thou hast a Few
Names in Sardis, which
have not soiled their GAR-
MENTS; and they shall
walk with me in * white

* VATICAN MANUSCRIPT, No. 1169.—"3. shall open.
the remaining things.

1. and livest (s.) 2. keep
8. and thou hast heard, and observe—omit (s.)

† 2. on thee is omitted by (A.C.)

25. Rev. 11. 11. 26. John vi. 22; 1 John 11. 23. 1 26. Matt. xix. 28; Luke
xiii. 25, 26; 1 Cor. vi. 3; Rev. iii. 21; xx. 4. 1 27. Psa. li. 4, 5; xlv. 14; Dan. vii. 23;
Rev. xii. 6; xiv. 13. 1 28. 2 Pet. i. 10; Rev. xxii. 16. 1 29. 1. 4; 10; iv. 8; v. 6.
1. Rev. ii. 2. 1 3. 1 Tim. vi. 20; 2 Tim. i. 13; verse 11. 1 3. verse 15. 1 3.
Matt. xxiv. 43; xiv. 13; 1 Thess. v. 2. 1 4. Rev. iv. 4; vi. 11; vii. 13.

και βρονται· και ἑπτα λαμπαδες πυρος καιομε-
 ναι ἐναντιον του θρονου, αἱ εἰσι * [τα] ἑπτα
 ing in presence of the throne, which are [the] seven
 πνευματα του θεου· ⁶ και ἐναντιον του θρονου
 apnita of the God; and in presence of the throne
 ἑστὴ θαλασσα ὕαλινη, ὁμοια κρυσταλλῷ· και ἐν
 as a sea made of glass, like crystal, and in
 μεσῷ του θρονου και κυκλῷ του θρονου τεσσαρα
 midst of the throne and in a circle of the throne four
 ζῶα γέμοντα ὀφθαλμων ἐμπροσθεν και ὀπισ-
 living ones bring full of eyes before and be-
 σεν. ⁷ * [Και] το ζῶον το πρῶτον ὁμοιον
 Lion. [And] the living one the first like
 λέοντι, και το δευτερον ζῶον ὁμοιον μόσχῳ,
 lion, and the second living one like to a young bullock,
 και το τρίτον ζῶον ἐχον * [το] προσῶπον ἀν-
 and the third living one had [the] face of
 ὄρατου, και το τετάρτον ζῶον ὁμοιον ἀετῇ
 a man, and the fourth living one like to an eagle
 πετομένη. ⁸ Και τα τεσσαρα ζῶα, ἐν καθ' ἑν
 flying. And the four living ones, one by one
 αὐτῶν ἐχον ἀνα πτερυγας ἕξ, κυκλοθεν και
 of them had apiece wings six, round about and
 ἀσθεν γεμουσιν ὀφθαλμων· και ἀναπαύσιν
 within they are full of eyes; and rest
 οὐκ ἐχουσιν ἡμέρας και νυκτος, λεγοντες·
 not they have of day and of night, saying;
 Ἄγιος, ἅγιος, ἅγιος κυριος ὁ θεος ὁ παντοκρα-
 Holy, holy, holy Lord the God the almighty,
 τῶρ, ὁ ἦν και ὁ ὢν και ὁ ἐρχόμενος.
 the one who was and the one existing and the one coming.
⁹ Και ὅταν δώσουσι τα ζῶα δοξαν και τιμὴν
 And when shall give the living ones glory and honor
 και εὐχαριστιαν τῷ καθημένῳ ἐπὶ του θρονου,
 and thanks to the one sitting on the throne,
 τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ¹⁰ πρὸς
 to the one living for the ages of the ages, shall
 σουνται οἱ εἰκοσιτεσσαρες πρεσβυτεροι ἐναντιον
 fall down the twenty-four elders in presence
 του καθημενου ἐπὶ του θρονου, και προσκυνή-
 of the one sitting on the throne, and they shall do
 σουν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
 homage to the one living for the ages of the ages,
 και βαλουσιν τοὺς στεφάνους αὐτῶν ἐναντιον
 and they shall cast the crowns of themselves in presence
 του θρονου, λεγοντες· ¹¹ ἅξιός εἰ, κυριε,
 of the throne, saying; worthy thou art, O Lord,
 λαβεῖν τὴν δόξαν και τὴν τιμὴν και τὴν δύνα-
 to receive the glory and the honor and the power;

and before the THRONE
 were burning † Seven
 Lamps of Fire, which are
 the † SEVEN Spirits of
 God;

6 and before * the
 THRONE as it were † a
 glassy Sea, like Crystal;
 † and in the Midst of the
 THRONE, and around the
 THRONE, Four Living ones,
 being full of Eyes before
 and behind.

7 † And the FIRST LIV-
 ING ONE resembled a Lion,
 and the SECOND Living
 one resembled a Steer, and
 the THIRD Living one † hav-
 ing the FACE of a Man,
 and the FOURTH Living one
 was like to a flying Eagle.

8 And the FOUR Living
 ones, † having * each of
 them † six Wings apiece,
 round about and within
 are full of Eyes; and they
 have no rest Day and
 Night, saying, † † "Holy,
 holy, * holy, † Lord GOD,
 the OMNIPOTENT! the
 ONE who WAS, and the
 ONE who IS, and the ONE
 who IS COMING."

9 And when the LIVING
 ONES shall give Glory and
 Honor and Thanks to the
 ONE SITTING on the
 THRONE, to HIM † who
 LIVES for the AGES of the
 AGES,

10 † the TWENTY-FOUR
 Elders will fall down be-
 fore the ONE SITTING on
 the THRONE, and will do
 homage to HIM who LIVES
 for the AGES of the AGES,
 † and they will cast their
 CROWNS before the
 THRONE, saying,

11 † "Thou art worthy,"
 † † O LORD, even our GOD,
 to receive the GLORY, and
 the HONOR, and the POW-

* VATICAN MANUSCRIPT, No. 1160.—5. the—omit.

—omit. 7. the—omit (a.)

8. every one of them (a.)

11. O, Lord even our God, the most one, to receive (a.)

† 7. having, (A. B.)

8. having, (a.)

10. six Wings apiece, round about and within are full of Eyes (A. B.)

11. Holy—Arise times in a and most MBS., arise times in a.

11. the Lord, even our God, (A. B.)

1. B. Esod. xxviii. 23; 3 Chron. iv. 20; Ezek. i. 13; Zech. iv. 2.

2. B. Esod. xxviii. 8; Rev. xv. 2.

3. B. Esod. vi. 8.

4. B. Rev. i. 8.

5. 10. verse 6.

6. 11. Rev. v. 12.

6. his throne as.

7. And

8. holy, holy, holy, ho. y.

11. O, Lord even our God, the most one, to receive (a.)

† 7. having, (A. B.)

8. having, (a.)

10. six Wings apiece, round about and within are full of Eyes (A. B.)

11. Holy—Arise times in a and most MBS., arise times in a.

11. the Lord, even our God, (A. B.)

1. B. Esod. xxviii. 23; 3 Chron. iv. 20; Ezek. i. 13; Zech. iv. 2.

2. B. Esod. xxviii. 8; Rev. xv. 2.

3. B. Esod. vi. 8.

4. B. Rev. i. 8.

5. 10. verse 6.

6. 11. Rev. v. 12.

7. And

8. holy, holy, holy, ho. y.

11. O, Lord even our God, the most one, to receive (a.)

† 7. having, (A. B.)

8. having, (a.)

10. six Wings apiece, round about and within are full of Eyes (A. B.)

11. Holy—Arise times in a and most MBS., arise times in a.

11. the Lord, even our God, (A. B.)

1. B. Esod. xxviii. 23; 3 Chron. iv. 20; Ezek. i. 13; Zech. iv. 2.

2. B. Esod. xxviii. 8; Rev. xv. 2.

3. B. Esod. vi. 8.

4. B. Rev. i. 8.

5. 10. verse 6.

6. 11. Rev. v. 12.

6. 11. Rev. v. 12.

μιν ὅτι· σὺ ἐκτίσας τὰ πάντα, καὶ διὰ το
because thou didst create the all things, and on account of the
τοῦ θρόνου βιβλίον γεγραμμένον ἐσῶθεν καὶ
the throne a scroll having been written within and
ὀπισθεν, κατεσφραγισμένον σφραγίδων ἑπτά·
at the back, having been sealed up with seals seven;

ΚΕΦ. ε'. 5.

¹ Καὶ εἶδον ἐπὶ τὴν δεξιάν του καθήμενου ἐπὶ
And I saw on the right of the one sitting on
του θρόνου βιβλίον γεγραμμένον ἐσῶθεν καὶ
the throne a scroll having been written within and
ὀπισθεν, κατεσφραγισμένον σφραγίδων ἑπτά·
at the back, having been sealed up with seals seven;

² Καὶ εἶδον ἀγγέλου ἰσχυροῦ, κηρύσσοντα ἐν
And I saw a messenger strong, publishing with
φῶνῃ μεγάλῃ· Τίς ἐστὶν ἄξιος ἀνοίξαι τὸ βιβ-
a voice great; Who is worthy to open the scroll,
λίον, καὶ λῦσαι τὰς σφραγίδας αὐτοῦ; ³ Καὶ
and to loose the seals of it? And

οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς,
no one was able in the heaven, nor on the earth,
οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ
nor under the earth, to open the scroll, nor
βλέπειν αὐτό. ⁴ Καὶ ἐγὼ ἐκλαίον πολλά, ὅτι
to see it. And I was weeping much, because

οὐδεὶς ἄξιος εὗρεθῇ ἀνοίξαι τὸ βιβλίον, οὐτε
no one worthy was found to open the scroll, nor
βλέπειν αὐτό. ⁵ Καὶ εἰς ἐκ τῶν πρεσβυτέρων
to see it. And one of the elders

λεγει μοι· Μὴ κλαίει· ἴδου, ἐνίκησεν ὁ λέων ὁ
says to me; Weep thou weep; lo, prevailed the Lion that
ἐκ τῆς φυλῆς Ἰουδᾶ, ἡ ῥίζα Δαυὶδ, ἀνοίξαι τὸ
of the tribe of Judah, the root of David, to open the
βιβλίον καὶ τὰς ἑπτά σφραγίδας αὐτοῦ. ⁶ Καὶ
scroll and the seven seals of it. And

εἶδον ἐν μεσῷ του θρόνου καὶ των τεσσαρῶν
I saw in midst of the throne and of the four
ζώων, καὶ ἐν μεσῷ των πρεσβυτέρων, ἄρνιον
living ones, and in midst of the elders, a young lamb

ἑστῆκος ὡς ἐσφαγμένον, ἔχον κέρατα
having been standing as having been slaughtered, it had horns
ἑπτά, καὶ ὀφθαλμούς ἑπτά, οἱ εἰσι τὰ ἑπτά
seven, and eyes seven, they are the seven
πνεύματα τοῦ θεοῦ * [τὰ] ἀπεσταλμένα εἰς
spirits of the God * [those] having been sent forth into

πᾶσαν τὴν γῆν. ⁷ Καὶ ἦλθε καὶ εἰλήφε * [τὸ
all the earth. And he came and took [the
βιβλίον] ἐκ τῆς δεξιάς του καθήμενου ἐπὶ του
scroll] from the right of the one sitting on the
θρόνου.

⁸ Καὶ ὅτε ἐλάβε τὸ βιβλίον, τὰ τεσσαρά
And when he took the scroll, the four
ζῶα καὶ οἱ εἰκοσὶ τέσσαρες πρεσβύτεροι ἐπε-
living ones and the twenty-four elders fell

FE; Because thou didst
create ALL things, and on
account of thy WILL they
were, † and were created."

CHAPTER V.

¹ And I saw on the
RIGHT OF HIM SITTING on
the THRONE, † a scroll
having been written with-
in and * outside, † firmly
sealed with seven SEALS.

² And I saw a strong
Angel publishing with a
loud Voice, "Who is
worthy to open the
SCROLL, and to break its
SEALS?"

³ And no one was able
in † the * HEAVEN, nor on
the EARTH, nor under the
EARTH, to open the
SCROLL, nor to see it.

⁴ And I wept much,
Because no one was found
worthy to open the
SCROLL, nor to see it.

⁵ And one of the EL-
DERS says to me, "Do not
weep; behold, † THE LION
has overcome which is of
the TRIBE of JUDAH, † the
ROOT of David, † HE is able
OPENING the SCROLL, and
† its SEVEN SEALS."

⁶ And I saw in the
Midst of the THRONE, and
of the FOUR LIVING ONES,
and in the Midst of † the
ELDERS, † a little lamb
standing, as if killed, hav-
ing seven HORNS and
† seven EYES, which are
† the † SEVEN Spirits of
God sent forth into ALL
the EARTH.

⁷ And he came and
took the SCROLL from
the RIGHT hand of † the
ONE SITTING on the
THRONE.

⁸ And when he took
the SCROLL, † the FOUR
LIVING ONES and the TWEN-
TY-FOUR Elders fell down

* VATICAN MANUSCRIPT, No. 1100.—1. outside (a.) 2. HEAVEN above, nom. 3.
HE is also OPENING, (a.) 4. those—omit (a.) 7. the scroll—omit (a.)

† 11. and were created, omitted by A. 6. seven omitted by A.
1. Ezek. 11. 9, 10. 2. Isa. xlix. 11; Dan ix. 4. 3. a. verse 17. 4.
Gen. xlix. 9, 10; Heb. vii. 14. 5. Isa. xl. 1, 10; Rom. xv. 12; Rev. xiii. 12. 5.
verse 1; Rev. vi. 1. 6. Isa. liii. 7; John i. 29, 36; 1 Pet. i. 12; Rev. xiii. 8; verum 2. 12.
7. 6. Zech. iii. 9; iv. 10. 8. Rev. iv. 5. 9. Rev. iv. 2. 10. Rev. iv. 2, 10

ον σταντων του αρριου, εχοντες εκαστος κιθα-
 ra in presence of the lamb, having each one harp,
 ας, και φιαλας χρυσας γεμουσας θυμιαματων,
 and bowls golden being full of odors,
 ι εειπεν * [αι] προσευχαι των αγιων. * Και
 behare [the] prayers of the holy ones. And
 βουσιν φδην καινην, λεγοντες· Αξιος ει λα-
 try sing a song new, saying: Worthy thou art to
 εις το βιβλιον, και ανοιξαι τας σφραγιδας
 open the scroll, and to open the seals
 οτου· οτι εσφαγης, και ηγορασας τω θεω
 of it, because thou wast slain, and didst buy back for the God
 [ι]μας εν τω αιματι σου εκ πασης φυλης και
 [us] with the blood of thee out of every tribe and
 λασσης και λαου και εθνους, ¹⁰ και εποιησας
 tongue and people and nation, and thou didst make
 οτους τω θεω ημων βασιλεις και ιερεις, και
 them to the God of us kings and priests, and
 βασιλευσουσιν επι της γης. ¹¹ Και ειδον, και
 they shall reign on the earth. And I saw, and
 ηκουσα φωνην αγγελων πολλων κυκλην του
 heard voices of angels many in a circle of the
 θρονου και των ζωνων και των πρεσβυτερων·
 throne and of the living ones and of the elders;
 και ην ο αριθμος αυτων μυριαδες μυριαδων, και
 and was the number of them myriads of myriads, and
 χιλιαδες χιλιαδων· ¹² λεγοντες φωνη μεγαλη·
 thousands of thousands; saying with a voice great;
 Αξιος εστι το αρριον το εσφαγμενον λαβειν την
 worthy is the lamb that having been killed to receive the
 δυναμι και πλουτον και σοφια και ισχυν και
 power and wealth and wisdom and strength and
 ημην και δοξαν και ευλογιαν. ¹³ Και παν
 honor and glory and blessing. And every
 τισμα· ο εστιν εν τω ουρανω, και επι της γης,
 thing which is in the heaven, and on the earth,
 και υποκατω της γης, και επι της θαλασσης
 and under the earth, and on the sea
 εστι, και τα εν αυτοις παντα, ηκουσα
 is, and the things in them all, I heard
 λεγοντας· Τω καθημενω επι του θρονου και τω
 saying: To the one sitting on the throne and to the
 ωνι η ευλογια και η τιμη και η δοξα και το
 one the blessing and the honor and the glory and the
 πατος εις τους αιωνας των αιωνων. ¹⁴ Και τα
 might for the ages of the ages. And the
 εσπερα (κα ελεγον· Αμην· και οι πρεσβυτεροι
 four living ones said, So be it; and the elders
 πεσαν και προσεκυνησαν.
 fell down and did homage.

before the LAMB, having each * a Harp and golden bowls full of incense, which are † the Prayers of the SAINTS.

9 And † they sung a new Song, saying, † "Thou art worthy † to take the SCROLL, and to open its SEALS; † Because thou wast killed, and † didst redeem †[us] to God, with thy BLOOD, † out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our God † a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard * a Voice of many Angels in a Circle of the THRONE, and of the LIVING ONES and of the ELDERs; and the number of them was † Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, † "Worthy is THAT LAMB which was killed to receive the power, and * Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 † And Every Created thing which is in the HEAVEN, and on the EARTH, and under the EARTH, and on the SEA, and * All THINGS in them, All I heard saying, "To HIM who sits on the THRONE, and to the LAMB, be † the BLESSING, and the HONOR, and the GLORY, and the MIGHT, for the AGES of the * AGES."

14 † And the FOUR Living ones said, * "AMEN." And the ELDERs fell down and did homage.

* Vatican Manuscript, No. 1100.—9. a Harp (A B.)

† 11. as a Voice. 12. the wealth.

† 13. Amen. 14. AMEN.

* 15. as omitted by A, and the Codex Sinaiticus n, and both read "to our God."

† 16. as omitted by A, and the Codex Sinaiticus n, and both read "to our God."

† 17. Rev. xiv. 2; 2 v. 2. † 18. Psa. cxli. 2; Rev. viii. 3. 4. † 19. Psa. xl. 3; Rev.

† 20. Rev. iv. 11. † 21. Acts xii. 28; Rom. vi. 24; 1 Cor. vi. 20. vii. 23; 1 Ph.

† 22. 1 Th. i. 12; Heb. ix. 12; 1 Pet. i. 18, 19; 1 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. † 23.

† 24. 1 Th. i. 1; 2 v. 2; Rev. vii. 9; xi. 9; xiv. 6. † 25. Exod. xii. 6; 1 Pet. ii. 2, 9; Rev. i.

† 26. 2 v. 2; xiii. 6. † 27. Psa. lxxviii. 17; Dan. vii. 10; Heb. xii. 22. † 28. Rev. iv. 11.

† 29. Phil. iii. 10. † 30. 1 Chron. xxix. 11; Rom. ix. 6; xvi. 27; 1 Tim. vi. 16; 1 Pet. iv.

† 31. 2 v. 2; Rev. i. 6. † 32. Rev. xii. 4.

ΚΕΦ. σ'. 6

¹ Καὶ εἶδον ὅτε ἠνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτα σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λεγόντος, ὡς φωνὴ βροντῆς· ἔρχου καὶ ἴδε. ² Καὶ * [εἶδον, καὶ] ἰδὼν ἄλλος ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξηλθε νικῶν, καὶ ἵνα νικήσῃ.

³ Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λεγόντος· ἔρχου.

⁴ Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, * [καὶ] ἵνα ἀλλήλους σφάζωσι· καὶ ἐδόθη αὐτῷ μαχαίρα μεγάλη.

⁵ Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λεγόντος· ἔρχου καὶ ἴδε.

Καὶ * [εἶδον, καὶ] ἰδὼν ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. ⁶ Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λεγούσαν· Χοιρὶξ σίτου δηναρίου, καὶ τρεῖς χοιρὶκες κριθῆς δηναρίου· καὶ τὸ ἐλαιὸν καὶ τὸν οἶνον μὴ ἀδικήσῃς.

⁷ Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τέταρτην, ἤκουσα τοῦ τέταρτου ζώου λεγόντος· ἔρχου καὶ ἴδε.

⁸ Καὶ * [εἶδον, καὶ] ἰδὼν ἵππος χλωρός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ὄνομα αὐτοῦ ὁ θάνατος· καὶ ὁ ἄδης ἠκολούθει * [μετ']

CHAPTER VI

¹ And : I saw * when the LAMB opened one of the SEVEN SEALS, and I heard : one of the four Living ones saying, as with a Voice of Thunder, "Come."

² And + I saw, and behold ! : a white Horse, and HE who SAT on it having a Bow ; and a Crown was given to him, and he came out conquering, and that he might conquer.

³ And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

⁴ + And there came out Another, a red Horse ; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other ; and there was given to him a great Sword.

⁵ And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And + I saw, and behold ! : a black Horse, and HE who sat on him having a Balance in his HAND.

⁶ And I heard a Voice in the MIDST of the four Living ones, saying, "A Chenix of Wheat for a Denarius, and Three Chenixes of Barley for a Denarius ; and + the oil and the wine shall not injure."

⁷ And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

⁸ And + I saw, and behold ! : a pale Horse, and one was SITTING on it, whose NAME was DEATH ; and HADES followed :

* VATICAN MANUSCRIPT, No. 1160.—1. That and—omit (a.) 5. I saw, and—omit (a.)

2. I saw, and—omit (a.) 3. I saw, and—omit. 4. with—omit (a.)

+ 1. and see is omitted by A. c. after "Come," also in verses 3, 5 and 7. 2. I saw, and (A. c.) 5. I saw, and (A. c.) 6. The word *chénix* denotes a measure containing one wine quart, and a twelfth part of a quart. 6. I saw, and (A. c.)

1. Rev. v. 5—6. 1. Rev. iv. 7. 2. Zech. vi. 3; Rev. xix. 11. 3. Zech. vi. 2. 4. Rev. ix. 4. 5. Zech. vi. 2.

αὐτοῦ· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον
him; and was given to him authority over the fourth part
της γῆς, ἀποκτείνεται ἐν ῥομφαίᾳ καὶ ἐν λιμῷ
of the earth, to kill with sword and with famine
καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.
and with death, and by the wild beasts of the earth.

⁹ Καὶ ὅτε ἠνοίξε τὴν πέμπτην σφραγίδα,
And when he opened the fifth seal,

εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς
I saw under the altar the souls

τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ,
of those having been killed because of the word of the God,

καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· ¹⁰ καὶ ἐκραζαν
and because of the testimony which they held; and they cried

φωνῇ μεγάλῃ, λέγοντες· Ἐπεὶ πότε, ὁ δεσπο-
with a voice great, saying: How long, the sove-

της ὁ ἅγιος καὶ ἀληθινός, οὐ κρινεῖς καὶ ἐκδι-
sign the holy one and true one, not thou judgest and aveng-

εις τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ
at the blood of us from those dwelling on

της γῆς· ¹¹ Καὶ ἐδόθη αὐτοῖς στολὴ λευκή, καὶ
the earth? And was given to them robes white, and

εἰρήνη αὐτοῖς, ἵνα ἀναπαύσωνται ἐτι χρόνον,
I was said to them, that they should rest yet a time,

ὥς πληρωθῶσι καὶ οἱ συνδούλοι αὐτῶν καὶ οἱ
all should be completed also the fellow-slaves of them and the

ἐδούλοι αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς
bondmen of them, those being about to be killed as

καὶ αὐτοί.
was they.

¹² Καὶ εἶδον ὅτε ἠνοίξε τὴν σφραγίδα τὴν
And I saw when he opened the seal the

ἑκτὴν, καὶ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος
sixth, and an earthquake great was, and the sun

μέγας ἐγένετο ὡς σακκὸς τριχίνος, καὶ ἡ σελή-
black became as sackcloth of hair, and the moon

νὴ ὅλη ἐγένετο ὡς αἷμα, ¹³ καὶ οἱ ἀστέρες τοῦ
whole became as blood, and the stars of the

οὐρανοῦ ἐπέσαν εἰς τὴν γῆν, ὡς συκὴ βαλλει
heaven fell to the earth, as a fig-tree casts

τοὺς ὀλυνθοὺς αὐτῆς ὑπὸ ἀνέμου μεγάλου σει-
the untimely figs of herself by a wind great being

σάου, ¹⁴ καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
taken, and the heaven was separated from as a scroll

ῥυλισσόμενον, καὶ πάντες ὄρος καὶ νῆσος ἐκ τῶν
being rolled up, and every mountain and island out of the

τόπων αὐτῶν ἐκινήθησαν· ¹⁵ καὶ οἱ βασιλεῖς τῆς
places of themselves were moved; and the kings of the

him; and there was given
to him Authority over the
FOURTH part of the
EARTH, to kill with
Sword, and with Famine,
and with Death, and by
the WILD BEASTS of the
EARTH.

⁹ And when he opened
the FIFTH SEAL, I saw
under the ALTAR the
PERSONS of those who had
been KILLED because of
the word of God, and
because of the TESTI-
MONY which they held.

¹⁰ And they cried with
a loud Voice, saying,
"How long, O SOVEREIGN
LORD! the HOLY one and
true! dost thou not
judge and take vengeance
for our BLOOD from those
who DWELL on the
EARTH?"

¹¹ And there was given
to them severally a
white Robe; and it was
told them to rest yet for
a Time, till both their FEL-
LOW-SERVANTS and their
BROTHERN, who were
about to be killed even as
they, should be completed.

¹² And I saw when he
opened the SIXTH SEAL,
and there was a great
Earthquake, and the SUN
became black as Sackcloth
of Hair, and the entire
MOON became as BLOOD;

¹³ and the STARS of
the HEAVEN fell to the
EARTH, as a Fig tree drops
its UNTIMELY FIGS, being
shaken by a Great Wind.

¹⁴ and the HEAVEN
was separated from its
place, being rolled up as a
Scroll; and Every Moun-
tain and Island were
moved out of their
PLACES.

¹⁵ And the KINGS of

* VATICAN MANUSCRIPT, No. 1100.—9. of the LAMBS which (a.)

+ 11. severally a white Robe, (A. c.)

9. A. Ezek. xiv. 21. 10. Rev. i. 9. 11. Rev. vii. 3; ix. 13; xiv. 18.
9. Rev. ix. 4. 10. Rev. i. 9. 11. Rev. xii. 17; xiv. 18.
10. Rev. xiv. 18. 11. Rev. xiv. 18. 12. Rev. xiv. 18.
12. Rev. xiv. 18. 13. Rev. xiv. 18. 14. Rev. xiv. 18.
13. Rev. xiv. 18. 14. Rev. xiv. 18. 15. Rev. xiv. 18.
14. Rev. xiv. 18. 15. Rev. xiv. 18. 16. Rev. xiv. 18.

γῆς καὶ οἱ μεγίστανες καὶ οἱ χιλιάρχοι καὶ οἱ
earth and the great ones and the commanders and the
πλουσιοὶ καὶ οἱ ἰσχυροὶ, καὶ πᾶς δούλος καὶ
rich ones and the strong ones, and every bondman and
* [πᾶς] ἐλευθερὸς ἐκρύψαν ἑαυτοὺς εἰς τὰ
[every] freeman hid themselves in the
σπηλαία καὶ εἰς τὰς πέτρας τῶν ὀρέων, καὶ
caves and in the rocks of the mountains, and
λέγουσι τοῖς ὀρεσὶ καὶ ταῖς πέτραις· Πέσετε
they say to the mountains and to the rocks; Fall you
ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ
on us, and hide you us from face of the
καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς
one sitting on the throne, and from the wrath
τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη
of the lamb; because came the day the great
τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;
of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

¹ Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους
And after these things I saw four messengers
ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς,
standing on the four corners of the earth,
κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς,
holding the four winds of the earth,
ἵνα μὴ πνεύ ἀνεμὸς ἐπὶ τῆς γῆς, μήτε ἐπὶ
so that not might blow a wind on the earth, nor on
τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον. ² Καὶ
the sea, nor on any tree. And
εἶδον ἄλλον ἀγγέλου ἀναβαίνοντα ἀπὸ ἀνατο-
I saw another messenger rising up from among
λῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ (ὡντος· καὶ
of sun, having a seal of God living; and
ἐκραζε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις,
he cried with a voice great to the four messengers,
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν
to whom it was given for them to injure the earth and the
θαλάσσαν, ³ λέγων· Μὴ ἀδικήσητε τὴν γῆν,
sea, saying; Not do you injure the earth,
μήτε τὴν θαλάσσαν, μήτε τὰ δένδρα, ἅχρις οὗ
nor the sea, nor the trees, till
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ
we have sealed the bond-servants of the God of us on
τῶν μετώπων αὐτῶν.
the foreheads of them.

⁴ Καὶ ἤκουσα τὸν ἀριθμὸν τῶν σφραγισμέ-
And I heard the number of those having been
νων, * [ἑκατὸν τεσσαρακοντα τέσσαρες χιλια-
sealed, [one hundred forty four thousand
δεσφραγισμένοι] ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·
sealed] out of every tribe of sons of Israel;

the EARTH, and the GREAT
-NES, and the COMMAND-
ERS, and the RICH, and the
STRONG, and Every Bond-
man and Freeman, hid
themselves in the caves
and in the rocks of the
MOUNTAINS;

16; and they say to the
MOUNTAINS and to the
ROCKS, "Fall on us, and
hide us from the FACE
: HIM who SITS on the
THRONE, and from the
WRATH of the LAMB;

17; because the GREAT
DAY of HIS WRATH has
come; and who is able to
stand?"

CHAPTER VII.

1. After this I saw
FOUR Angels standing at the
FOUR CORNERS of the
EARTH, restraining the
FOUR WINDS of the EARTH;
so that no Wind might
blow on the EARTH, or on
the SEA, nor on ANY Tree.

2. And I saw Another
Angel ascending from the
Sun-rising, having the
Seal of the Living God;
and he cried with a loud
Voice to the FOUR Angels
to whom it was given to
injure the EARTH and the
SEA,

3. saying, "Injure not
the EARTH, nor the SEA,
nor the TREES, till we have
sealed the BOND-SER-
VANTS of OUR GOD on
their FOREHEADS.

4. And I heard the
NUMBER of the SEALED,
[a Hundred and forty-
Thousand sealed, out of
Every Tribe of the Sons of
Israel.

* VATICAN MANUSCRIPT, No. 1100.—15. Every—omit (A & C.)

2. Seals. 3. FOREHEAD.

4. a hundred and forty-four Thousand having been

sealed—omit.

* † 17. their (C.)

1. After this I saw, (A & C.)

4. And I heard the NUMBER of
the SEALED,—omitted by A; but—a hundred and forty-four Thousand sealed—omit
by A & C.

† 15. Joshua x. 8; Luko xxiii. 30; Rev. ix. 6.

† 17. Isa. xlii. 6; Zeph. i. 16; Rev. xvi. 1.

† 17. Ps. lxxvi. 7.

† 1. Dan. vii. 2.

† 1. Rev. ix. 4.

† 2. Rev. vi. 6; ix. 4.

† 3. Ezek. ix. 6; Rev. xiv. 1.

† 3. Rev. xxii. 4.

† 4. Rev. ix. 16.

† 4. Rev. xxi. 1.

⁵ εκ φυλης Ιουδα, ιβ' χιλιαδες εσφραγισμενοι·
out of tribe of Judah, twelve thousands having been sealed;
εκ φυλης Ρουβη, ιβ' χιλιαδες * [εσφραγισμε-
out of tribe of Reuben, twelve thousands [having been sealed,]
νοι·] εκ φυλης Γαδ, ιβ' χιλιαδες * [εσφραγισ-
out of tribe of Gad, twelve thousands [having been
μενοι·] ⁶ εκ φυλης Ασηρ, ιβ' χιλιαδες * [εσφρα-
sealed,] out of tribe of Asher, twelve thousands [having been
γισμενοι·] εκ φυλης Νεφθαλειμ, ιβ' χιλιαδες
sealed,] out of tribe of Naphtali, twelve thousands
* [εσφραγισμενοι·] εκ φυλης Μανασση, ιβ'
[having been sealed,] out of tribe of Manasse, twelve
χιλιαδες * [εσφραγισμενοι·] ⁷ εκ φυλης Σιμεων
thousands [having been sealed,] out of tribe of Simeon
ιβ' χιλιαδες * [εσφραγισμενοι·] εκ φυλης
thousands [having been sealed,] out of tribe
Λευι, ιβ' χιλιαδες * [εσφραγισμενοι·] εκ φυλης
of Levi, twelve thousands [having been sealed,] out of tribe
Ισασααρ, ιβ' χιλιαδες * [εσφραγισμενοι·] ⁸ εκ
of Issachar, twelve thousands [having been sealed,] out of
φυλης Ζαβουλων, ιβ' χιλιαδες * [εσφραγισμε-
tribe of Zebulun, twelve thousands [having been sealed,]
νοι·] εκ φυλης Ιωσηφ, ιβ' χιλιαδες * [εσφρα-
out of tribe of Joseph, twelve thousands [having
γισμενοι·] εκ φυλης Βενιαμιν, ιβ' χιλιαδες
been sealed,] out of tribe of Benjamin, twelve thousands
εσφραγισμενοι.
having been sealed.

⁹ Μετα ταυτα ιδου, και ιδου οχλος πολυς,
After these things I saw, and lo a crowd great,
δν αριθμησαι * [αυτον] ουδεις ηδυνατο, εκ
whom to have numbered [him] no one was able, out of
παντες εθνους και φυλων και λαων και γλωσσ-
every nation and of tribes and of peoples and of tongues,
ων, ιστητες ενωπιον του θρονου και ενωπιον
standing in presence of the throne and in presence
του αρριου, περιβεβλημενους στολας λευκας,
of the Lamb, having been clothed robes white,
και φοινικες εν ταις χερσιν αυτων· ¹⁰ και κρα-
red palms in the hands of them, and they
ζουσι φωνη μεγαλη, λεγοντες· Ἡ σωτηρια τῷ
cry with a voice great, saying: The salvation to the
θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ
God of us to that one sitting on the throne, and to the
αρριῷ. ¹¹ Καὶ πάντες οἱ ἀγγελοὶ ἵστηκεσαν
Lamb. And all the messengers stood
κίελοι τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
to a circle of the throne and of the elders and
τοι. ἵστασαν ὡν, καὶ ἐπεσον ἐνώπιον τοῦ
of them. They stood, and fell down before the
Θεοῦ ἐπὶ τὰ προσώπα αὐτῶν, καὶ προσεκύνη-
God on the faces of themselves, and worshipped
σαν τῷ θεῷ, ¹² λεγοντες· Ἀμην· ἡ εὐλογία καὶ
the God, saying: So be it, the blessing and
ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ
glory and the wisdom and the thanksgiving and the

5 Twelve Thousand out
of the Tribe of Judah;
Twelve Thousand out of
the Tribe of Reuben;
Twelve Thousand out of
the Tribe of Gad;

6 Twelve Thousand out
of the Tribe of Asher;
Twelve thousand out of
the Tribe of Naphtali;
Twelve Thousand out of
the Tribe of Manasse;

7 Twelve Thousand out
of the Tribe of Simeon;
Twelve Thousand out
of the Tribe of Levi;
Twelve Thousand out of
the Tribe of Issachar;

8 Twelve Thousand out
of the Tribe of Zebulun;
Twelve Thousand out of
the Tribe of Joseph;
Twelve Thousand sealed
out of the Tribe of Benja-
min.

9 After these things I
saw, and behold I a great
Crowd, which no one could
have numbered, out of
Every Nation, and of all
Tribes, and Peoples, and
Languages, standing be-
fore the THRONK, and in
the presence of the LAMB,
invested with white
Robes, and Palm-branches
in their HANDS;

10 And they cry with a
loud Voice, saying, "The
SALVATION [be ascribed]
to THAT GOD of ours
who sits on the THRONK,
and to the LAMB."

11 And All the AN-
GELS stood around the
THRONK, and the ELDERS,
and the FOUR Living ones,
and they fell down on their
FACES before the THRONK,
and worshipped God,

12 saying, "Amen! the
BLESSING, and the
GLORY, and the WISDOM,
and the THANKSGIVING,

* Vatican Manuscript, No. 1100.—5-8. having been sealed—omit (A. B. C.)

1. omit (A.)

5. Rev. v. 9. 10. Rev. III. 5, 14; (v. 4; vi. 11; verse 14. 10. Psa. III. 8;
11; Jer. III. 23; Hebra. xl. 1. 4; Rev. xix. 1. 10. Rev. v. 13. 11.
12. Rev. v. 13. 14.

τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχύς τῃ θεῷ ἡμῶν
honor and the power and the strength to the God of us
eis tous aionas twn aionwn + [αμην.]
for the ages of the ages; [so be it.]

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων,
And answered one of the elders,
λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στο-
saying to me; These the ones having been clothed the robes
λας τὰς λευκάς, τίνας εἰσὶ, καὶ ποθεν ἦλθον;
the white, who are they, and whence came they?

14 Καὶ εἶρηκα αὐτῷ· Κυριε μου, σὺ οἶδας. Καὶ
And I said to him; O Lord of me, thou knowest. And
εἶπε μοι· Οὗτοι εἰσὶν οἱ ἐρχόμενοι ἐκ τῆς θλι-
he said to me; These are they coming out of the afflic-
ψῆς τῆς μεγάλης, καὶ ἐπλυνὰν τὰς στολάς
tion the great, and washed the robes
αὐτῶν, καὶ ἐλευκάναν αὐτοὺς ἐν τῷ αἵματι
of themselves, and whitened them in the blood
τοῦ ἀρνίου. 15 Διὰ τοῦτο εἰσὶν ἐνώπιον τοῦ
of the lamb. On account of this they are in presence of the
θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας
throne of the God, and publicly serve him day

καὶ νυκτός ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος
and night in the temple of him; and the one sitting
ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτοὺς. 16 Οὐ
on the throne, pitches his tent over them. 16 Οὐ
πεινασοῦσιν ἐτι, οὐδὲ διψήσουσιν * [ἐτι,] οὐδὲ
they will hunger more, neither will they thirst [more,] nor

μη πῆσθ' ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ παν καύμα·
nor may fall on them the sun, nor any heat;
17 ὅτι το ἄρνιον το ἀνα μέσον τοῦ θρόνου ποι-
because the lamb that in the midst of the throne will
μαίνει αὐτοὺς, καὶ ὀδηγήσει αὐτοὺς ἐπὶ ζῶης
feed them, and will lead them to of life
πηγὰς ὕδατων· καὶ ἐξαλείψει ὁ θεὸς παν δακ-
fountains of waters; and will wipe away the God every tear
ρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.
from the eyes of them.

ΚΕΦ. η'. 8.

1 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην,
And when he opened the seal the seventh,
ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίμιτριον. 2 Καὶ
was silence in the heaven about half an hour. And

εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ θεοῦ
I saw the seven messengers, who in presence of the God
ἔστηκασιν· καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σαλπιγγες.
have stood; and were given to them seven trumpets.

3 Καὶ ἄλλος ἀγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ
And another messenger came, and stood at the
ὄντισαστῆριον, ἔχων λιβανῶτον χρυσοῦν· καὶ
altar, having a censor golden; and

and the seven, and the seven
power, and the strength
be to our God for
ages of the ages.

13 And one of the elders
answered, saying to
me, "These who have been
invested with white
robes, who are they,
and whence did they
come?"

14 And I said to him
"My Lord, thou knowest"
And he said to me
"These are those coming
out of the great afflic-
tion, and they
washed their robes, and
whitened them in the
blood of the lamb."

15 On this account they
are before the throne of
God, and publicly serve
him Day and Night in the
temple; and he who sits
on the throne will tar-
nacle over them.

16 They will hunger
no more, neither will they
thirst any more; and
neither will the sun fall on them,
nor any heat.

17 Because that the
lamb which is in the midst
of the throne will feed
them, and will lead them
to Fountains of Water
of Life; and God will wipe
away Every Tear from
their eyes.

CHAPTER VIII

1 And when he opened
the SEVENTH SEAL, there
was Silence in the HEAVEN
about Half an Hour.

2 And I saw the seven
ANGELS who stand in the
presence of God, and
Seven Trumpets were
given to them.

3 And Another An-
gel came and stood by the
ALTAR, having a golden
Censer; and to him was

* VATICAN MANUSCRIPT, No. 1160.—16. more—omit.

† 12. So be it—omitted by c.

12. verse 9. 14. Rev. vi. 9; xvii. 5. 14. Isa. i. 18; Heb. ix. 14; 1 J. i. 7; Rev. i. 5. See Zech. iii. 5-8. 15. Isa. iv. 5; Rev. xxi. 5. 16. Isa. xlii. 5; Rev. xxi. 5. 17. Isa. xlii. 1; xlii. 8; John x. 12, 14. 18. Isa. xlv. 8; Rev. xxi. 4. 1. Rev. vi. 1. 2. Luke i. 19.

δοθη αὐτῷ θυμιαματα πολλα, ἵνα δωσῇ ταῖς
 as given to him incense many, so that he might give for the
 προσευχαις τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστή-
 prayers of the holy ones of all on the altar
 ῖον τοῦ χρυσοῦν τοῦ ἐνώπιον τοῦ θρόνου. ⁴ Καὶ

ἔβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευ-
 out up the smoke of the incense with the prayers
 αῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον
 of the holy ones from hand of the messenger, in presence
 οὗ θεοῦ. ⁵ Καὶ εἰληφέν ὁ ἀγγέλος τὸν λίβαν-
 the God. And took the messenger the censer,

τον, καὶ ἐγεμίσεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ
 and and filled him from the fire of the
 υστιαστηρίου, καὶ ἐβλεν εἰς τὴν γῆν καὶ
 altar, and cast into the earth; and
 γέροντο φωναὶ καὶ βροταὶ καὶ ἀστράται καὶ
 were voices and thunders and lightnings and
 σεισμος.

⁶ earthquake.

⁶ Καὶ οἱ ἑπτὰ ἀγγελοι, οἱ ἐχόντες τὰς ἑπτὰ
 And the seven messengers, those having the seven
 ἀλπιγγας, ἠτοίμασαν ἑαυτοὺς, ἵνα σαλπικωσι.

Καὶ ὁ πρῶτος ἐσαλπίσει, καὶ ἐγενετο χαλαρα

καὶ ὁ πρῶτος ἐσαλπίσει, καὶ ἐγενετο χαλαρα

καὶ ὁ πρῶτος ἐσαλπίσει, καὶ ἐγενετο χαλαρα

καὶ ὁ πρῶτος ἐσαλπίσει, καὶ ἐγενετο χαλαρα

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καὶ ὁ πρῶτος ἐσαλπίσει, καὶ ἐγενετο χαλαρα

καὶ ὁ πρῶτος ἐσαλπίσει, καὶ ἐγενετο χαλαρα

καὶ ὁ πρῶτος ἐσαλπίσει, καὶ ἐγενετο χαλαρα

Incense was given, that he should give it for the PRAYERS of all the SAINTS ON THAT GOLDEN ALTAR which is before the THRONE.

4 And the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

5 And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and there were Thunders and Lightnings and Voices and an Earthquake.

6 And THOSE SEVEN ANGELS HAVING the SEVEN Trumpets prepared themselves that they might sound them.

7 And the FIRST sounded his trumpet, and there was Hail and Fire mingled with Blood, and they were thrown on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of the TREES was burnt up, and All green Grass was burnt up.

8 And the SECOND Angel sounded his trumpet, and as it were a great burning Mountain was cast into the SEA; and the THIRD of the SEA became Blood;

9 and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

10 And the THIRD Angel sounded his trumpet, and a great Star, burning as a torch, fell from HEAVEN, and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

* VATICAN MANUSCRIPT, No. 1100.—d. Thunders and Voices and (a.)

omit (b.)

d. of those—omit.

& with Fire

† 2. Thunders and Lightnings and Voices, (a.)

3. Rev. v. 8.

3. Exod. xxx. 1; Rev. vi. 0.

3. Isa. cxi. 3; Luke i. 10.

3. Rev. xvi. 18.

3. Jer. xlviii. 2.

3. Rev. xvi. 3.

3. Isa. li. 10.

3. Jer. li. 25; Amos vii. 4.

3. Rev. xvi. 3.

3. Rev. xvi. 3.

3. Jer. li. 25; Amos vii. 4.

3. Isa. li. 10.

3. Rev. xvi. 3.

3. Rev. xvi. 3.

3. Jer. li. 25; Amos vii. 4.

του ασπερος λεγεται ὁ Ἀψινθος· και γινεται το
of the star is called the Wormwood; and became the
τριτον των ὑδατων εἰς Ἀψινθον· και πολλοι των
third of the waters into wormwood; and many of the
ανθρωπων απεθανον εκ των ὑδατων, ὅτι επικ-
men died of the waters, because they
ρανθησαν.

were made bitter.

12 Και ὁ τεταρτος αγγελος εσαλπισε, και
And the fourth messenger sounded, and
επληγη το τριτον του ἡλιου και το τριτον της
was smitten the third of the sun and the third of the
σεληνης και το τριτον των αστερων, ἵνα σκο-
moon and the third of the stars, so that might be
τισθη το τριτον αυτων, και ἡ ἡμερα μη φαινη
darkened the third of them, and the day not might shine
το τριτον αὐτης, και ἡ νυξ ὁμοιος. 13 Και εἶ-
the third of her, and the night in like manner. And I
δον, και ηκουσα ἑνος αετου πετομενου εν με-
saw, and I heard one eagle flying in mid-
σουραχηματι, λεγοντες φωνη μεγαλη· Ουαι,
heaven, saying with a voice great, Woe,
ουαι, ουαι τοις κατοικοις ἐνι της γης, εκ των
woe, woe to those dwelling on the earth, from the
λοιπων φωνων της σαλτιγγος των τριων αγγε-
remaining sounds of the trumpet of the three messen-
λων των μελλοντων σαλπίζειν.

gers of those being about to sound.

ΚΕΦ. 9. 9.

1 Και ὁ πεμπτος αγγελος εσαλπισε, και εἶδον
And the fifth messenger sounded, and I saw
απτερα εκ του ουρανου πεττωκοτα εἰς την γην,
a star from the heaven having fallen to the earth,
και εδοθη αὐτῇ ἡ κλεῖς του φρεατος της αβυσ-
and was given to him the key of the pit of the deep,
σου. 2 * [και ηνοιξε το φρεαρ της αβυσσου.]
[and he opened the pit of the deep.]

Και ανεβη καπνος εκ του φρεατος ὡς καπνος
And went up a smoke out of the pit as a smoke
καμινου μεγαλης, και εσκοτισθη ὁ ἥλιος και ὁ
of a furnace great, and was darkened the sun and the
αἶρ εκ του καπνου του φρεατος. 3 Και εκ του
air by the smoke of the pit. And out of the
καπνου ἐξηλθον ακριδες εἰς την γην, και εδοθη
smoke went forth locusts into the earth, and was given
αυταις ἐξουσια ὡς εχουσιν * [ἐξουσιαν] of
them authority as having (authority) the
σκορπιοι της γης· 4 και ἐρρεθη αυταις, ἵνα μη
scorpions of the earth; and it was said to them, that not
αδικησωσι τον χορτον της γης, ουδε να
they should injure the grass of the earth, nor any

11 And the NAME of the
STAR is called WORM-
WOOD; and the THIRD
of the WATERS became
Wormwood; and many of
the MEN died because of
the bitterness of the
WATERS.

12 And the FOURTH
Angel sounded his trum-
pet, and the THIRD of the
SUN was smitten, and the
THIRD of the MOON, and
the THIRD of the STARS;
so that the THIRD of them
might be darkened. And
the DAY might not shine
the THIRD of it, and the
NIGHT in like manner.

13 And I saw, and I
heard an Eagle flying in mid-
heaven, saying with a
loud Voice, "Woe! Woe!
Woe! to THOSE WHO
DWELL ON THE EARTH
from the REMAINING
Blasts of the TRUMPET
THAT THOSE THREE Angels who
are ABOUT to sound."

CHAPTER IX

1 And the FIFTH ANGEL
sounded his trumpet; and
I saw a Star having fallen
down from the HEAVEN
to the EARTH; and there was
given to him the KEY of
the PIT of the ABYSS.

2 And he opened the
PIT of the ABYSS, and
Smoke ascended out of
the PIT, as a Smoke of
a great Furnace; and the
SUN and the AIR were
darkened by the SMOKE
of the PIT.

3 And from the SMOKE
went out Locusts on the
EARTH; and there was
given them Power, as the
SCORPIONS of the EARTH
have Power.

4 And it was said
to them; that they should
not injure the GRASS
of the EARTH, NOR ANY MAN.

* VATICAN MANUSCRIPT, No. 1100.—12. and the THIRD of them appeared not; the sun
and the NIGHT likewise (A.) 3. And he opened the PIT of the ABYSS—omit (A.)
2. Authority—omit.

11. Exod. xv. 23; Jer. ix. 15; xliii. 13. 12. Isa. xlii. 10; Amos viii. 8. 13. Rev. xiv. 6; xix. 17. 14. Rev. ix. 13; xi. 14. 15. Rev. viii. 12. 16. Rev. x. 1; Judg. vii. 12. 17. Rev. vi. 6; vii. 2. 18. Rev. viii. 7.

χλωρον, ουδε παν δενδρον, ει μη τουτ ανθρω-
palea thing nor any tree, if not the men
pous ειτινες ουκ εχουσι την σφραγιδα του
those who not have the seal of the

θεου επι των μετωπων αυτων· και εδοθη
God on the foreheads of themselves; and it was given
αυταις ινα μη αποκτεινωσιν αυτους, αλλ ινα
to them that not they might kill them, but that
βασιλισθωσι μηνες πεντε· και ο βασιλισμος
they might torment months five, and the torment
αυτων ως βασιλισμος σκορπιου, οταν παισρ
on them as a torment of a scorpion, when it may strike
ανθρωπον. 6 Και εν ταϊς ημεραις εκειναις (7-
a man. And in the days those shall

τησουσιν οι ανθρωποι τον θανατον, και ου μη
seek the men the death, and not not
ευρησουσιν αυτον· και επιθυμησουσιν αποθα-
shall find him; and they shall desire to

ρειν, και φευζεται απ' αυτων ο θανατος. 7 Και
die, and shall flee away from them the death. And
τα ομοιωματα των ακριδων ομοια ιπποις ητοι-
the forms of the locusts like to horses having

μασμενοις εις πολεμον· και επι τας κεφαλαις
were prepared for war; and on the heads
αυτων ως σφαιραι χρυσαι, και τα προσωπα
of them as spheres of gold, and the faces

αυτων ως προσωπα ανθρωπων, και ειχον τρι-
of them as faces of men, and they had hairs
χαις ως γριχαις γυναικων, και οι οδοντες αυτων
as hairs of women, and the teeth of them

ως λεοντων ησαν, και ειχον θυρακας ως [θυρα-
as of lions were, and they had breastplates as [breast-
κας] σιδηρους, και η φωνη των πτερυγων αυτων
plates of iron, and the sound of the wings of them

ως φωνη αρματα ιππων πολλων τρεχοντων
as a sound of chariots of horses many rushing

εις πολεμον. 10 Και εχουσιν ουρας ομοιας
into battle. And they have tails like
σκορπι-ις, και κεντρα ην εν ταϊς ουραις αυτων
of scorpions, and stings was in the tails of them,
και η εξουσια αυτων αδικησαι τους ανθρωπους
and the authority of them to injure the men

μηνας πεντε. 11 Εχουσαν επ' αυτων βασιλεια
of them five. They have overthemselves a king
τον αγγελον της αβυσσου· ονομα αυτω· Εβρα-
as messenger of the deep, a name to him, a He-
πι, Αβαδδον, και εν τη Ελληνικη ονομα εχει
brew, of Abaddon, and in the Greek a name he has

Απολλων. 11· Η ουαι η μια απηλθεν· ιδου,
Apollyon. The one was the one passed away; lo,

ρχονται επι δυο ουαι μετα ταυτα.
comes more two woes after these.

13 Και ο εktos αγγελος εσαλπισε, και ηκουσα
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but
the MEN who have not
the SEAL of God on their
FOREHEADS.

5 And it was said to
them that they should not
kill them, but that they
should be tormented five
Months; and their tor-
ment was as the Torment
of a Scorpion when it
stings a Man.

6 And in those DAYS
MEN shall seek DEATH
and not find it; and
shall desire to die, and
DEATH will fly from them.

7 And the FORMS of
the LOCUSTS were like
Horses prepared for War;
and on their HEADS
were as it were golden
Crowns, and their FACES
were as the Faces of Men.

8 And they had Hair as
the Hair of Women, and
their TEETH were as
Lions' teeth.

9 And they had Breast-
plates, as iron Breastplates,
and the SOUND of their
WINGS was as the Sound
of Chariots of many Hor-
ses rushing to Battle.

10 And they have Tails
like Scorpions, and
Stings; and in their
TAILS was their power to
injure MEN five Months.

11 They have over
them a King, the ANGEL
of the ABYSS; whose
NAME in Hebrew is A-bad-
don; and in the GREEK he
has the name Apollyon.

12 One Woe is past;
behold! Two Woeful
are coming after these
things.

13 And the sixth Angel
sounded his trumpet, and

* VATICAN MANUSCRIPT, No 1100.—9 as Breast-plates—omit.
wishing to Battle. 10, the Stings in their tails had Power to INJURE MEN (a.)
11 for a King over them an Angel of. (a.) 12 Two Woes more are coming (a) And
for these things, the sixth Angel also sounded (a)
† a not find it (a.)
a. Rev. xi. 7; verse 10. † 4. Job' ii. 11; Isa. li. 10; Jer. viii. 3; Rev. v. 16.
7. Dan. xiii. 4. † 7. Num. iii. 17. † 7. Dan. vii. 8. † a. Joel i. 6.
9. Joel ii. 8—7. † 10. verse 5. † 12. Rev. viii. 13

φωνήν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυ-
voice one from the four horns of the al-
τῆς αἰσθητοῦ τοῦ χρυσοῦ τοῦ ἐν ὧν τοῦ θεοῦ,
tar of the golden of that in presence of the God,
14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃ ἔχων τὴν σάλ-
saying to the sixth messenger the one having the tram-
πιγγά· λύσον τοὺς τεσσαρὰς ἀγγέλους τοὺς
peti. Loose thou the four messengers those
δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ· ἔν-
having been bound by the river the great Eu-
φράτῃ. 15 Καὶ ἐλθόντες οἱ τεσσαρὲς ἀγγελοὶ
phrases. And were loosed the four messengers those
οἱ ἵπτοι· ἀσμενοὶ εἰς τὴν ὥραν καὶ ἡμέραν καὶ
those having been prepared for the hour and a day and
μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσι τὸ τρίτον
a month and a year, so that they should kill the third
τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς τῶν στρατευ-
of the men. And the number of the armies
μάτων τοῦ ἱππικῆς υ, δύο μυριάδες μυριάδων
of the cavalry, two myriads of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον
I heard the number of them. And thus saw
τοὺς ἵππους ἐν τῇ ὁρασίῃ καὶ τοὺς καθήμενους ἐν
the horses, i. e. the vipers and them sitting on
αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὕακινθι-
them, having breastplates fiery and hyacin-
θους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
th as and brimstone-like; and the heads of the horses as
κεφαλαὶ λέοντων, καὶ ἐκ τῶν στόματων αὐτῶν
heads of lions, and out of the mouths of them
ἐκπορεύεται πυρ καὶ καπνὸς καὶ θεῖον. 18 Ὅσοι
go out fire and smoke and brimstone. By
τῶν τριῶν πληγῶν τούτων ἀπεκτανθήσονται
the three plagues these were killed the
τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
third of the men, by the fire and the
καπνοῦ καὶ τοῦ θεῖου τοῦ ἐκπορευομένου ἐκ τῶν
smoke and the brimstone that going forth out of the
στόματων αὐτῶν. 19 Ἡ γὰρ ἐξουσία τῶν ἵππων
mouths of them. The for authority of the horses
ἐν τῷ στόματι αὐτῶν ἐστὶ, καὶ ἐν ταῖς οὐραῖς
in the mouth of them is, and in the tails
αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι φέσι, ἔχον-
of them; the for tails of them like serpents, hav-
σαι κεφαλὰς· καὶ ἐν αὐταῖς ἀδικοῦσι. 20 Καὶ οἱ
ing heads, and with them they injure. And the
λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτανθήσαν
remaining ones of the men who not were killed
ἐν ταῖς πληγαῖς ταύταις, οὐ μετενοήσαν ἐκ
by the plagues these, not reformed from
τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυ-
the works of the hands of themselves, so that not they might
νησῶσι τὰ δαιμόνια, καὶ τὰ εἰδωλά τα χρυσά
worship the demons, and the idols the golden ones
καὶ τὰ ἀργύρα καὶ * [τὰ χαλκὰ] καὶ τὰ λίθινα
and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the
↑ FOUR HORNS of the
GOLDEN ALTAR which is
before God,

14 saying to the SIXTH
Angel who had the TRAM-
PET, "Unbind THOSE
FOUR Angels who have
been bound ↑ at the
GREAT RIVER Euphrates."

15 And THOSE FOUR
Angels were unbound, who
had been PREPARED for
the HOUR, and DAY, and
MONTH, and YEAR, so that
they might kill the THIRD
of the MEN.

16 And the NUMBER of
the ARMIES of the CAV-
ALRY was Two Myriads of
Myriads; ↑ I heard the
NUMBER of them.)

17 And then I saw the
HORSES in the VISION, and
THOSE who SAT on them
having BREASTPLATES
fiery and hyacinthine and
serpentine-like; and the
HEADS of the HORSES were
as the HEADS of LIONS,
and out of their MOUTHS
proceeded FIRE and SMOKE
and SULPHUR.

18 By these THREE
Plagues were killed the
THIRD of the MEN, —
THAT FIRE and THAT
SMOKE and THAT SUL-
PHUR which PROCEEDED
out of their MOUTHS.

19 For the POWER of the
HORSES is in their MOUTHS
and in their TAILS, for
their TAILS are like SER-
PENTS, having HEADS, and
with them they injure.

20 And the REST of the
MEN who were not killed
by these PLAGUES, did
not reform from their
WORKS of their HANDS,
that they should not wor-
ship the DEMONS, and
IDOLS of GOLD and
SILVER and of BRASS &c.

* VATICAN MANUSCRIPT, No. 1160.—20. and BRASS—omit.

† 13. FOUR omitted by A.

‡ 13. Rev. xvi. 12.

§ 13. 1. & 13. 13.

|| 27. 1 Cor. x. 30.

¶ 10. Rev. vii. 4.

‡ 20. Dent. xxi. 10.

§ 20. 17a. Gen. 6; Exod. 15; Dan. v. 23.

¶ 17. 1 Chron. xii. 8; Isa. x. 7; 2
Lev. xxi. 7; Deut. xxxii. 17, 18

τα ξυλινα, ἃ οὐτε βλέπειν, δύναται οὐτε
the wooden ones, which neither ²¹ are able nor
ἀκούειν, οὐτε περιπατεῖν ²¹ καὶ οὐ μετενοήσαν
to hear, nor to walk; and not reformed
ἐκ τῶν φονῶν αὐτῶν, οὐτε ἐκ τῶν φαρμακείων
from the murders of themselves, nor from the sorceries
αὐτῶν, οὐτε ἐκ τῆς πορνείας αὐτῶν, οὐτε ἐκ
of themselves, nor from the fornication of themselves, nor from
τῶν κλεμμάτων αὐτῶν.
the thefts of themselves.

ΚΕΦ. ι'. 10.

¹ Καὶ εἶδον * [ἄλλον] ἀγγελον ἰσχυρον κατα-
And I saw [another] messenger strong coming
βαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημενον
down from the heaven, having been clothed with
νεφέλην, καὶ ἡ ἰρις ἐπὶ τῆς κεφαλῆς αὐτοῦ,
a cloud, and the rainbow on the head of him,
καὶ τὸ πρὸς αὐτὸν οὐσαν ὡς ὁ ἥλιος, καὶ οἱ ποδες
and the face of him as the sun, and the feet
αὐτοῦ ὡς στύλοι πυρός· ² καὶ ἔχων ἐν τῇ χειρὶ
of him as pillars of fire; and having in the hand
αὐτοῦ βιβλαρίδιον ἀνεψυγμενον· καὶ ἔθηκε τὸν
of himself a little scroll having been opened; and he placed the
ποδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν
foot of himself the right on the sea, the
δε εὐωνυμὸν ἐπὶ τῆς γῆς· ³ καὶ ἐκραζε φωνῇ
and left on the land, and he cried with a voice
μεγάλῃ ὥστερ λέων μυκάται. Καὶ ὅτε ἐκραξεν,
great even as a lion roars. And when he cried,
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.
spoke the seven thunders the of themselves voices.
⁴ Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἐμελλόν
And when spoke the seven thunders, I was about
γραφεῖν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ
to write, and I heard a voice from the heaven
λεγουσαν· Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτὰ
saying; Seal thou up what spoke the seven
βρονταὶ, καὶ μὴ ταῦτα γραφῆς. ⁵ Καὶ ὁ
thunders, and not these things thou mayest write. And the
ἄγγελος, ὃν εἶδον ἵσταντα ἐπὶ τῆς θαλάσσης
messenger, whom I saw standing on the sea
καὶ ἐπὶ τῆς γῆς, ᾗρε τὴν χεῖρα αὐτοῦ τὴν
and on the land, lifted up the hand of himself the
δεξιάν εἰς τὸν οὐρανόν, ⁶ καὶ ὤμοσεν ἐν
right towards the heaven. and he swore by
τῇ (ᾧ) εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς
the ancling for the ages of the ages, who
ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν
created the heaven and the things in it, and the
γῆν καὶ τὰ ἐν αὐτῇ, * [καὶ τὴν θαλάσσαν καὶ
earth and the things in her, (and the sea and
τὰ ἐν αὐτῇ,)] ὅτι χρόνος οὐκέτι ἐσται·
the things in her, because time not yet shall be.
⁷ ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου
but in the days of the voice of the seventh

of wood, which can neither see, nor hear, nor walk;

²¹ nor did they reform from their MURDERES, & nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

1 And I saw Another strong Angel come down from HEAVEN, invested with a Cloud; & and the RAINBOW was over his HEAD, and & his FACE was as the SUN, and his FEET as Pillars of fire;

2 and having in his HAND * a little scroll opened; and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

3 and cried with a loud Voice, as a Lion roars; and when he cried & the SEVEN Thunders uttered THEIR VOICES.

4 And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, & "Seal the things which the SEVEN Thunders spoke, and write Them not."

5 And the ANGEL whom I saw standing on the SEA and on the LAND, & raised his RIGHT HAND towards HEAVEN,

6 and swore by HIM who LIVES for the AGES of the AGES, & who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, & "That the TIME shall be no longer [delayed];

7 but & in the DAYS of the BLAST of the SEVENTH

* VATICAN MANUSCRIPT, No. 1100.—1. Another—οὐκ (a.) and the sea, and the things in it—οὐκ.

2. a Scroll.

6.

† 31. Rev. xii. 18. † 1. Ezek. i. 28. † 1. Matt. xvii. 2; Rev. i. 16. † 2. Rev. viii. 8. † 2. Dan. vii. 20; xii. 4, 9. † 2. Exod. vi. 8; Dan. xii. 7. † 3. † 3. Dan. xii. 7; Rev. xvi. 17. † 7. Rev. xi. 14.

αγγελον, οταν μελλη σαλπίζειν, και ετελεσθη
messenger, when he may beabout to sound, and he finished
το μυστηριον του θεου, ως ευηγγελισε
the secret of the God, as he announced glad tidings
τους εξ αυτου δουλους τους προφetas.
the of himself bond-servants the prophets.

8 Και η φωνη ην ηκουσα εκ του ουρανου,
And the voice which I heard from the heavens,
παλιν λαλousαμεν' εμου, και λεγουσα· Τραφε,
again speaking with me, and saying; Go thou,
λαβε το βιβλαριδιον το ηνεγμενον εν τη
take thou the little scroll that having been opened in the
χειρι του αγγελου του εσ.ωτος επι της θαλ-
hand of the messenger of the one standing on the sea
ασσης και επι της γης. 9 Και απελθον προς
and on the land. And I went to the
τον αγγελον, λεγων· [αυτω,] δουναι μοι το βιβ-
the messenger, saying to him, to give to me the little
λαριδιον. Και λεγει μοι· Λαβε και καταφαγε
scroll. And he says to me; Take thou and eat thou
αυτο· και πικρανη σου την κοιλιαν, αλλ' εν τη
it; and it will embitter of thee the belly, but in the
στοματι σου εσται γλυκυ ως μελι. 10 Και
mouth of thee it will be sweet as honey. And
ελαβον το βιβλαριδιον εκ της χειρος του αγγε-
I took the little scroll out of the hand of the messenger,
λου, και καταφαγον αυτω· και ην εν τη στομα-
and ate it, and it was in the mouth
τι μου ως μελι, γλυκυ· και οτε εφαγον αυτο,
of me as honey, sweet; and when I ate it,
επικρανθη δ κοιλια μου. 11 Και λεγει μοι· Δει
was made bitter the belly of me. And he says to me; It behooves
σε παλιν προφητευσαι επι λαοις και εθνεσι και
thee again to prophesy to peoples and nations and
γλωσσais και βασιλευσι πολλοις.
tongues and kings many.

ΚΕΦ. ια'. 11.

1 Και εδοθη μοι καλαμος ομοιος ραβδω, λε-
And was given to me a reed like to a rod, say-
γων· Εγειραι, και μετρησον τον ναον του θεου,
say; Rise thou, and measure thou the temple of the God,
και το θυσιαστηριον, και τους προσκυνουτας
and the altar, and those worshipping
εν αυτω· 2 και την αυλην την εξωθεν του ναου
in it; and the court that outside of the temple
εκβαλε εξω και μη αυτην μετρησης, οτι εδο-
dost thou cast out and not her thou mayest measure, because it was
θη τοις εθνεσι· και την πολιν την αγιαν
given to the nations; and the city the holy
πατησουσι μηνas τεσσαρακοντα δυο. 3 Και
shall they tread months forty two. And
δωσω τοις δυσι μαρτυσι μου, και προφητευ-
I will give to the two witnesses of me, and they shall pro-

Angel, when he may be about to sound, and the
SECRET of GOD should be
completed, as he an-
nounced its glad tidings to
his SERVANTS the
PROPHETS.

8 And I the voice
which I heard from HEAVEN,
was again speaking
with me, and saying, "Go,
take THAT LITTLE SCROLL
which is opened in the
HAND of THAT ANGELO who
STANDING on the sea
and on the LAND."

9 And I went to the AN-
GEL, telling him to give
me the LITTLE SCROLL.
And he says to me,
"Take, and eat it, and
it will make Thy BELLY
bitter, but in Thy MOUTH
it will be sweet as HONEY."

10 And I took the
LITTLE SCROLL from the
HAND of the ANGEL, and
did eat it; and it was
in my MOUTH sweet as
HONEY; and when I ate it
my BELLY was embittered.

11 And they say to me,
"Thou must prophesy
again concerning Peoples,
and concerning Nations,
and Languages, and many
Kings."

CHAPTER XI.

1 And I a Reed was
given me like a Rod—say-
ing; "Rise, and measure
the TEMPLE of GOD, and
the ALTAR, and those
who WORSHIP in it.

2 But I THAT COURT
WHICH IS OUTSIDE the
TEMPLE cast out, and do
not measure it; Because it
was given to the NATIONS;
and the HOLY CITY; that
they tread I forty-two
Months.

3 And I will endow my
two Witnesses, and they

* VATICAN MANUSCRIPT, No. 1100.—7. his SERVANTS the PROPHETS R. is SER-
vants. 10. the SCROLL. 11. they say to me (A N.) 11 concerning.

1. 8. verse 8. 1. 8. Jer. xv. 16; Ezek. xl. 8, 11. 1.—3. 1. 8. Ezek. xl. 8; Zeck. xl. 1; Rev. xxi. 15. 1. 8. Ezek. xl. 15. 1. 8. Rev. xxi. 15. 1. 8. Rev. xxi. 15. 1. 8. Rev. xxi. 15.

σοῦσιν ἡμέρας χίλιας διακοσίας ἑξήκοντα, περι-
 βεβλημένοι σακκοῦς. ⁴ Οὗτοι εἰσὶν αἱ δύο
 ελαιαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου
 τῆς γῆς ἑστῶτες. ⁵ Καὶ εἰ τις αὐτοὺς θελεῖ
 ἀδικῆσαι, πυρ ἐκπορεύεται ἐκ τοῦ στόματος
 αὐτῶν, καὶ κατασθίει τοὺς ἐχθροὺς αὐτῶν· καὶ
 εἰ τις αὐτοὺς θελεῖ ἀδικῆσαι, οὕτω δεῖ αὐτὸν
 ἀποκτανθῆναι.

⁶ Οὗτοι ἐχούσιν τὸν οὐρανὸν ἐξουσίαν κλει-
 σαι, ἵνα μὴ ὕεος βρεχῇ τὰς ἡμέρας τῆς προ-
 φητείας αὐτῶν· καὶ ἐξουσίαν ἐχούσιν ἐπὶ τῶν
 ὕδατων, στρέφειν αὐτὰ εἰς αἷμα, καὶ παταῖαι
 τὴν γῆν, ὅσακις ἐὰν θελήσωσι, ἐν πύσῃ πλῆ-
 γῃ· ⁷ Καὶ ὅταν τελώσωσι τὴν μαρτυρίαν
 αὐτῶν, τὸ θῆριον τὸ ἀναλινὸν ἐκ τῆς ἀβυσ-
 σοῦ ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει
 αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. ⁸ Καὶ τὸ πτώμα
 αὐτῶν εἰς τῆς πλατείας πόλεως τῆς μεγάλης,
 ἧτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπ-
 τος, δευθῆ καὶ ὁ κύριος αὐτὸν ἐσταυρώσῃ. ⁹ Καὶ
 βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσ-
 σῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς
 καὶ ἡμίον, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσου-
 σι τεθῆναι εἰς μνήμα.

¹⁰ Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρειν
 ὡς αὐτοὶ, καὶ εὐφρανθήσονται, καὶ ὠραὶ πεμ-
 ψουσιν ἀλλήλοις, ὅτι οὕτως εἰ δὴ οὗτοι προφῆται

shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

⁴ These are two Olive trees, and two Lampstands which stand in the presence of the LORD of the EARTH.

⁵ And if any one desire to injure Them, Fire proceeds out of their mouths, and devours their enemies; and if any one desire to injure Them, thus must he be killed.

⁶ These have Authority to shut HEAVEN, so that it may not rain in the DAYS of Their PROPHECY; and they have Authority over the WATERS to turn them into Blood, and to smite the EARTH with every Plague, as often as they choose.

⁷ And when they shall have completed their TESTIMONY, THAT WILD BEAST ASCENDING out of the ABYSS will make War with them, and will conquer them, and kill them.

⁸ And their DEAD BODY shall be on the STREET of the GREAT CITY, which is called, spiritually, Sodom and Egypt; where also their LORD was crucified.

⁹ And some of the PEOPLES, and Languages, and Nations, see their DEAD BODY three Days and a half, and do not permit their DEAD BODIES to be put into a Tomb.

¹⁰ And THOSE who DWELL on the EARTH rejoice over them, and will exult; and send GIFTS to each other; because these two Prophets

* VATICAN MANUSCRIPT, No. 1100.—10 εἴς τις αὐτῶν (n.)

14 Psal. xli. 8; Jer. xl. 16; Zech. iv. 3, 11, 14. 15 1 Kings i. 16, 17; Jer. i. 16, v. 17. 16 1 Kings xvii. 1; James i. 17. 17 Rev. xiv. 11, xvi. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 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593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 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993, 994, 995, 996, 997, 998, 999, 1000.

εβαρυνισαν τους κατοικουντας επι της γης.
tormented those dwelling on the earth.
11 Και μετα τας τρεις ημερας και ημισιν, πνευμα
And after the three days and a half, breath
ζωης εκ του θεου εισηλθεν εν αυτοις· και εστη
of life from the God entered in them; and they
σαν επι τους ποδας αυτων, και φοβος megas
stood on their feet; and fear great
επισεν επι τους θεωρουστας αυτους. 12 Και
fell on those beholding them. And
ηκουσαν φωνην μεγαλην εκ του ουρανου, λεγου-
they heard a voice great from the heaven, saying
σαν αυτοις· Αναβητε ωδε· Και ανεβησαν εις
to them: Come up hither; And they went up to
τον ουρανον εν τη νεφελη· και εθεωρησαν
the heaven in the cloud; and beheld
αυτους οι εχθροι αυτων. 13 Και εν εκείνη τη
them the enemies of themselves. And in that the
ωρα εγενετο σεισμος megas, και το δεκατον
hour was an earthquake great, and the tenth
της πολεις επεσε, και απεκτανθησαν εν τη
of the city fell, and were killed in the
σεισμων ονοματα ανθρωπων χιλιαδες εντα· και
earthquake names of men thousands seven; and
οι λοιποι εμφοβοι εγενοντο, και εδωκαν δοξαν
the remaining ones afraid became, and they gave glory
τη θεω του ουρανου. 14 Η ουαι η δευτερα
to the God of the heaven. The was the second
απληθεν· ιδου, η ουαι η τριτη ερχεται ταχυ.
partially; lo, the was the third comes speedily.
15 Και ο εβδωμος αγγελος εσαπισε, και εγε-
And the seventh messenger sounded, and were
νοντο φωναι μεγαλαι εν τη ουρανω, λεγοντες·
voices great in the heaven, saying:
Εγενετο η βασιλεια του κοσμου, του κυριου
Became the kingdom of the world, of the Lord
ημων και του Χριστου αυτου, και βασιλευσαι
of us and of the Anointed of him, and he will reign
εις τους αιωνας των αιωνων. 16 Και οι εικοσι-
for the ages of the ages. And the twenty-
τεσσαρες πρεσβυτεροι οι ενωπιον του θεου
four elders these in presence of the God
καθημενοι επι τους θρονους αυτων, επεσαν επι
sitting on the thrones of themselves, fell on
τα προσωπα αυτων, και προσεκυνησαν τη θεω,
the faces of themselves, and worshipped the God,
17 λεγοντες· Ευχαριστουμεν σοι, κυριε ο θεος ο
saying: We give thanks to thee, O Lord the God the
παντοκρατωρ, ο ων και ο ην, οτι ελη-
almighty, the one existing and who was, because thou hast
φας την δυναμιν σου την μεγαλην, και εβassi-
taken the power of thee the great, and reigned.
λευσας. 18 Και τα εθνη ωργισθησαν, και ηλθεν
And the nations were angry, and came

mented those who dwell on the earth.

11 After the THREE Days and a Half, the Breath of Life from God entered them, and they stood on their FEET; and great Fear fell on those who saw them.

12 And they heard a loud Voice saying to them, "Come up hither." And they ascended to HEAVEN in the CLOUD; and their ENEMIES beheld them.

13 And in That HOUR there was a great Earthquake, and the TENTH of the CITY fell, and by the EARTHQUAKE were destroyed seven THOUSAND Names of Men; and the REST became afraid, and they gave Glory to the God of HEAVEN.

14 The SECOND WORK is past; behold! the THIRD WORK is coming speedily.

15 And the SEVENTH Angel sounded his Trumpet; and there were VOICES in HEAVEN, saying, "The KINGDOM of the WORLD has become our LORD's and his CHRIST's; and he shall reign for the AGES of the AGES."

16 And those TWENTY-FOUR Elders who sit in the presence of God on their THRONES, fell on their FACES, and worshipped God,

17 saying, "We give thanks to thee, O Lord GOD, the OMNIPOTENT THOU who ART, and THOU who WAST; Because thou hast taken thy GREAT POWER, and thou hast REIGNED."

18 And the NATIONS were enraged, and

* VATICAN MANUSCRIPT, No. 1100.—11. Three Days and a Half. 11. Five days out of LIFE entered. 11. Fear was on them. 12. DAY (S.) 12. AGES. AD-

† 12. I heard, s. with many MSS. and versions.

11. Isa. xiv. 13; Rev. xii. 5. 12. Rev. vi. 12. 13. Rev. xvi. 10. 13. Josh. vii. 19; Rev. xiv. 7; xv. 4. 14. Rev. viii. 12; xvi. 1. 15. Rev. x. 7. 16. Isa. xxvii. 13; Rev. xvi. 17; xii. 6. 17. Rev. xii. 10. 18. Dan. ii. 44; vii. 14, 18, 27. 19. Rev. iv. 6; v. 8; xii. 4. 20. Rev. i. 4; ii. 8; xvi. 6.

τῇ ὀργῇ σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι
 the wrath of thee, and the season of the dead ones, to be judged
 καὶ δοῦναι τοῖς μισθὸν τοῖς δούλοις σου τοῖς
 and to give the reward to the bond-servants of thee the
 προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις
 prophets and to the holy ones and to those fearing
 τὸ ὄνομα σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,
 the name of thee the small ones and the great ones,
 καὶ διαφθεῖραι τοὺς διαφθειρότας τὴν γῆν.
 and to destroy those destroying the earth.

19 Καὶ προῖγῃ ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ,
 And was opened the temple of the God in the heaven,
 καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης * [τοῦ] κυρίου
 and was seen the ark of the covenant [of the] Lord
 ἐν τῷ ναῷ αὐτοῦ καὶ ἐγενόント ἀστράται καὶ
 in the temple of him; and were lightnings and
 φωναὶ καὶ βρονταὶ * [καὶ σεισμός] καὶ χαλαραὶ
 voices and thunders [and an earthquake] and hail
 μεγάλη.
 great.

ΚΕΦ. ΙΒ'. 12.

1 Καὶ σημεῖον μέγα ὡφθῇ ἐν τῷ οὐρανῷ· γυνὴ
 And a sign great was seen in the heaven, a woman
 περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑπο-
 having been clothed with the sun, and the moon under-
 καὶ τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς
 neath the feet of her, and on the head
 αὐτῆς στεφανὸς ἀστερων δώδεκα, 2 καὶ ἐν γασ-
 of her a crown of stars twelve, and in womb
 τρι ἐχούσα κραεῖα ὠδινούσα καὶ βασανίζομένη
 having she cries out travailing and being pained
 τεκεῖν. 3 Καὶ ὡφθῇ ἄλλο σημεῖον ἐν τῷ οὐρανῷ,
 to bring forth. 3 And was seen another sign in the heaven,
 καὶ ἰδὼν δράκοντα μέγαν πυρρὸς, ἐχὼν κεφαλὰς
 and he a dragon great fiery-red, having heads
 ἑπτα καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς
 seven and horns ten, and on the heads
 αὐτοῦ ἑπτα διαδήματα. 4 καὶ ἡ οὐρα αὐτοῦ σφύρει
 of him seven diadems; and the tail of him draws
 τὸ τρίτον τῶν ἀστερων τοῦ οὐρανοῦ, καὶ ἐβάλεν
 the third of the stars of the heaven, and cast
 αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἐστήκεν
 them into the earth. And the dragon stood
 ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν,
 in presence of the woman of that about to bring forth,
 ἵνα ὅταν τεκῇ, τὸ τέκνον αὐτῆς κατα-
 so that when she might bring forth, the child of her he might
 φάγῃ. 5 Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μελλεῖ
 devour. 5 And she brought forth a male, who is about
 ποιμαίνει πάντα τὰ ἐθνη ἐν ῥάβδῳ σιδήρεᾳ· καὶ
 to rule all the nations with a rod made of iron; and
 ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν, καὶ
 was snatched away the child of her to the God and

WRATH came, and the APPOINTED TIME of the DEAD to be judged, and to give the REWARD to thy SERVANTS the PROPHETS, and to the SAINTS, and to THOSE who FEAR thy NAME, the LITTLE and the GREAT, and to destroy THOSE who DESTROY the EARTH."

19 And the TEMPLE of GOD was opened in the HEAVEN, and there was seen the ARK of the Lord's COVENANT in his TEMPLE; and there came Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

1 And a great Sign was seen in HEAVEN; a Woman invested with the SUN, and the MOON under her FEET, and on her HEAD a CROWN of Twelve Stars;

2 And being pregnant, she cried out, travailing and being pained to bring forth.

3 And Another Sign was seen in HEAVEN; and behold! a great fiery-red Dragon, having seven Heads and ten Horns, and on his HEADS Seven Diadems.

4 And his TAIL draws the THIRD of the STARS of HEAVEN, and he cast them to the EARTH, and the DRAGON stood before THAT WOMAN who was ABOUT to bring forth, so that when she should bring forth he might devour her CHILD.

5 And she brought forth a Son, who is to rule All the NATIONS with an iron Sceptre; and her CHILD was snatched away to God, even to his THRONE.

* VATICAN MANUSCRIPT, No. 1100.—19. of the—omit (s.)
 —omit (s.) 2. cried (s c.)

19. and an Earthquake

1. Dan. vii. 9, 10; Rev. vi. 10. 2. Rev. xix. 2; xx. 12. 3. Rev. xii. 10;
 vii. 2. 4. Rev. xv. 2. 5. Rev. viii. 3; xvi. 12; xvi. 21. 6. Rev. i. 1;
 Rev. i. 1; Gal. iv. 10. 7. Rev. xvii. 3. 8. Rev. xvii. 9, 10. 9. Rev. xiii. 1;
 1 & Rev. ix. 9, 10, 10. 10. Rev. xvii. 13. 11. Dan. vii. 10. 12. Rev. ii. 9;
 Rev. ii. 17; xii. 12.

προς τοζ θρονον αυτου. ⁶ Και η γυνη εφυγεν
to the throne of him. And the woman fled
eis την ερημον, ουπου εχει εκει τοπον ητοιμασ-
into the desert, where she has there a place having been
μενον απο του θεου, ινα εκει τρεφωσιν αυτην
prepared by the God, so that there they might nourish her
ημερας χιλιας διακοσιας εξηκοντα.
days a thousand two hundred sixty.

⁷ Και εγενετο πολεμος εν τη ουρανῳ· ο Μι-
And was a war in the heaven; the Mi-
χαηλ και οι αγγελοι αυτου του πολεμῆσαι μετα
chael and the messengers of him of the to have fought with
του δρακοντος, και ο δρακων επολεμησε και οι
the dragon, and the dragon fought and the
αγγελοι αυτου, ⁸ και ουκ ισχυσεν, ουδε τοπος
messengers of him, and not were strong, neither a place
ευρεθη αυτων ετι εν τη ουρανῳ. ⁹ Και εβληθη
was found of them longer in the heaven. And was cast
ο δρακων ο μεγας, ο οφιος ο αρχαιος, ο καλουν-
the dragon the great, the serpent the old, the one being
μενος διαβολος, και ¹⁰ [ο] σατανας, ο πλανων
called accuser, and [the] adversary, that enseducing
την οικουμενην ολην, εβληθη εις την γην, και
the habitable whole, was cast into the earth, and
οι αγγελοι αυτου μετ' αυτου εβληθησαν.
the messengers of him with him were cast.

¹⁰ Και ηκουσα φωνην μεγαλην εν τη ουρανῳ,
And I heard a voice great in the heaven,
λεγουσαν· Αρτι εγενετο η σωτηρια και η δυνα-
saying; Now came the salvation and the power
μις και η βασιλεια του θεου ημων, και η εξου-
and the kingdom of the God of us, and the author-
σια του Χριστου αυτου· οτι κατεβληθη ο κατη-
ity of the Anointed one; because was cast down the accu-
γωρ των αδελφων ημων, ο κατηγορων αυτων
ser of the brethren of us, the one accusing them
ενωπιον του θεου ημων ημερας και νυκτος· ¹¹ και
in presence of the God of us day and night; and
αυτοι ενικησαν αυτον δια το αιμα του αρνιου,
they overcame him through the blood of the lamb,
και δια τον λογον της μαρτυριας αυτων· και
and through the word of the testimony of themselves; and
ουκ ηγαπησαν την ψυχην αυτων αχρι θανατου.
not they loved the life of themselves till death.

¹² Δια τουτο ευφρανεσθε ¹³ [οι] ουρανοι και οι
Because of this rejoice you [the] heavens and those
εν αυτοις σκηνοντες· Ουαι τη γη και τη
in them tabernacled; Woe to the earth and to the
θαλασση, οτι κατεβη ο διαβολος προς υμας,
sea, because went down the accuser to you,
εχων θυμον μεγαλν, ειδως, οτι ολιγον καιρον
having wrath great, knowing, that a little season
εχει. ¹³ Και οτε ειδεν ο δρακων, οτι εβληθη
he has. And when saw the dragon, that he was cast
εις την γην, εδιωξε την γυναικα ητις ετεκε τον
into the earth, he pursued the woman who brought forth the

6 And the WOMAN fled
into the DESERT, where
she has a Place prepared by
God, that there they may
nourish her; a thousand
two hundred and sixty
Days.

7 And there was a War
in HEAVEN; MICHAEL
and his ANGELS fought
with the DRAGON. And
his ANGELS,

8 and were not strong,
neither was their Place
found any longer in HEAV-
EN.

9 And THAT GREAT
DRAGON was cast out,
THAT OLD SERPENT which
is called the Enemy, even
THAT ADVERSARY who is
[deceiving the whole
HABITABLE; he was cast
to the EARTH, and his
ANGELS were cast with
him.

10 And I heard a loud
Voice in HEAVEN saying,
[Now is come the SAL-
VATION, and the POWER,
and the KINGDOM of our
GOD, and the AUTHORITY
of his ANOINTED one, Be-
cause that ACCUSER of
our BRETHREN, who ac-
cused them before our
God Day and Night, has
been cast out.

11 [And they conquered
him through the BLOOD of
the LAMB, and through
the WORD of their TESTI-
MONY; and they loved not
their LIFE to Death.

12 Therefore, rejoice.
Heavens! and those who
TABERNACLE in them;
Woe to the EARTH and to
the SEA! Because the EN-
EMY is come down to you,
having great Wrath, know-
ing that he has a Short
Season."

13 And when the DRAG-
ON saw that he was cast
to the EARTH, he pursued
[the WOMAN who brought
forth the MALE child.

* VATICAN MANUSCRIPT, No. 1100.—2. the—omit (2.)

† 6. Rev. xi. 2.

† 7. Dan. x. 13 21; xii. 1.

Rev. x. 2.

† 10. Rev. vi. 12; xii. 1.

† 11. 1. Pet. xvi. 10; Isa. xlii. 13; Rev. xviii. 20.

verse 6.

12. the—omit (2.)

† 7. verse 3; Rev. xi. 2.

† 11. Rev. vii. 23, 24, 27; xvi. 16.

† 12. Rev. viii. 13; xii. 10.

† 9.

† 12.

ἀρβηνα. ¹⁴ Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτερυ-
male. And were given to the woman two wings
γες τοῦ αἵτου τοῦ μεγάλου, ἵνα πετήται εἰς
of the eagle the great, so that she might fly into
τὴν ἐρήμον εἰς τὸν τόπον αὐτῆς, ὅπου τρεφεται
the desert into the place of herself, where she is nourished
ἐκεῖ καὶ οὐκ αἰῶνας καὶ ἡμισυ αἰῶνος, ἀπὸ
there a season and seasons and half of a season, from
προσώπου τοῦ ὄφτος. ¹⁵ Καὶ ἐβάλεν ὁ ὄφης
face of the serpent. And cast the serpent
ἐκ τοῦ στόματος αὐτοῦ ἐπιστὼς τῇ γυναικὶ
out of the mouth of himself after the woman
ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφορήσῃ
water as a river, so that she might be borne along by a river
ποίησιν. ¹⁶ Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ,
he might cause. And helped the earth the woman,
καὶ ἠνοιξεν ¹⁷ [ἡ γῆ] τὸ στόμα αὐτῆς, καὶ κατέ-
and opened [her mouth] the mouth of herself, and drank
τις τὸν ποταμὸν, ὃν ἐβάλεν ὁ δράκων ἐκ τοῦ
up the river, which cast the dragon out of the
στόματος αὐτοῦ. ¹⁸ Καὶ ἐργίσθη ὁ δράκων ἐπὶ
mouth of himself. And was enraged the dragon against
τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ
the woman, and went away to make war with
τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τη-
the remaining ones of the seed of her, of those keep-
ρουμένων τὰς ἐντολάς τοῦ θεοῦ, καὶ ἔχοντων
ing the commandments of the God, and having
τὴν μαρτυρίαν Ἰησοῦ.
the testimony of Jesus.

¹⁴ Καὶ ἐστάθην ἐπὶ τὴν ἄμυνον τῆς θαλάσσης.
And I was placed on the sand of the sea,
ΚΕΦ. ιγ'. ^{13.} ¹ Καὶ εἶδον ἐκ τῆς θαλάσσης
and I saw out of the sea
θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφα-
a wild beast coming up, having horns ten and heads
λας ἑπτὰ, καὶ ἐπὶ τὰν κεράτων αὐτοῦ δέκα δια-
seven, and on the horns of him ten dia-
δήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα
diadema, and on the heads of him names
βλασφημίας. ² Καὶ τὸ θῆριον ὃ εἶδον, ἦν
of blasphemy. And the wild beast which I saw, was
ὁμοίον παρδαλεῖ, καὶ οἱ πόδες αὐτοῦ ὡς ἀρκου-
like to a leopard, and the feet of him as of a bear,
καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. Καὶ
and the mouth of him as a mouth of a lion. And
ἐδῶκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ
gave to him the dragon the power of himself, and
τοῦ ὄρονος αὐτοῦ, καὶ ἐξουσίαν μεγάλην. ³ Καὶ
the throne of himself, and authority great. And
μὴν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς
one of the heads of him as if having been slain to
θανάτου καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ὠθε-
death, and the stroke of the death of him was

14 And there were given
to the woman the two
Wings of the GREAT
EAGLE, that she might fly
into the DESERT, into her
PLACE, * that she should be
nourished there; a Season,
and Seasons, and half a
Season, from the Face of
the SERPENT.

15 And the SERPENT
cast out of his MOUTH
after the woman, Water
as a River, that he might cause
her to be carried away by
the stream.

16 And the EARTH
helped the woman; and
the EARTH opened her
MOUTH, and drank up the
RIVER which the DRAGON
cast out of his MOUTH.

17 And the DRAGON was
enraged against the wo-
MAN, for he went away to
make War against THAT
REMAINDER of her SEED,
who KEEP the COM-
MANDMENTS of God, and
have the TESTIMONY of
Jesus.

CHAPTER XIII.

1 And I was placed on
the SAND of the SEA.
And I saw a Wild beast
ascending from the SEA,
having ten Horns and
seven Heads, and on his
HORNS Ten Diadems, and
on his HEADS Names of
Blasphemy.

2 I And the BEAST
which I saw was like a
Leopard, and his FEET as
a Bear's, and his MOUTH
as a Lion's Mouth; and
the DRAGON gave him
his POWER, and his
THRONE, and great Au-
thority.

3 And one of his HEADS
was as if mortally wound-
ed; and yet his MORTAL
WOUND was healed. And

* Vatican Manuscript, No. 1100.—14. so that she should be nourished there. 16. it is a LION—omit.

† 14 The two Wings, (i.e.) 1. he was placed, (i.e.)

‡ 14. Rev. xiv. 3. § 14. Dan. vii. 25; xii. 7. § 15. Isa. lix. 19. § 17. Gen.
ix. 15. Rev. xiv. 7; xii. 7. § 17. Rev. xiv. 12. § 17. 1 Cor. x. 1; 1 John v. 10;
1 Cor. x. 2, 9. 1 Cor. x. 22. § 1. Dan. vii. 2, 7. § 1. Rev. xii. 3; xvii. 3, 9, 12.
2. 2. Dan. vii. 6—6. § 2. Rev. xii. 9. § 2. Rev. xvi. 16. § 2. Rev. xii. 4.

ραπευθη. Και εθαυμασεν ὅλη ἡ γῆ ὅτις τοῦ
healed. And wondered whole the earth after the
ὀφριοῦ, ⁴ καὶ προσεκυνῆσαν τῷ δράκοντι, ὅτι
still beast, and they did homage to the dragon, because
εἶδε τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκυνῆσαν
he gave the authority to the wild beast, and they did homage
τῷ θηρίῳ, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ;
to the wild beast, saying: Who like to the wild beast?
καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ; ⁶ Καὶ
and who is able to make war with him? And
ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφη-
was given to him a mouth speaking great things and blasphemy
μίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας
mine; and was given to him authority to act months
τεσσαράκοντα δύο. ⁶ Καὶ ἠνοιξε τὸ στόμα
forty two. And he opened the mouth
αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασ-
of himself for blasphemy against the God, to blas-
φημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν
pheme the name of him, and the tabernacle
αὐτοῦ, * [καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνούντας.
of him, [and] those in the heaven tabernacled.
⁷ Καὶ ἐδόθη αὐτῷ πολεμῆσαι μετὰ τῶν
And it was given to him war to make with the
ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ
holy ones, and to overcome them; and was given to him
ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαόν καὶ γλῶσ-
authority over every tribe and people and tongue
σαν καὶ ἔθνος. ⁸ Καὶ προσκυνήσουσιν αὐτῷ
and nation. And will worship him
πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὃν οὐ
all those dwelling on the earth, of whom not
γεγραπταὶ τὸ ὄνομα ἐν τῇ βιβλίῳ τῆς ζωῆς τοῦ
has been written the name in the scroll of the life of the
ἀρνίου τοῦ ἐσθάρμενου, ἀπὸ καταβολῆς κόσμου.
lamb of that having been killed, from a coming down of a world.
⁹ Εἰ τις ἔχει οὖς, ἀκουσάτω. ¹⁰ Εἰ τις αἰχ-
If anyone has an ear, let him hear. If any one cap-
μαλωσίαν συναγεῖ, εἰς αἰχμαλωσίαν ὑπάγει· εἰ
tivity leads together, into captivity he shall be led; if
tis ἐν μαχαίρᾳ ἀποκτερεῖ, δεῖ αὐτὸν ἐν μα-
any one with a sword will kill, It is necessary him with a
χαίρᾳ ἀποκτανθῆναι. Ὡς ἐστὶν ἡ ὑπομονὴ
sword to be killed. Here is the patient endurance
καὶ ἡ πίστις τῶν ἁγίων.
and the faith of the holy ones.
¹¹ Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς
And I saw another wild beast coming up out of the
γῆς, καὶ εἶχε κεράτα ² [δύο] ὅμοια ἀρνίῳ, καὶ
earth, and he had horns [two] like a lamb, and
ἐλάλει ὡς δράκων. ¹² Καὶ τὴν ἐξουσίαν τοῦ
he spoke as a dragon. And the authority of the
πρῶτου θηρίου πᾶσαν ποιεῖ ἐνῶπιον αὐτοῦ· καὶ
first wild beast all he does in presence of him; and

the whole EARTH & wor-
shipped after the BEAST.
4 and they worshipped
the DRAGON, because he
gave the AUTHORITY to
the BEAST; and they wor-
shipped the BEAST, say-
ing: "Who is like the
BEAST? and who is able
to make war with him?"
5 And there was given
to him: a Mouth speaking
great and blasphemous
things; and Authority was
given him to act forty-
two Months.
6 And he opened his
MOUTH in Blasphemy
against GOD, to blaspheme
his NAME and his TABER-
NACLE, and THOSE in the
TABERNACLE in HEAVEN.
7 And it was given him
to make war with the
SAINTS, and to overcome
them; and Authority was
given him over Every Tri-
be and People and Language
and Nation.
8 And ALL who DWELL
on the EARTH shall wor-
ship him; & Whose NAME
has not been written & from
the FOUNDATION of the
World in the SCROLL of the
LIFE of THAT LAMB who
WAS KILLED.
9 If any one has an
Ear, let him hear.
10 If any one is taken
into Captivity, into Captivity
he goes away; if any one
will kill with the Sword,
with the Sword must he be
killed. Here is the PA-
TIENT ENDURANCE and
the FAITH of the SAINTS.
11 And I saw another
Wild beast & ascending
from the EARTH; and he
had two Horns like a
Lamb, and he spoke as a
Dragon.
12 And all the AUTHORITY
of the FIRST BEAST he
executes in his presence.

* VATICAN MANUSCRIPT, No. 1160.—& and—omit.

11. two—omit.

† 10. may lead into Captivity, if any one will kill, (a c.)

† 4. Rev. xviii. 2. † 4. Rev. xviii. 2. † 5. Dan. vii. 8, 11, 25; xi. 28. † 6. Rev. xi. 3; xii. 6. † 7. Dan. vii. 21; xi. 7; xii. 17. † 7. Rev. xi. 25; xii. 17. † 8. Exod. xxxii. 33; Dan. xii. 1; Ph. i. 11, 13; Rev. lii. 5; xx. 12, 13; xxi. 27. † 8. Rev. xvii. 8. † 9. Rev. ii. 7. † 10. Matt. xxvi. 52. † 10. Rev. xiv. 12. † 11. Rev. xi. 7.

ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
he makes the earth and those in her dwelling
ἵνα προσκυνήσωσι τὸ θῆριον τὸ πρῶτον, οὗ
that they should worship the wild beast the first, of whom
ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. ¹³ καὶ
was healed the stroke of the death of him; and
ποιεῖ σημεῖα μεγάλα, καὶ πυρ ἵνα ἐκ τοῦ οὐρα-
he makes signs great, and fire so that out of the heav-
νου καταβῇ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώ-
nu it may come down into the earth, in presence of the men.
πων. ¹⁴ Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς
And he deceives those dwelling on the

γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι
earth, by means of the signs which it was given to him to do
ἐνώπιον τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν
in presence of the wild beast; saying to those dwelling
ἐπὶ τῆς γῆς, ποιεῖτε εἰκόνα τῷ θηρίῳ, ὃ ἔχει
on the earth, to make an image to the wild beast, which has

τὴν πληγὴν τῆς μαχαίρας καὶ ἐζησε. ¹⁵ Καὶ
the stroke of the sword and lived. And

ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου,
it was given to him to give breath to the image of the wild beast,
ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ
so that both should speak the image of the wild beast, and
ποιήσῃ, ὅσοι αὐτὴν μὴ προσκυνήσωσι τῇ εἰκόνι
should cause, as many as not would do homage to the image
τοῦ θηρίου ἵνα ἀποκτανθῶσι. ¹⁶ Καὶ ποιεῖ παν-
of the wild beast that it should be killed. And because all

τας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
the little ones and the great ones, and the

πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευ-
rich ones and the poor ones, and the free-

θιροὺς καὶ τοὺς δούλους, ἵνα δώσωσιν αὐτοῖς
men and the bondsmen, that they should give to them

χαραγμὰ ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ
a mark on the hand of them the right, or

ἐπὶ τὸ μέτωπον αὐτῶν. ¹⁷ καὶ ἵνα μὴ τις δύνη-
on the forehead of them; and that no one may be

ται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χα-
able to buy or to sell, if not the one having the mark,

ραγμὰ, * [τὸ ὄνομα τοῦ θηρίου,] ἢ τὸν ἀριθμὸν
[the name of the wild beast,] or the number

τοῦ ὀνόματος αὐτοῦ. ¹⁸ Ὡς ἡ σοφία ἐστίν· ὁ
of the name of him. Here the wisdom is; the

ἔχων νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου·
one having a mind, let him compute the number of the wild beast;

ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, * [καὶ] ὁ ἀριθμὸς
a number for of a man this, [and] the number

αὐτοῦ χξϛ'.
of him 666.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, whose MORTAL WOUND was healed.

¹³ And he does great Signs, so that even FIRE he makes to come down from HEAVEN to the EARTH in presence of MEN.

¹⁴ And he deceives * THOSE who DWELL on the EARTH by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an IMAGE to the BEAST, who has the WOUND of the SWORD, and lived.

¹⁵ And it was given him to give BREATH to the IM- AGE of the BEAST, that the IMAGE of the BEAST should both speak, and cause † that as many as would not worship the IM- AGE of the BEAST should be killed.

¹⁶ And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREE- MEN and the BOND MEN, that they should give themselves * a MARK on their RIGHT HAND, or on their FOREHEAD;

¹⁷ † [and] so that no one may be able to buy or sell unless HE who HAS the MARK,—; the NAME of the BEAST, or the NUM- BER of his NAME.

¹⁸ Here is WISDOM. Let HIM who HAS Under- standing compute the NUMBER of the BEAST; for * it is a Man's Num- ber; and his NUMBER is 666.

* Vatican Manuscript, No. 1100.—14. MEN who DWELL.

from the Sword. (a.)

16. MARKS (a.)

18. and—omit (a.)

13. his NUMBER, 666, is a Man's Number.

17. and, omitted by c.

14. 2 Thess. ii. 9.

15. 1 Kings xviii.

16. 1 Kings i. 10, 12.

17. 1 Kings i. 10, 12.

18. 1 Kings i. 10, 12.

19. 1 Kings i. 10, 12.

20. 1 Kings i. 10, 12.

21. 1 Kings i. 10, 12.

22. 1 Kings i. 10, 12.

23. 1 Kings i. 10, 12.

24. 1 Kings i. 10, 12.

25. 1 Kings i. 10, 12.

26. 1 Kings i. 10, 12.

27. 1 Kings i. 10, 12.

28. 1 Kings i. 10, 12.

29. 1 Kings i. 10, 12.

14. 2 Thess. ii. 9.

15. 1 Kings xviii.

16. 1 Kings i. 10, 12.

17. 1 Kings i. 10, 12.

18. 1 Kings i. 10, 12.

19. 1 Kings i. 10, 12.

20. 1 Kings i. 10, 12.

21. 1 Kings i. 10, 12.

22. 1 Kings i. 10, 12.

23. 1 Kings i. 10, 12.

24. 1 Kings i. 10, 12.

25. 1 Kings i. 10, 12.

26. 1 Kings i. 10, 12.

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28. 1 Kings i. 10, 12.

29. 1 Kings i. 10, 12.

30. 1 Kings i. 10, 12.

31. 1 Kings i. 10, 12.

32. 1 Kings i. 10, 12.

33. 1 Kings i. 10, 12.

34. 1 Kings i. 10, 12.

35. 1 Kings i. 10, 12.

14. 2 Thess. ii. 9.

15. 1 Kings xviii.

16. 1 Kings i. 10, 12.

17. 1 Kings i. 10, 12.

18. 1 Kings i. 10, 12.

19. 1 Kings i. 10, 12.

20. 1 Kings i. 10, 12.

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31. 1 Kings i. 10, 12.

32. 1 Kings i. 10, 12.

33. 1 Kings i. 10, 12.

34. 1 Kings i. 10, 12.

35. 1 Kings i. 10, 12.

ΚΕΦ. ΙΔ'. 14.

CHAPTER XIV.

¹ Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστῆκος ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸς τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. ² Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὕδατων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἣν ἤκουσα, ὡς κιθαριζῶν καθαρίζων ἐν ταῖς κιθάραις αὐτῶν. ³ Καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσαρῶν ὧων, καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ᾔδυνάτο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. ⁴ * [Οὗτοι εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολυνθησάντες παρθένοι γὰρ εἰσιν]· οὗτοι εἰσιν οἱ ἀκολουθῶντες τῷ ἀρνίῳ ὅπου ἂν ἵσταται· οὗτοι ἠγορασθήσαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ· ⁵ καὶ ἐν τῷ στόματι αὐτῶν οὐκ εὑρέθη ψεῦδος· ἀμὲν μοι γὰρ εἰσι.

⁶ Καὶ εἶδον * [ἄλλον] ἀγγέλον πετομένον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰωνίου εὐαγγελισαὶ τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ ἐπὶ παν ἐθνὸς καὶ φυλῆν καὶ γλῶσσαν καὶ λαόν· ⁷ λέγων ἐν φωνῇ μεγάλῃ· φοβηθῆτε τὸν θεόν καὶ δοτε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς

¹ And I saw, and behold the Lamb standing on the Mount Zion, and with him 144,000 [144,000] having his name and the name of his Father written on the foreheads. ² And I heard a voice from Heaven, as the sound of many waters, and as the sound of great Thunder; and the voice which I heard was as that of Harpers harping on their Harps; ³ and they sing a new Song in the presence of the Throne, and in the presence of the four living ones, and the Elders; and no one was able to learn the Song except the 144,000—those who were redeemed from the Earth. ⁴ These are these who were not defiled with women; for they are Virgins. These are they who follow the Lamb wherever he goes. They were bought from men, a First-fruits to God and to the Lamb. ⁵ And in their mouth was found no falsehood; without blame for they are. ⁶ And I saw another Angel flying in Mid-heaven, having an eternal Gospel to announce to them who dwell on the Earth, even to Every Nation, and Tribe, and Language, and People, ⁷ saying with a loud Voice, Fear God, and give Glory to him; because the hour of Judgment is come.

* VATICAN MANUSCRIPT, No. 1169.—3. on the EARTH. were not defiled with women; for they are Virgins—and (s.) 6. Another—omit (s.) 7. the Lamb, and give (s.)

4. These were those & by Jesus from 4

1. Rev. v. 5. 2. Rev. vii. 4. 3. Rev. vii. 3; xiii. 14. 4. Rev. vii. 3; xiii. 14. 5. Rev. vii. 3; xiii. 14. 6. Rev. vii. 3; xiii. 14. 7. Rev. vii. 3; xiii. 14. 8. Rev. vii. 3; xiii. 14. 9. Rev. vii. 3; xiii. 14. 10. Rev. vii. 3; xiii. 14. 11. Rev. vii. 3; xiii. 14. 12. Rev. vii. 3; xiii. 14. 13. Rev. vii. 3; xiii. 14. 14. Rev. vii. 3; xiii. 14. 15. Rev. vii. 3; xiii. 14. 16. Rev. vii. 3; xiii. 14. 17. Rev. vii. 3; xiii. 14. 18. Rev. vii. 3; xiii. 14. 19. Rev. vii. 3; xiii. 14. 20. Rev. vii. 3; xiii. 14. 21. Rev. vii. 3; xiii. 14. 22. Rev. vii. 3; xiii. 14. 23. Rev. vii. 3; xiii. 14. 24. Rev. vii. 3; xiii. 14. 25. Rev. vii. 3; xiii. 14. 26. Rev. vii. 3; xiii. 14. 27. Rev. vii. 3; xiii. 14. 28. Rev. vii. 3; xiii. 14. 29. Rev. vii. 3; xiii. 14. 30. Rev. vii. 3; xiii. 14. 31. Rev. vii. 3; xiii. 14. 32. Rev. vii. 3; xiii. 14. 33. Rev. vii. 3; xiii. 14. 34. Rev. vii. 3; xiii. 14. 35. Rev. vii. 3; xiii. 14. 36. Rev. vii. 3; xiii. 14. 37. Rev. vii. 3; xiii. 14. 38. Rev. vii. 3; xiii. 14. 39. Rev. vii. 3; xiii. 14. 40. Rev. vii. 3; xiii. 14. 41. Rev. vii. 3; xiii. 14. 42. Rev. vii. 3; xiii. 14. 43. Rev. vii. 3; xiii. 14. 44. Rev. vii. 3; xiii. 14. 45. Rev. vii. 3; xiii. 14. 46. Rev. vii. 3; xiii. 14. 47. Rev. vii. 3; xiii. 14. 48. Rev. vii. 3; xiii. 14. 49. Rev. vii. 3; xiii. 14. 50. Rev. vii. 3; xiii. 14. 51. Rev. vii. 3; xiii. 14. 52. Rev. vii. 3; xiii. 14. 53. Rev. vii. 3; xiii. 14. 54. Rev. vii. 3; xiii. 14. 55. Rev. vii. 3; xiii. 14. 56. Rev. vii. 3; xiii. 14. 57. Rev. vii. 3; xiii. 14. 58. Rev. vii. 3; xiii. 14. 59. Rev. vii. 3; xiii. 14. 60. Rev. vii. 3; xiii. 14. 61. Rev. vii. 3; xiii. 14. 62. Rev. vii. 3; xiii. 14. 63. Rev. vii. 3; xiii. 14. 64. Rev. vii. 3; xiii. 14. 65. Rev. vii. 3; xiii. 14. 66. Rev. vii. 3; xiii. 14. 67. Rev. vii. 3; xiii. 14. 68. Rev. vii. 3; xiii. 14. 69. Rev. vii. 3; xiii. 14. 70. Rev. vii. 3; xiii. 14. 71. Rev. vii. 3; xiii. 14. 72. Rev. vii. 3; xiii. 14. 73. Rev. vii. 3; xiii. 14. 74. Rev. vii. 3; xiii. 14. 75. Rev. vii. 3; xiii. 14. 76. Rev. vii. 3; xiii. 14. 77. Rev. vii. 3; xiii. 14. 78. Rev. vii. 3; xiii. 14. 79. Rev. vii. 3; xiii. 14. 80. Rev. vii. 3; xiii. 14. 81. Rev. vii. 3; xiii. 14. 82. Rev. vii. 3; xiii. 14. 83. Rev. vii. 3; xiii. 14. 84. Rev. vii. 3; xiii. 14. 85. Rev. vii. 3; xiii. 14. 86. Rev. vii. 3; xiii. 14. 87. Rev. vii. 3; xiii. 14. 88. Rev. vii. 3; xiii. 14. 89. Rev. vii. 3; xiii. 14. 90. Rev. vii. 3; xiii. 14. 91. Rev. vii. 3; xiii. 14. 92. Rev. vii. 3; xiii. 14. 93. Rev. vii. 3; xiii. 14. 94. Rev. vii. 3; xiii. 14. 95. Rev. vii. 3; xiii. 14. 96. Rev. vii. 3; xiii. 14. 97. Rev. vii. 3; xiii. 14. 98. Rev. vii. 3; xiii. 14. 99. Rev. vii. 3; xiii. 14. 100. Rev. vii. 3; xiii. 14.

ἰσέως αὐτοῦ καὶ προσκυνήσατε τῷ ποιήσαν-
 ἰgment of him; and worship ye the one having
 τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θαλάσσαν
 side the heaven and the earth and the sea
 καὶ πηγὰς ὕδατων.
 and fountains of waters.

Ἔτι καὶ ἄλλος ἀγγελὸς ἠκολούθησε, λέγων
 And another messenger followed, saying;
 πέσεν, * [ἐπεσε] Βαβυλὼν ἡ μεγάλη· ὅτι ἐκ
 is fallen, [is fallen] Babylon the great; because of
 οὗ οἶνον τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέτω-
 ne wine of the wrath of the fornication of herself she has
 κε πάντα ἔθνη.
 and drunk all nations.

Ἔτι καὶ ἄλλος ἀγγελὸς τρίτος ἠκολούθησεν
 And another messenger third followed
 ὑμῖν, λέγων ἐν φωνῇ μεγάλῃ· Εἰ τις προσ-
 say with a voice great; If any one wor-
 κύνει τὸ θῆριον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμ-
 ships the wild-beast and the image of him, and re-
 βανει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ
 ceives a mark on the forehead of himself, or on
 τὴν χεῖρα αὐτοῦ, ¹⁰ καὶ αὐτὸς πίεται ἐκ τοῦ
 his hand of himself, even he shall drink of the
 οἶνον τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου
 wine of the wrath of the God, of that having been mingled
 κρατὸν ἐν τῇ ποτίρῃ τῆς ὀργῆς αὐτοῦ, καὶ
 mixed in the cup of the anger of him, and
 βασανισθήσεται ἐν πυρὶ καὶ θείῃ ἐνῶπιον τῶν
 he shall be tormented with fire and brimstone in presence of the
 ἁγίων ἀγγέλων καὶ ἐνῶπιον τοῦ ἀρνίου. ¹¹ Καὶ
 holy messengers and in presence of the lamb. ¹¹ And

κάπνοιο τοῦ βατανισμοῦ αὐτῶν εἰς αἰῶνας
 is smoke of the torment of them for ages
 ἰσῶν ἀναβαίνει· καὶ οὐκ ἔχουσιν ἀναπαύειν
 of ages rise up, and not they have rest
 ἡμέρας καὶ νύκτος οἱ προσκυνῶντες τὸ θῆριον
 day and night those worshipping the wild-beast
 καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ
 and the image of him, and if any one receives the
 χάραγμα τοῦ ὀνόματος αὐτοῦ. ¹² Ὡς ὁπομο-
 mark of the name of him. Here patient endur-

η τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς
 of the holy ones is, those keeping the commandments
 τοῦ θεοῦ, καὶ τὴν πίστιν Ἰησοῦ. ¹³ Καὶ ἤκουσα
 of the God, and the faith of Jesus. ¹³ And I heard

ἡ φωνὴ ἐκ τοῦ οὐρανοῦ, λεγούσης· Γράψον· Μα-
 voice out of the heaven, saying; Write thou; Blessed
 ἄριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπὸ
 are the dead ones who in Lord dying from
 ἡμῶν· καὶ, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται
 us; and, says the spirit, so that they may rest from

worship HIM who MADE
 the HEAVEN, and the
 EARTH, and the SEA, and
 the Fountains of Waters."

8 And Another, "a Sec-
 and Angel followed, saying,
 "Fallen is Babylon the
 GREAT, † who has given All
 † the NATIONS to drink of
 the WINE of the WRATH of
 her FORNICATION."

9 And Another a Third
 Angel followed them, say-
 ing with a loud Voice,
 "If any one worship the
 BEAST and his IMAGE, and
 receive a Mark on his
 FOREHEAD, or on his
 HAND,

10 even he † shall drink
 of THAT WINE of the
 WRATH of God, which is
 MINGLED undiluted in
 † the CUP of his INDIG-
 NATION; and † he shall be
 tormented with † Fire and
 Sulphur in the presence of
 the HOLY Angels, and in
 the presence of the LAMB.

11 And † the SMOKE of
 their TORMENT rises up
 for Ages of Ages; and
 THEY have no Rest Day
 and Night, who WORSHIP
 the BEAST and his IMAGE,
 and if any one receive the
 MARK of his NAME.

12 † Here is * the PA-
 TIENCE of the SAINTS,—
 † THOSE who KEEP the
 COMMANDMENTS of God,
 and the FAITH of Jesus."

13 And I heard a Voice
 from HEAVEN, saying,
 "Write—From this time
 † blessed are THOSE DEAD
 † who DIE in the Lord;
 Yea, says the SPIRIT,
 † that they may rest from

* VATICAN MANUSCRIPT, No. 1183.—A. a Second Angel, saying, (A.C.) Fallen is Baby-
 on the GREAT, (A.C.) B. is fallen—omit. A. gr. Fornication. 12. the
 PATIENCE (A.B.C.)

† A. who, according to A.C. B. the NATIONS, A & C.
 † A. Isa. xli. 9; Jer. li. 5; Rev. xviii. 2. † A. Jer. li. 7; Rev. xli. 8; xvi. 19; xvii. 2.
 † xviii. 2, 16, 18, 21; xix. 2. † B. Rev. xlii. 14—16. † 10. Psal. lxxv. 8; Isa. li.
 7; Jer. xxv. † 10. Rev. xviii. 6. † 10. Rev. xvi. 19. † 10. Rev. xx. 12.
 11. Isa. xxiv. 16; Rev. xix. 3. † 12. Rev. xix. 10. † 12. Rev. xii. 17. † 12.
 † 12. Rev. 1, 2; Rev. xx. 6. † 13. 1 Cor. xv. 18; 1 Thess. iv. 16. † 12. 2 Thess. 1, 7;
 12. 12. 10; Rev. vi. 11.

ἐκ τῶν ἰσχυρῶν αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀπο-
from the labors of themselves; the but works of them fol-
λοῦν· μετ' αὐτῶν.
low with them.

14 Καὶ εἶδον, καὶ ἰδὺν νεφέλην λευκὴν, καὶ ἐπὶ
And I saw, and lo a cloud white, and on
τὴν νεφέλην καθήμενον ὅμοιον νύφ' ἀνθρώπου,
the cloud sitting like a man of man,
ἐχὼν ἐπὶ τῆς κεφαλῆς αὐτοῦ στεφανὸν χρυ-
having on the head of himself a crown gold-
σοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρεπάνον * [ὄξυ.]
us, and in the hand of himself a sickle [sharp-]

15 Καὶ ἄλλος ἀγγέλος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρα-
And another messenger came forth out of the temple, cry-
ζῶν ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς
ing with a voice great to the one sitting on the
νεφέλης· Πέμψον τὸ δρεπάνον σου, καὶ θερί-
cloud; Send thou the sickle of thee, and reap
σον, ὅτι ἤλθεν ἡ ὥρα * [τοῦ] θερίσαι, ὅτι ἐξ-
thou, because is come the hour [of the] to reap, because is
ρανθῇ ὁ θερισμός τῆς γῆς. 16 Καὶ ἔβαλεν ὁ
dry the harvest of the earth. And cast the
καθήμενος ἐπὶ τὴν νεφέλην τὸ δρεπάνον αὐτοῦ
one sitting on the cloud the sickle of himself
ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.
on the earth; and was reaped the earth.

17 Καὶ ἄλλος ἀγγέλος ἐξῆλθεν ἐκ τοῦ ναοῦ
And another messenger came forth out of the temple
τοῦ ἐν τῷ οὐρανῷ, ἐχὼν καὶ αὐτὸς δρεπάνον
of that in the heaven, having also himself a sickle
ὄξυ. 18 Καὶ ἄλλος ἀγγέλος ἐξῆλθεν ἐκ τοῦ
sharp. And another messenger came forth out of the
οὐρανοῦ, ἐχὼν ἐξουσίαν ἐπὶ τοῦ πυρός·
altar, having authority over the fire;

καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἐχόντι τὸ δρε-
and he called with a cry great to the one having the sickle
πάνον τὸ ὄξυ, λέγων· Πέμψον σου τὸ δρεπάνον
the sharp, saying; Send thou of thee the sickle
τὸ ὄξυ, καὶ τρυγήσον τοὺς βότρυας τῆς ἀμπε-
the sharp, and cut off thou the clusters of the vine
λου τῆς γῆς, ὅτι ἡκμασαν αἱ σταφυλαὶ αὐτῆς·
of the earth, because are ripened the grapes of her;

19 καὶ ἔβαλεν ὁ ἀγγέλος τὸ δρεπάνον αὐτοῦ εἰς
and cast the messenger the sickle of himself into
τὴν γῆν, καὶ ἐτρυγήσεν τὴν ἀμπελὸν τῆς γῆς,
the earth, and was cut off the vine of the earth,
καὶ ἔβαλεν εἰς τὴν λίηνον τοῦ θυμοῦ τοῦ θεοῦ
and cast into the wine-press of the wrath of the God
τον μέγαν. 20 Καὶ ἐπατήθη ἡ λίηνος ἐξωθεν
the great. And was trodden the wine-press outside
τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς λίηνος
of the city, and came forth blood out of the wine-press
ἀχρι τῶν χάλινων τῶν ἵππων ἀπὸ σταδίων
even to the bridles of the horses from furlongs
χιλίων ἑξακοσίων.
a thousand six hundred.

their labors; + for their works follow after them.

14 And I saw, and behold! a white Cloud, and on the cloud one sitting like a Son of Man; sitting on his head a golden Crown, and in his hand a sharp Sickle.

15 And Another Angel came forth out of the temple, crying with a Loud Voice to the one sitting on the cloud, "Send thy sickle, and reap; Because the hour to reap is come; Because the harvest of the earth is dry."

16 And he who sat on the cloud cast his sickle on the earth, and the earth was reaped.

17 And Another Angel came forth out of the temple which is in heaven; he also having a sharp Sickle.

18 And Another Angel came forth out of the altar, having Authority over the fire, and he called with a loud cry to the one having the sharp sickle, saying, "Send Thy sharp sickle, and cut off the clusters of the vine of the earth. Because her grapes are fully ripe."

19 And the Angel cast his sickle to the earth, and gathered the fruit of the vine of the earth, and cast it unto the great wine-press of the wrath of God.

20 And the wine-press was trodden; outside of the city; and blood came forth out of the wine-press, even to the bridles of the horses, a thousand six hundred Furlongs off.

* VATICAN MANUSCRIPT, No. 1100.—14 sharp—omit.

18. of the—omit (a. s.)

18. the GRAPES of the EARTH is fully ripe (a.)

† 13. for (a. c.)

† 14. Ezek. i. 26; Dan. vii. 13; Rev. i. 12.

† 14. Rev. vi. 2.

† 15. Rev. xvi. 7.

† 15. Joel iii. 13; Matt. xiii. 30.

† 15. Jer. ii. 33; Rev. xiii. 12.

† 16. Joel iii. 12.

† 16. Rev. xix. 15.

† 20. Isa. lxiii. 3; Lam. i. 15.

† 20. Heb. xiii. 12; Rev. xix. 14.

† 20. Rev. xix. 14.

ΚΕΦ. ιε'. 15.

1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα
And I saw another sign in the heaven great
καὶ θαυμαστόν, ἀγγέλους ἑπτά, ἐχοντας πλῆ-
and wonderful, messengers seven, having plagues
γας ἑπτά τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελεσθῆ-
seven the last ones, because in them was finished
ἐ θυμὸς τοῦ θεοῦ. 2 Καὶ εἶδον ὥς θαλάσσαν
the wrath of the God. And I saw as seen
ὕαλινην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ
glassy having been mingled with fire, and those being conquerors of
τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ
the wild-beast and of the image of him, and of the
ἀριθμοῦ τοῦ ὀνοματός αὐτοῦ, ἵστῶντας ἐπὶ τὴν
number of the name of him, standing on the
θάλασσαν τὴν ὕαλινην ἐχοντας κίθαρας τοῦ
sea the glassy having harps of the
θεοῦ. 3 Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου
God. And they sing the song of Moses bond-servant
τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες·
of the God, and the song of the lamb, saying:
Μεγάλα καὶ θαυμαστά τα ἐργὰ σου, κύριε ὁ
Great and wonderful the works of thee, O Lord the
θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθιναὶ αἱ
God the almighty, just and true the
ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν· 4 τίς οὐ μὴ
ways of thee, the king of the nations, who not will
φοβηθῇ * [σε,] κύριε, καὶ δοξάσῃ τὸ ὄνομα σου;
may fear [thee,] O Lord, and may glorify the name of thee?
ὅτι ἄριστος ὁ θεός· ὅτι πάντα * [τὰ ἔθνη] ἵξουσιν
because alone beautiful, because all [the nations] shall come
καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δι-
and shall worship in presence of thee, because the right-
καιώματα σου ἐφανερώθησαν.
equities of thee were manifested.

* [Καὶ] μετὰ ταῦτα εἶδον, καὶ ᾠοίγη ὁ
[And] after these things I saw, and was opened the
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·
temple of the tabernacle of the testimony in the heaven;
καὶ ἐξῆλθον οἱ ἑπτά ἀγγελοὶ οἱ ἐχόντες τὰς
and came out the seven messengers those having the
ἑπτά πλῆγας * [ἐκ τοῦ ναοῦ,] ἐνδεδυμένοι λίθων
seven plagues [out of the temple,] having been clothed linen
καθάρων λαμπρῶν, καὶ περιεσβεμένοι περὶ τὰ
pure bright, and having been girt round about the
στήθη ζώνας χρυσεῖας. 7 Καὶ ἐν ἐκ τῶν τέσσα-
breasts girdles golden. And one of the four
ρῶν ζῶων ἔδωκε τοῖς ἑπτά ἀγγέλοις ἑπτά ἑλ-
living ones gave to the seven messengers seven bowls
λκς χρυσεῖας, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ
golden, being full of the wrath of the God of the

CHAPTER XV.

1 And I saw Another Sign in HEAVEN, great and wonderful, seven Angels having the seven LAST Plagues; Because by them the WRATH of GOD was to be completed.

2 And I saw as it were a glassy Sea mingled with Fire, and the conquerors of the BEAST, and of his IMAGE, and the NUMBER of his NAME, standing on the GLASSY SEA, having Harps of GOD.

3 And they sing the song of Moses the Servant of GOD, and the song of the LAMB, saying, "Great and wonderful are thy WORKS, O LORD GOD, the OMNIPOTENT! righteous and true are thy WAYS, O KING of the NATIONS!"

4 Who shall not fear, O Lord, and glorify thy NAME? Since thou alone art bountiful; For All the NATIONS shall come and worship in thy presence; Because thy RIGHTEOUS ACTS were made manifest."

5 And after these things I saw, and the TEMPLE of the TABERNACLE of the TESTIMONY in HEAVEN was opened;

6 And those seven Angels having the seven Plagues came out of the TEMPLE, clothed with pure bright Linen, and encircled about the BREASTS with golden Girdles.

7 And one of the four Living ones gave to the seven Angels Seven golden Bowls full of the WRATH

* VATICAN MANUSCRIPT, No. 1109.—1. and of the BEAST, and of the NUMBER (2.) 1. (3.)—omit (B.) 4. the NATIONS— 5. And—omit. 6. out of the TEMPLE—omit (B.)

† 6. Lignum, a stone, is the reading of A.

1. Rev. xiv. 1, 2. 2. Rev. xiv. 1: xiv. 1. 3. Rev. xiv. 1. 4. Rev. xiv. 1. 5. Rev. xiv. 1. 6. Rev. xiv. 1. 7. Rev. xiv. 1. 8. Rev. xiv. 1. 9. Rev. xiv. 1. 10. Rev. xiv. 1. 11. Rev. xiv. 1. 12. Rev. xiv. 1. 13. Rev. xiv. 1. 14. Rev. xiv. 1. 15. Rev. xiv. 1. 16. Rev. xiv. 1. 17. Rev. xiv. 1. 18. Rev. xiv. 1. 19. Rev. xiv. 1. 20. Rev. xiv. 1. 21. Rev. xiv. 1. 22. Rev. xiv. 1. 23. Rev. xiv. 1. 24. Rev. xiv. 1. 25. Rev. xiv. 1. 26. Rev. xiv. 1. 27. Rev. xiv. 1. 28. Rev. xiv. 1. 29. Rev. xiv. 1. 30. Rev. xiv. 1. 31. Rev. xiv. 1. 32. Rev. xiv. 1. 33. Rev. xiv. 1. 34. Rev. xiv. 1. 35. Rev. xiv. 1. 36. Rev. xiv. 1. 37. Rev. xiv. 1. 38. Rev. xiv. 1. 39. Rev. xiv. 1. 40. Rev. xiv. 1. 41. Rev. xiv. 1. 42. Rev. xiv. 1. 43. Rev. xiv. 1. 44. Rev. xiv. 1. 45. Rev. xiv. 1. 46. Rev. xiv. 1. 47. Rev. xiv. 1. 48. Rev. xiv. 1. 49. Rev. xiv. 1. 50. Rev. xiv. 1. 51. Rev. xiv. 1. 52. Rev. xiv. 1. 53. Rev. xiv. 1. 54. Rev. xiv. 1. 55. Rev. xiv. 1. 56. Rev. xiv. 1. 57. Rev. xiv. 1. 58. Rev. xiv. 1. 59. Rev. xiv. 1. 60. Rev. xiv. 1. 61. Rev. xiv. 1. 62. Rev. xiv. 1. 63. Rev. xiv. 1. 64. Rev. xiv. 1. 65. Rev. xiv. 1. 66. Rev. xiv. 1. 67. Rev. xiv. 1. 68. Rev. xiv. 1. 69. Rev. xiv. 1. 70. Rev. xiv. 1. 71. Rev. xiv. 1. 72. Rev. xiv. 1. 73. Rev. xiv. 1. 74. Rev. xiv. 1. 75. Rev. xiv. 1. 76. Rev. xiv. 1. 77. Rev. xiv. 1. 78. Rev. xiv. 1. 79. Rev. xiv. 1. 80. Rev. xiv. 1. 81. Rev. xiv. 1. 82. Rev. xiv. 1. 83. Rev. xiv. 1. 84. Rev. xiv. 1. 85. Rev. xiv. 1. 86. Rev. xiv. 1. 87. Rev. xiv. 1. 88. Rev. xiv. 1. 89. Rev. xiv. 1. 90. Rev. xiv. 1. 91. Rev. xiv. 1. 92. Rev. xiv. 1. 93. Rev. xiv. 1. 94. Rev. xiv. 1. 95. Rev. xiv. 1. 96. Rev. xiv. 1. 97. Rev. xiv. 1. 98. Rev. xiv. 1. 99. Rev. xiv. 1. 100. Rev. xiv. 1.

ζωντος εις τους αιωνας των αιωνων. ⁸ Και εγε-
 οδελφον for the ages of the ages. And was
 μισθη δ ναος κεινον εκ της δοξης του Θεου και
 full the temple of smoke from the glory of the God and
 εκ της δυναμεως αυτου και ουδεις ηδυνατο
 from the power of him; and no one was able
 εσελθειν εις τον ναον, αχρι τελεσθωσιν αι
 to enter into the temple, till should be finished the
 επτα πληγαι των επτα αγγελων.
 seven plagues of the seven messengers.

ΚΕΦ. 15'. 10.

¹ Και ηκουσα φωνης μεγαλης εκ του ναου,
 And I heard a voice great out of the temple,
 λεγουσης τοις επτα αγγελοις· "Παρευτε και
 saying to the seven messengers; Go you forth and
 εκχεατε τας επτα φιαλας του θυμου του Θεου
 do you pour out the seven bowls of the wrath of the God
 εις την γην.
 into the earth.

² Και απελθεν ο πρωτος, και εχεχε την
 And went forth the first, and poured out the
 φιαλην αυτου επι την γην και εγενετο ελκος
 bowl of himself on the land; and was an ulcer
 κακον και πονηρον εις τους ανθρωπους τους
 bad and evil on the men those
 εχοντας το χαραγμα του θηριου, και τους
 having the mark of the wild-beast, and those
 προσκυνοντας τη εικονι αυτου.
 doing reverence to the image of him.

³ Και ο δευτερος †[αγγελος] εχεχε την
 And the second †[messenger] poured out the
 φιαλην αυτου εις την θαλασσαν· και εγενετο
 bowl of himself into the sea; and it became
 αιμα ως νεκρου, και πασα ψυχη *[(ως)] απε-
 blood as of a dead one, and every soul [of life] died
 θανε εν τη θαλασση.
 in the sea.

⁴ Και ο τριτος εχεχε την φιαλην αυτου εις
 And the third poured out the bowl of himself into
 τους ποταμους και εις τας πηγας των υδατων·
 the rivers and into the fountains of the waters;
 και εγενετο αιμα. ⁵ Και ηκουσα του αγγελου
 and it became blood. And I heard the messenger
 των υδατων λεγοντος· Δικαιος ει, ο
 of the waters saying; Righteous art thou, the one judging;
 και ο ην, ο δσιος, οτι ταυτα εκρινας·
 and who was, the beautiful one, because these things thou hast judged;
 οτι αιμα αγιων και προφητων εχεχεαν, και
 because blood of holy ones and of prophets they poured out, and
 αιμα αυτους εδωκας πινειν αξιαι εισι. ⁷ Και
 blood to them thou gavest to drink; worthy they are. And

of THAT GOD who LIVES
 for the AGES of the AGES.
 8 And; the temple was
 full of Smoke; from the
 GLORY of GOD, and from
 his POWER; and no one
 was able to enter the TEM-
 PLE, till the seven
 Plagues of the seven An-
 gels were completed.

CHAPTER XVI.

¹ And I heard a great
 Voice † out of the temple,
 saying; † to the seven An-
 gels, "Go forth, and pour
 out the seven Bowls of
 the WRATH of God into
 the EARTH."

² And the first went
 forth, and poured out his
 bowl; on the LAND; and
 there came an evil and
 malignant Ulcer on those
 MEN; having the MARK
 of the BEAST, and on
 those WORSHIPPING his
 IMAGE.

³ And the second
 poured out his bowl; in-
 to the SEA; and it be-
 came Blood, as of the
 Dead; and Every Living
 Soul died,—those in the
 SEA.

⁴ And the third
 poured out his bowl; in-
 to the RIVERS, and into
 the FOUNTAINS of WA-
 TERS; and they became
 Blood.

⁵ And I heard the AN-
 GEL of the WATERS saying,
 † "Righteous art thou,
 † the ONE who is, and who
 WAS,—the JUDGE of
 one; Because thou hast
 judged These.

⁶ Because; they poured
 out the Blood of; Saints
 and of Prophets; thou
 gavest them also Blood to
 drink; they deserve it."

* VATICAN MANUSCRIPT, No. 1170.—† the SMOKE (A.)

3. of life—and.

4

and—omit.

† 1. out of the temple, omitted by B.

3. messenger, omitted by A C.

4. int.

† 3. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4.

† 3. 2 Thess. i. 7.

1. Nov. xv. 1. † 1. Rev. xiv. 10; xv. 7.

† 2. Rev. viii. 7.

† 2. Exod. i. 7.

0—11. † 2. Rev. xiii. 16, 17.

† 3. Rev. viii. 2.

† 4. Exod. vii. 20.

† 2. Rev. vi. 17.

† 3. Rev. viii. 10.

† 4. Exod. vii. 20.

† 2. Rev. vi. 17.

† 3. Rev. i. 4, 8; iv. 8; x. 1, 17.

† 6. Isa. xlix. 20.

† 6. Matt. xxiii. 34, 35; Rev. xiii. 25.

† 2. Rev. vi. 17.

xl. 35; xlviii. 20.

ἤκουσα του θυσιαστηριου λεγοντος· **Ναι, κυριε**
 I heard the altar saying, Yes, O Lord
 ὁ θεος ὁ παντοκράτωρ, ἀληθιναι και δικαιοι αἱ
 the God the almighty, true and righteous the
 κ; απεις σου.

12. 1. rate of three.

8 **Και ὁ τέταρτος ἐξεχεε την φιαλην αὐτου**
 And the fourth poured out the bowl of himself
 ἐπὶ τον ἥλιον· και ἐδοθη αὐτῳ καυματισαι
 on the sun, and was given to him to burn
 τους ἐσθρωπους ἐν πυρι. 9 **Και ἐκαυματισθη-**
 the men in fire. And were burned
 σεν οἱ ἀνθρώποι καυμαμεγα, και ἐβλασφημησαν
 the men heat great, and they blasphemed
 το ὄνομα του θεου του εχοντος ἐξουσιαν ἐπὶ
 the name of the God of that having authority over
 τας πληγας ταυτας· και οὐ μετενοησαν δουσαι
 the plagues these; and not they reformed to give
 αὐτῷ δοξαν.

10 **Και ὁ πέμπτος ἐξεχεε την φιαλην αὐτου**
 And the fifth poured out the bowl of himself
 ἐπὶ τον θρόνον του θηριου. **Και ἐγενετο ἡ**
 on the throne of the wild-beast. And became the
 βασιλεια αὐτου ἐσκοτωμένη· και ἐμασσωτο
 kingdom of him darkened; and they bit
 τας γλωσσας αὐτων ἐκ του πονου, 11 και
 the tongues of themselves because of the anguish, and
 ἐβλασφημησαν τον θεον του ουρανου ἐκ των
 they blasphemed the God of the heaven because of the
 πονων αὐτων και ἐκ των ἑλκων αὐτων· και
 pains of themselves and because of the ulcers of themselves; and
 οὐ μετενοησαν ἐκ των ἐργων αὐτων.

12 **Και ὁ ἕκτος ἐξεχεε την φιαλην αὐτου ἐπὶ**
 And the sixth poured out the bowl of himself on
 τον ποταμον τον μεγαν Εὐφρατην· και ἐξηραν-
 the river the great Euphrates; and was dried
 ῃ το ὕδωρ αὐτου, ἵνα ἑτοιμασθῇ ἡ ὁδὸς των
 up the water of it, so that might be prepared the way of the
 βασιλεων των ἀπο ἀνατολων ἡλίου. 13 **Και**
 kings of those from rising of a sun. And
 εἶδον ἐκ του στοματος του δρακοντος και ἐκ
 I saw out of the mouth of the dragon and out of
 του στοματος του θηριου και ἐκ του στοματος
 the mouth of the wild-beast and out of the mouth
 του ψευδοπροφήτου πνευματα τρια ἀκαθάρτα
 of the false-prophet spirits three unclean
 ὡς βατραχοί· 14 (εἰσι γὰρ πνευματα δαιμον-
 frogs,) (they are for spirits of de-
 μονων ποιουντα σημεια·) ἃ ἐκπορευεται ἐπὶ
 mon- working signs,) which go forth to
 τους βασιλεις της οἰκουμένης ὅλης, συναγα-
 the kings of the habitable whole, to gather

7 And I heard the ALTAR saying, "Yea, O LORD God, the OMNIPOTENT, true and righteous are thy JUDGMENTS."

8 And the FOURTH poured out his BOWL on the SUN; and to him it was given to burn MEN with fire.

9 And MEN were burned with great heat, and they blasphemed the NAME of THAT GOD who HAS Authority over these PLAGUES; and they reformed not; and to give him Glory.

10 And the FIFTH poured out his BOWL for the THRONE of the WAST; and his KINGDOM was darkened; and they bit their TONGUES because of the PAIN,

11 and blasphemed the GOD of HEAVEN on account of their PAINS and their ULCERS; and they reformed not from their WORKS.

12 And the SIXTH poured out his BOWL on the GREAT RIVER, the EUPHRATES; and its WATER was dried up, so that the WAY of THOSE KINGS who are from the Sun-rising might be prepared.

13 And I saw out of the MOUTH of the DRAGON, and out of the MOUTH of the BEAST, and out of the MOUTH of the FALSE PROPHET, three impure Spirits, as Frogs.

14 For they are Spirits of Demons, working signs, which go forth to the KINGS of the whole HABITABLE, to gather

* VATICAN MANUSCRIPT, No. 1100.—O. MEN blasphemed (s.)

† D. in presence of THAT God, (A.) 12. the EUPHRATES, (A C.)

† 7. Rev. xiv. 2. † 7. Rev. xiii. 10; xiv. 10; xiv. 2. † 8. Rev. viii. 12. † 8. Rev. x. 17, 18; xiv. 14. † 9. verses 11, 21. † 9. Rev. ix. 20. † 9. Rev. x. 11, xiv. 7. † 10. Rev. xiii. 2. † 10. Rev. ix. 2. † 11. verse 2. † 12. Rev. x. 14. See Jer. l. 35, II. 30. † 12. Isa. xli. 2, 24. † 13. Rev. xii. 3, 4. † 14. Rev. xii. 20, x. 10. † 14. 2 Thess. ii. 9; Rev. xiii. 12, 14; xiv. 20.

ΚΕΦ. ιζ': 17.

¹ Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτα ἀγγέλων τῶν
And came one of the seven messengers of those
ἐχόντων τὰς ἑπτα φιάλας, καὶ ἐλάλησε μετ'
having the seven bowls, and spoke with
ἐμοῦ, λέγων· Δεῦρο, δεῖξω σοὶ τὸ κρίμα τῆς
me, saying; Come hither, I will show to thee the judgment of the
πορνῆς τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν
harlot the great, of that sitting on the
ὕδατων τῶν πολλῶν· ² μετ' ἧς σπορνεύσαν
waters the many; with whom committed fornication
οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοί-
the kings of the earth, and were made drunk those inhabit-
κούντες τὴν γῆν * [ἐκ τοῦ οἴνου τῆς πορνείας
ing the earth with the wine of the fornication
αὐτῆς.] ³ Καὶ ἀνήγαγε με εἰς ἔρημον ἐν
of her.] And he carried away me into a desert in
πνεύματι· καὶ εἶδον γυναῖκα καθήμενη ἐπὶ
spirit, and I saw a woman sitting on
ὄθριον κόκκινον, γεμον ὀνομάτων βλασφημίας,
a wild-beast scarlet, being full of names of blasphemy,
ἐχόν κεφαλὰς ἑπτα καὶ κέρατα δέκα. ⁴ Καὶ ἡ
having heads seven and horns ten. And the
γυνὴ ἦν περιβεβλημένη πορφύρου καὶ κόκκι-
woman was having been clothed purple and scarlet,
νον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμῇ
and having been gilded with gold and a stone precious
καὶ μαργαρίταις, ἔχουσα χρυσαὺν ποτήριον ἐν
and pearls, having golden a cup in
τῇ χειρὶ αὐτῆς γεμον βδελυγμάτων, καὶ τὰ
the hand of herself being full of abominations, and the
ἀκαθάρτα τῆς πορνείας αὐτῆς, ⁵ καὶ ἐπὶ τῷ
uncleanliness of the fornication of herself, and on the
μετώπῳ αὐτῆς ὄνομα γεγραμμένον· Μυστήριον·
forehead of herself a name having been written, Mystery;
Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πόρνων καὶ
Babylon the great, the mother of the harlots and
τῶν βδελυγμάτων τῆς γῆς. ⁶ Καὶ εἶδον τὴν
of the abominations of the earth. And I saw the
γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων,
woman drunken with the blood of the holy ones,
καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ
and with the blood of the witnesses of Jesus. And
ἐθαύμασα, ἰδὼν αὐτὴν θαῦμα μέγα.
I wondered, having seen her a wonder great.
⁷ Καὶ εἶπε μοι ὁ ἀγγελος· Διὰ τί θαύμασας;
And said to me the messenger; Why didst thou wonder?
ἐγὼ σοὶ ἐρῶ τὸ μυστήριον τῆς γυναίκας, καὶ
I to thee will tell the secret of the woman, and
τοῦ ὄθριον τοῦ βασταζόντος αὐτὴν, τοῦ ἐχόν-
of the wild-beast of that bearing her, of that having
τὰς τὰς ἑπτα κεφαλὰς καὶ τὰ δέκα κέρατα.
the seven heads and the ten horns.

CHAPTER XVII.

¹ And : one of those
SEVEN Angels having the
SEVEN Bowls came and
spoke with me, saying,
"Come, I will show thee
the JUDGMENT of THAT
GREAT HARLOT, WHO
SITS ON MANY WATERS;
² I with whom the
KINGS OF THE EARTH com-
mitted fornication, and
the INHABITANTS of the
EARTH were made drunk
with the WINE of her FOR-
NICATION."
³ And he conducted me,
in Spirit, into a Desert;
and I saw a Woman sit-
ting on a scarlet Beast,
full of blasphemous
Names, having seven
Heads and ten Horns.
⁴ And the woman I was
clothed in Purple and
Scarlet, and adorned with
Gold and precious Stone
and Pearls, having in
her hand a golden Cup,
full of Abominations, and
the IMPURITIES of her
FORNICATION;
⁵ and on her forehead
a Name written, "My-
stery, Babylon the GREAT,
the MOTHER of the HAR-
LOTS and of the ABOMI-
NATIONS of the EARTH."
⁶ And I saw : the wo-
man drunk with the
BLOOD of the SAINTS, and
with the BLOOD of the
WITNESSES of Jesus; and
having seen her, I won-
dered with great Wonder.
⁷ And the ANGEL said
to me, "Why didst thou
wonder? I will tell thee
the SECRET of the WOMAN,
and of THAT BEAST BEAR-
ING her,—THAT HAVING
the SEVEN Heads and the
TEN Horns.

* VATICAN MANUSCRIPT, No. 1103.—2. with the wine of her FORNICATION—omitted. 3. SCARLET. 4. the FORNICATION of the EARTH (A.)

† 1. many Waters, (A.)

1. Rev. xxi. 9. 1. Jer. xli. 11; ver. 15. 1. Nahum iii. 4; Rev. xix. 2. 2. Jer. li. 7; Rev. xli. 4; Rev. xlii. 2. 3. Rev. xli. 6, 14. 3. Rev. xli. 3. 4. Rev. xlii. 1. 4. Rev. xlii. 12, 16. 4. Dan. xi. 38. 4. Jer. li. 7; Rev. xlii. 6. 4. Rev. xli. 6. 5. 2. Thos. ii. 7. 5. Rev. xviii. 9; xix. 2. 5. Rev. xviii. 36. 6. Rev. xlii. 15; xli. 6. 6. Rev. vi. 9, 10; xli. 11. 6. Rev. xviii.

λεγουσαν· Εξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα
saying; Come you out from her, the people of me, so that
μη συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ
not you may participate with the sins of her, and
ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λαβήτε· ὅτι
from the plagues of her so that not you may receive; because
ἐκολληθήσαν αὐτῆς αἱ ἁμαρτίαι ἀγρι τοῦ οὐρα-
adhered together of her the sins even to the heavens,
νου, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα
and remembered the God the unjust acts
αὐτῆς. ὁ Αποδοτε αὐτῇ, ὡς καὶ αὐτὴ ἀπέκωκε,
of her. Give you to her, as also she gave,
καὶ διπλώσατε ἡ αὐτῇ διπλά κατα τὰ
and double you [to her] double according to the
ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκράσε, κερ-
works of her; in the cup which she mixed, do you
σατε αὐτῇ διπλόν· ὅσα ἐδόξασεν ἐαυτῇ
mix to her double; how much she glorified herself
καὶ ἐστρηνίασε, τοσούτον δοτε αὐτῇ βασανί-
and lived luxuriously, so much give you to her, torment
μον καὶ πένθος. Ὅτι ἐν τῇ καρδίᾳ αὐτῆς
and mourning. Because in the heart of herself
λέγει· Καθήμεν βασιλίσσα, καὶ χηρὰ οὐκ εἰμι,
she says; I sit a queen, and a widow not I am,
καὶ πένθος οὐ μὴ ἴδω· ὁ διὰ τοῦτο ἐν μίᾳ
and mourning not I may see; on account of this in one
ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος * [καὶ]
day will come the plagues of her, death [and]
πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται·
mourning and famine; and with fire will be burnt up;
ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτὴν·
because strong Lord the God the one having judged her.
καὶ κλαυθύνονται καὶ κοφύνται ἐκ αὐτῇ οἱ
And shall weep and shall wail over her the
Βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες
kings of the earth, those with her having fornicating
καὶ ἐστρηνίασαντες, ὅταν βλέπωσι τὸν καπνὸν
and having lived luxuriously, when they may see the smoke
τῆς πυρώσεως αὐτῆς, ἀπὸ μακροθεν ἐστηκο-
of the burning of her, from a distance having stood
τες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς,
on account of the fear of the torment of her,
λεγοντες· Οὐαί, * [ουαί,] ἡ πόλις μεγάλη, Βα-
saying; Woe, [woe,] the city great, Ba-
βυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μίση ὥρα ἦλθεν
Babylon the city the strong, because a one hour come
ἡ κρίσις σου. καὶ οἱ ἐμπόροι τῆς γῆς κλαί-
the judgment of thee. And the merchants of the earth weep
ουσι καὶ πένθουσιν ἐκ αὐτῇ, ὅτι τὸν γόμον
and mourn over her, because the cargo

ing. 1. Come out from her, my people, so that you may have no fellowship with her sins, and that you receive not of her plagues.

5. Because her sins were builded together even to HEAVEN, and because she remembered her unrighteous acts.

6. Render to her as she also rendered, and repay double according to her works; in the cup which she mixed, mix to her double;

7. As much as she glorified herself, and lived unrighteously, so much torment and Mourning give to her. Because she says in her heart, 'I sit a Queen, and am not a Widow, and shall by no means be Mourning.'

8. Therefore in One Day will her plagues come—Death and Mourning and Famine; and she will be burnt up with fire; Because strong is THAT Lord who has JUDGED her.

9. And those kings of the earth, who with her committed fornication and lived luxuriously, will mourn and lament over her, when they see the smoke of her burning;

10. Standing at a distance on account of the fear of her torment, saying, 'Alas, the great city, which was strong!' in One Hour came her JUDGMENT.'

11. And the merchants of the earth weep and mourn over her,

* VATICAN MANUSCRIPT, No. 1169.—S. her for her UNRIGHTEOUS ACTS. S. and—S. strong is THAT Lord. 10. Woe—omit.

1. to her, omitted by A B C.

1. 4. Ias. xlviii. 20; Ili. 11; Jer. 1. 8; II. 6. 45; 1 Cor. vi. 17. 1. 5. Gen. xlviii. 2. Jer. 1. 9. Jonah 1. 2. 1. 6. Lev. xvi. 10. 1. 6. Ps. cxlviii. 8; Jer. 1. 13. 1. 7. 40. 2. 1. 11. 14; Rev. xiii. 10. 1. 7. Rev. xiv. 10. 1. 8. Rev. xiv. 17. 1. 8. Jer. 1. 34; Rev. xi. 17. 1. 9. Ezek. xlviii. 9; Rev. xiv. 18. 1. 9. Jer. 1. 40. 1. 9. Ezek. xlviii. 10; Rev. xiv. 18. 1. 10. Rev. xvii. 10. 1. 10. Rev. xvii. 10. 1. 11. Ezek. xlviii. 27—30; verse 2.

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· ¹² γόμον χρυσοῦ
of them no one buys any more; cargo of gold
καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου,
and of silver, and of stone of value and of pearl,
καὶ βύσσινον καὶ πορφύρας, καὶ σπηρικου καὶ
red of fine cotton and of purple, and of silk and
κόκκινον· καὶ πᾶν ξύλον θυϊνον, καὶ πᾶν σκεῦος
of scarlet, and all wood aromatic, and every vessel
ελεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιώ-
ivory, and every vessel of wood most
τάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμαρου
precious and of copper and of iron and of marble;
¹³ καὶ κιννάμωμον, καὶ ἀμώμον, καὶ θυμιάματα,
and cinnamon, and amomum, and odors,
καὶ μυρον, καὶ λίβανον, * [καὶ οἶνον,] καὶ ἐλαι-
and ointment, and frankincense, [and wine,] and oil,
ον, καὶ σιμιθάλιν, καὶ σίτον, καὶ κτήνη, καὶ
and finest flour, and wheat, and cattle, and
πρῶβατα· καὶ ἵππων, καὶ ῥέθων, καὶ σώματων·
sheep, and of horses, and of chariots, and of bodies;
καὶ ψυχὰς ἀνθρώπων. ¹⁴ Καὶ ἡ ὄψωρα τῆς ἐπι-
and of men. And the fruit season of the ear-
θυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σου, καὶ
vidence of the soul of thee went away from thee, and
πάντα τὰ λιπαρά καὶ τὰ λαμπρὰ ἀπώλετο
all the dainty things and the splendid things perished
ἀπὸ σου, καὶ οὐκέτι οὐ μὴ εὕρησθαι αὐτά.
from thee, and no longer not not thou mayest find them.
¹⁵ Οἱ ἐμπόροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς,
The merchants of these things those having been enriched from
ἀπὸ αὐτῆς, ἀπὸ μακροῦθεν στήσονται, διὰ τοῦ
her, from at a distance shall stand, because of the
φοβὸν τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ
fear of the torment of her, weeping and
πενθόντες, ¹⁶ * [καὶ] λέγοντες· Οὐαί, * [οὐαί·]
mourning, [and] saying· Woe, * [woe.]
ὦ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον
the city the great, that having been clothed fine cotton
καὶ πορφύρου καὶ κόκκινον, καὶ κεχυρσάμενη
and purple and scarlet, and being girdled
ἐν χρυσῷ καὶ λίθῳ τιμῇ καὶ μαργαρίταις· ὅτι
with gold and stone precious and pearls; because
μὴ ὥρα πλημυθῇ ὁ τοσούτος πλοῦτος. ¹⁷ Καὶ
in one hour failed waste the so great wealth. And
πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπιτοπὸν πλεῶν,
every pilot, and every one who to a place sailing,
καὶ πανταί, καὶ ὅσοι τὴν θαλάσσαν ἐργάζον-
and sailors, and as many as the sea work,
ται, ἀπὸ μακροῦθεν ἐστήσαν, ¹⁸ καὶ ἐκράζον βλε-
from at a distance stood, and cried out be-
πόντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λε-
holding the smoke of the burning of her, say-
γόντες· * [Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;] ¹⁹ καὶ
[What like to the city to the great] and

Because no one buys their
MERCHANDISE any more;

¹² † the Merchandise of
Gold, and of Silver, and of
precious Stone, and of
Pearl, and of Fine linen, and
of Purple, and of Silk, and
of Scarlet; and All aromati-
c Wood, and All Furni-
ture of Ivory, and All Fur-
niture of most precious
Wood, and of Copper, and
of Iron, and of Marble;

¹³ and Cinnamon, and
† Amomum, and Incense,
and Ointment, and Frank-
incense, and Wine, and
Finest flour, and Wheat,
and * Cattle, and Sheep, and
of Horses, and of Chariots,
and of Bodies, and ‡ Lives
of Men.

¹⁴ And the FRUIT SEAS-
ON of thy SOUL'S ARDENT
DESIRE is gone away from
thee, and All the DAINY
and SPLENDID THINGS
are lost to thee, and never
† shall they find them.

¹⁵ † THOSE MERCHANTS
of these things who were
enriched by her, will stand
at a distance, because of the
FEAR of her TORMENT,
* weeping and mourning,

¹⁶ saying, Alas! alas!
THAT GREAT CITY, ‡ which
was CLOTHED with fine
linen, and Purple, and
Scarlet, and adorned with
Gold, and precious Stone,
and Pearls!

¹⁷ ‡ Because in One
Hour SUCH GREAT Wealth
is laid waste." And
† Every Pilot, and Every
Voyager, and Mariner, and
as many as work on the
SEA, stood at a distance,

¹⁸ ‡ and cried out, be-
holding the SMOKE of her
BURNING, saying, † "What
city is like to the GREAT
CITY!"

* VATICAN MANUSCRIPT, No. 1100.—13. and Wine omit (a.)

16, (a.) 13. both weeping. 18. and—omit (a.)

14, 15, 16, 17, are omissions probably made through the carelessness of the transcriber. They

are found in A B C.

† 13. an odoriferous shrub. 14. shall they find, (A C.)

‡ 13. Rev. xvii. 4. ‡ 13. Ezek. xxvii. 12. ‡ 13. version 3. 11.

2-11. 4. ‡ 17. verse 10. ‡ 17. Isa. xlii. 14; Ezek. xxvii. 20. ‡ 18. Rev. x.

13. Rev. 20, 81; verse 9. ‡ 13. Rev. xlii. 4.

εβαλον χουν επι της κεφαλας αυτων, και εκρα-
they cast dust on the heads of themselves, and cried
(ον κλαιοντες και πενθουντες, λεγοντες.) Ουαι,
[out weeping and mourning, saying.] Woe,

*[ουαι:] η πολις η μεγαλη, εν η εκλουτησαν
[woe:] the city the great, by which were enriched
παντες οι εχοντες πλοια εν τη θαλασση εκ της
all those having ships on the sea by the
τιμιωτητος αυτης, οτι μια ωρα ηρημωθη.
preciousness of her, because in one hour she was made desolate.

20 Ευφραινου επ αυτη, ουρανε, και οι αγιοι και
Rejoice thou over her, O heaven, and the holy ones and
οι αποστολοι και οι προφηται, οτι εκρινεν
the apostles and the prophets, because judged
δ θεος το κριμα υμων εξ αυτης. 21 Και ηρην εις
the God the judgment of you on her. And took up one

αγγελος ισχυρος λιθον ως μυλον μεγαν, και
messenger strong a stone as a millstone great, and
εβαλεν εις την θαλασσαν, λεγων Οδτως ορμη-
cast into the sea, saying: Thus with

ματι βληθησεται Βαβυλων η μεγαλη πολις, και
violence shall be cast down Babylon the great city, and
ου μη ευρεθ ητι. 22 Και φωνη κιθαρωδων
not may be found any more. And a voice of harpers

και μουσικων και αυλητων και σαλπιστων ου μη
and of musicians and of flute-players and of trumpeters not may
ακουσθ εν σοι ετι, και πας τεχνητης πασης
may be heard in thee longer, and every art of every
τεχνης ου μη ευρεθ εν σοι ετι, * [και φωνη
art not may be found in thee longer, [and a sound

μυλον ου μη ακουσθ εν σοι ετι,] και φωνη
of a millstone not may be heard in thee longer,] and a light
λυχνου ου μη φων εν σοι ετι, 23 * [και φωνη
of lamp not may shine in thee longer, [and a voice

νυμφιου και νυμφης ου μη ακουσθ εν σοι ετι
of bridegroom and of bride not may be heard in thee longer;
οτι] οι εμποροι σου ησαν οι μεγαλειους της
because] the merchants of thee were the great ones of the

γης, οτι εν τη φαρμακεια σου επλανηθησαν
earth, because by the magical arts of thee were deceived
παντα τα εθνη. 24 Και εν αυτη αιματα προφη-
all the nations. And in these bloods of proph-

των και αγγων ευρεθη, και παντων των εσφαγ-
eis and of holy ones was found, even of all of those having been
μερων επι της γης.
killed on the earth.

ΚΕΦ. 16'. 19.

1 Μετα ταυτα ηκουσα ως φωνην * [μεγαλην]
After these things I heard as a voice [great]

19 And they cast dust
on their heads, and cried,
weeping and mourning,
saying, "Alas! alas!
THAT GREAT CITY, by
which were enriched all
of her wealth all those
having the ships on the
sea! Because in one
hour she was desolate."

20 ¶ I said over her: O
Heaven! and you saints,
and you apostles, and
you prophets; because
God judged your judg-
ment on her.

21 And one strong
angel took up a stone like
a great millstone, and threw
it into the sea, saying,
"Thus with violence
shall Babylon, the great
City, be thrown down, and
I shall by no means be
found any more."

22 ¶ And voice of Har-
pers, and of Musicians,
and of Flute-players, and
of Trumpeters, shall be
heard in thee no longer;
and no Artisan of any Art
shall be found in thee any
more; and Sound of Mil-
stone shall be heard as
there no longer;

23 ¶ And light of Lamp
shall shine no more in
thee; and voice of Bride-
groom and of Bride shall
be heard no more in thee.
Because thy merchants
were the great ones of
the earth; because by
thy sorceries all the na-
tions were deceived."

24 And in her the
Blood of Prophets and of
Saints was found, even of
ALL those having been
KILLED on the earth.

CHAPTER XIX.

1 After these things I
heard a loud Voice as of

* VATICAN MANUSCRIPT, No. 1160.—19. woe—amf.

1. great—amf. 21. 23—am.

† 10. Weeping and Mourning, omitted by A. 19. the ships, (A B C.) 22. any Art, omitted by A. 24. Blood, (A C.) bloods, (B.)

‡ 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 20. § 19. verse 2. § 21. Isa. xlv. 23, xlix. 13; Jer. li. 48. ¶ 20. Luke xi. 49, 50; xix. 2. § 21. Jer. li. 44. ¶ 21. Rev. xii. 8, xvi. 10. § 22. Isa. xxiv. 8; Jer. vii. 34; xvi. 9, xxv. 10; Ezek. xxv. 12. § 23. Jer. xxv. 10. § 24. Jer. vii. 34; xvi. 9; xxvii. 11. § 21. Isa. xlv. 2. § 21. 2 Kings ix. 32; Nah. iii. 4; Rev. xvii. 2, 6. § 24. Rev. xvii. 6. § 24. Jer. li. 42. § 1. Rev. xi. 18.

οχλου πολλου εν τη οραση, λεγοντων· Αλλη-
 οf a crowd large in the heaven, saying; Praise
 λουια· ἡ σωτηρια και ἡ δοξα και ἡ δυναμις του
 the Lord, the salvation and the glory and the power of the
 Θεου ἡμων· ¹ ὅτι αληθιναί και δικαίαι αἱ κρι-
 and of us, because true and righteous the judg-
 σεis αυτου· ὅτι ἐκρίνε την πόρνην την μεγα-
 ments of him, because he judged the harlot the great,
 λης, ἣτις ἐφθείρε την γην ἐν τῇ πορνείᾳ αὐτης,
 which corrupted the earth with the fornication of herself,
 και ἐξέδικησε το αἷμα των δουλων αὐτου ἐκ
 and avenged the blood of the bond-servants of himself from
 χειρὸς αὐτης. ² Καὶ δεύτερον εἶπεν· Αλλη-
 hands of her. And a second time they have said; Praise
 λουια· και ὁ παντος αὐτης ἀναβραίνει εἰς τους
 the Lord, and the smoke of her rises up for the
 αἰῶνας των αἰωνων. ³ Καὶ ἔπεσον οἱ πρεσβυτε-
 rage of the ages. And fell down the side-
 ρωι οἱ εικοσιτεσσαρες, και τα τεσσαρα ζῶα,
 those twenty-four, and the four living ones,
 και προσεκύνησαν τῷ θεῷ τῷ καθήμενῳ ἐπὶ
 and did homage to the God to the one sitting on
 του θρονου, λεγοντες· Ἀμην· ἀλληλουια.
 the throne, saying; So be it, praise the Lord.
⁴ Καὶ φωνὴ ἐκ του θρονου ἐξηλθε, λεγουσα·
 And a voice from the throne came forth, saying;
 Ἀναίτε τον θεον ἡμων παντες οἱ δουλοι αυτου,
 Praise the God of us all the bond-servants of him,
 και οἱ φοβουμενοι αυτον οἱ μικροὶ και οἱ
 and those fearing him the little ones and the
 μεγάλοι.

⁵ Καὶ ἤκουσα ὡς φωνὴν οχλου πολλου, και
 And I heard as a voice of a crowd great, and
 ὡς φωνὴν ὕδατων πολλων, και ὡς φωνὴν βρον-
 as a sound of waters many, and as a noise of thun-
 των ισχυρων, λεγοντες· Αλληλουια· ὅτι ἐβα-
 ders strong, saying; Praise the Lord, because reign-
 σιλευσε κυριος ὁ θεος ἡμων, ὁ παντοκράτωρ.
 ed Lord the God of us, the almighty.

⁷ Χαίρωμεν και ἀγαλλιωμεθα, και δοῦμεν την
 We should rejoice and we should exult, and we should give the
 δοξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος του αρνιου, και
 glory to him, because came the marriage of the lamb, and
 ἡ γυνὴ αὐτου ἡτοίμασεν ἑαυτήν· ⁸ και ἐδόθη
 the wife of him prepared herself, and it was given
 αὐτῇ, ἵνα περιβαλῇται βυσσινον λαμπρον
 to her, so that she might be clothed with fine cotton bright
 και καθαρον. (Το γὰρ βυσσινον, τα δικαιω-
 and clean. (The for fine cotton, the righteous-
 μετα ἐστι των ἁγιων.) ⁹ Καὶ λεγει μοι·
 and he says to me;

great Crowd in HEAVEN, saying, "Hallelujah! the SALVATION and the GLORY and the POWER of our God;

² Because true and righteous are his JUDGMENTS; Because he judged the GREAT HARLOT, who corrupted the EARTH with her FORNICATION, and AVENGED the BLOOD of his SERVANTS [shed] by her HANDS."

³ And a Second time they said, "Hallelujah!" And the SMOKE rises up for the AGES of the AGES.

⁴ And the TWENTY-FOUR ELDEERS and the four Living ones fell down and worshipped THAT GOD who SITS on the THRONE, saying, "Amen! Hallelujah!"

⁵ And a Voice came forth from the THRONE, saying, "Praise our GOD, all his SERVANTS and THOSE who FEAR him, the LITTLE and the GREAT!"

⁶ And I heard as it were a Voice of a great Crowd, and as a Sound of many Waters, and as a Noise of mighty Thunders, saying, "Hallelujah! Because our Lord God, the OMNIPOTENT, reigneth!"

⁷ We may rejoice and exult and give the GLORY to him; Because the MARRIAGE of the LAMB came, and his WIFE prepared herself."

⁸ And it was given her that she should be clothed with fine linen, bright and pure; for the FINE LINEN represents the RIGHTEOUS ACTS of the SAINTS.

⁹ And he says to me,

* VULGATE MANUSCRIPT, No. 1160.—& Lord—omit.

¹ & our omitted by A. 8. and, omitted by A.

² Rev. ix. 11; vii. 10, 12; xii. 10. ³ 2. Rev. xv. 3; xvi. 7. ⁴ 2. Deut. xxiii. 1. ⁵ Rev. ix. 10; xviii. 20. ⁶ 1. Isa. xxiv. 10, Rev. xiv. 11; xviii. 6, 13. ⁷ 1. Rev. ix. 10; xviii. 20. ⁸ 1. Chron. xvi. 30; Neh. v. 13; viii. 6; Rev. v. 14. ⁹ 1. Isa. lxxv. 1 & 2. ¹⁰ 1. Rev. xi. 10; xii. 12. ¹¹ 1. Ezech. lxxv. 3; xlviii. 2, Rev. xiv. 2. ¹² 1. Rev. xii. 17; xii. 10; xii. 22. ¹³ 1. Matt. xxii. 2; xxv. 10; 2 Cor. xii. 2; Eph. v. 2. ¹⁴ 1. Rev. xii. 2. ¹⁵ 1. Isa. xlv. 13, 16; Ezech. xvi. 10; Rev. iii. 13. ¹⁶ 1. Isa. lxxv. 1.

Γραφον· Μακαριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου
Write thou; Blessed ones to the supper of the marriage
τοῦ αρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι
of the lamb having been called. And he says to me; These
οἱ λόγοι αληθινοὶ εἰσι τοῦ θεοῦ. ¹⁰ Καὶ εἶπας
the words true are of the God. And I fell
ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ·
before the feet of him to worship him;
καὶ λέγει μοι· Ὅρα μὴ συνδoulos σου
and he says to me; See not; a fellow-servant of thee
εἰμι, καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν
I am, and of the brethren of thee of those having the
μαρτυρίαν τοῦ Ἰησοῦ τῷ θεῷ προσκυνήσαν.
testimony of the Jesus; to the God do thou give worship.
(ἢ γὰρ μαρτυρία ἔστι τοῦ Ἰησοῦ, ἐστὶ τὸ πνεῦμα
(The for testimony [of the] Jesus, is the spirit
τῆς προφητείας.)
of the prophecy.)

¹¹ Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμένον, καὶ
And I saw the heaven having been opened, and
ἵδον ἵππον λευκόν, καὶ ὁ καθήμενος ἐπ' αὐτόν,
I saw a horse white, and the one sitting on him,
καλούμενος πιστός καὶ αληθινός, καὶ ἐν δικαιο-
being called faithful and true, and in righteous-
συῇ κρίνει καὶ πολεμεῖ· ¹² οἱ δὲ ὀφθαλμοί
ness he judges and makes war; the but eyes
αὐτοῦ ὡς φλογὶς πυρός, καὶ ἐπὶ τὴν κεφαλὴν
of him [as] a flame of fire, and on the head
αὐτοῦ διαδήματα πολλὰ· ἔχων ὄνομα γεγραμ-
of him diadems many; having a name having been
μενον ὃ οὐδεὶς οἶδεν, εἰ μὴ αὐτός· ¹³ καὶ περι-
written which no one knows, if not himself; and having
βεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ
been clothed with a mantle having been dipped in blood; and
καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ λόγος τοῦ θεοῦ.
is called the name of him; The word of the God.

¹⁴ Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἤκο-
And the armies those in the heaven fol-
λουσιν αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι
lowed him on horses white, having been clothed with
βυσσινον λευκὸν καθάρων. ¹⁵ Καὶ ἐκ τοῦ στο-
fine cotton white clean. And out of the mouth
ματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεία, ἵνα ἐν
of him go forth a broad-sword sharp, so that with
αὐτῇ παταξῇ τὰ ἔθνη, καὶ αὐτὸς ποιμαίνει
her he may smite the nations, and he shall tend
αὐτοὺς ἐν ῥαβδῷ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν
them with a rod of iron; and he treads the
λήγον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ
wine-press of the wine of the wrath of the God
τοῦ παντοκράτορος. ¹⁶ Καὶ ἔχει ἐπὶ τὸ ἱμάτιον
of the almighty one. And he has on the mantle

"Write;—; Blessed are those who have been invited to the marriage supper of the Lamb. I also said to me, These are the true words of God."

¹⁰ And I fell before his feet to worship him. And he says to me, I am a fellow-servant with thee, and those brethren who have the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of this prophecy.

¹¹ And I saw heaven opened, and behold, a white horse; and he who sat on him was called Faithful and True, who in righteousness he judges and makes war.

¹² And his eyes were as a flame of fire, and on his head were many diadems; and a name written which no one knows is written on him.

¹³ And he was clothed with a mantle dipped in blood; and his name is called, The word of God.

¹⁴ And those armies in heaven followed him on white horses.

¹⁵ And out of his mouth proceeds a two-edged sword, so that with it he will smite the nations; and he shall rule them with an iron scepter; and he treads the wine-press of the wrath of the God, the omnipotent.

¹⁶ And he has on his

* Vatican Manuscript, No. 1100.—12. as—omit (A.)
Name written (A.) 15. two-edged (A.)

12. Name written, etc.

† 10. of the, omitted by A.

11. called, omitted by A.

† 9. Mat. xxii. 2, 8; Luke xiv. 15, 16. † 9. Rev. xxi. 5; xlii. 6. † 10. Acts x. 28; xiv. 14, 15; Lev. xxii. 6. † 10. 1 John v. 16; Rev. i. 7. † 11. Rev. xv. 6. † 11. Rev. vi. 2. † 11. Rev. iii. 14. † 11. Isa. i. 16; ii. 12. † 12. Rev. i. 1. † 12. Rev. vi. 2. † 12. Rev. i. 17. † 12. Isa. i. 16; ii. 12. † 13. Rev. iv. 6; vii. 2. † 13. Isa. i. 16; ii. 12. † 13. Rev. ii. 27; xlii. 6. † 13. Isa. i. 16; ii. 12.

και επι τον μηρον αυτον ονομα γεγραμμενον
and on the thigh of himself a name having been written;
Βασιλευς βασιλεων και κυριος κυριων.

King of kings and Lord of lords.
17 Και ειδον ενα αγγελον εστωτα εν τῳ ἡλιῳ
And I saw one messenger standing in the sun;
και εκραζε φωνη μεγαλη, λεγων πασι τοις
and he cried with a voice great, saying to all the
ορνειοις τοις πετομενοις εν μεσουρανηματι
birds to those flying in mid-heaven;

Δευτε, συναχθητε εις το δειπνον το μεγα του
Come ye, be ye assembled for the supper the great of the
Θ. ου. 18 ινα φαγητε σαρκας βασιλεων και σαρ-
t. d., so that ye may eat flesh of kings and flesh

και χιλιαρχων και σαρκας ισχυρων, και σαρκας
of commanders and flesh of strong men, and flesh

ιππων και των καθημενων εν αυτων, και
of horses and of those sitting on them, and

σαρκας παντων ελευθερων τε και δουλων, και
flesh of all freemen both and bondmen, and

μικρων και μεγαλων. 19 Και ειδον το θηριον
little ones and great ones. And I saw the wild-beast

και τους βασιλεις της γης και τα στρατευματα
and the kings of the earth and the armies

αυτων συναγημενα, ποιησαι πολεμον μετα του
of them having been assembled, to make war with the

αξιημερου επι του ιππου και μετα του στρατευ-
one sitting on the horse and with the army

ματος αυτου. 20 Και εκιασθη το θηριον, και ο
of him. And was caught the wild-beast, and the

μυτ' αυτου ψευδι προφητης ο ποιησας τα
with him false-prophet the one having done the

σημεια ενωπιον αυτου, εν οις επλανε τους
signs in presence of him, by which he deceived those

λιθιντας το χαραγμα του θηριου, και τους
having received the mark of the wild-beast, and those

προσκυνουντας τη εικονι αυτου ζωντες εβλη-
doing homage to the image of him; living were

θησαν οι δυο εις την λιμνην του πυρος την
cast the two into the lake of the fire that

καιουσην εν θη. 21 Και οι λοιποι απεκταν-
burning with fire. And the remaining ones were

οθσαν εν τη βροχαια του καθημενου επι του
killed with the brimstone of the encircling on the

ιππου, τη εξελουση εκ του στοματος αυτου
fire, with the outgoing forth out of the mouth of him;

και παντα τα ορνεα εχορτασθησαν εκ των
and all the birds were killed with the

σαρκων αυτων.
flesh of them.

MANTLE and on his thigh a Name written, † King of Kings, and Lord of Lords.

17 And I saw an Angel standing in the sun; and he cried with a loud Voice, saying † to All those birds which fly in mid-heaven, † "Come, assemble yourselves to the GREAT SUPPER of God;

18 † that you may eat Flesh of Kings, and Flesh of Commanders, and Flesh of Powerful men, and Flesh of Horses, and Flesh of those who sit on them, and Flesh of All, both Freemen and Bondmen, both Little and Great."

19 † And I saw the BEAST, and the KING of the EARTH, and † their ARMIES, assembled together to make War with him who sits on the HORSE, and with his ARMY.

20 † And the BEAST was captured, and he who was with him,—THAT FALSE-PROPHET who performed the signs in his presence, with which he deceived those who received the MARK of the BEAST, and † those who worship his IMAGE; † these two were cast alive into THAT LAKE of FIRE † which EURNS with Sulphur.

21 And the BEAST † were killed with THAT BROAD SWORD of GOD who sits on the HORSE, which WENT FORTH out of his MOUTH; † and All the birds † were annihilated with their FLESH.

CHAPTER XX.
1 And I saw an Angel coming down from HEAVEN.

ΚΕΦ. κ'. 20.

1 Και ειδον αγγελον καταβαινοντα εκ του
And I saw an angel coming down out of the

* VATICAN MANUSCRIPT, No. 1100.—one—omit (a.)

† 12. his armies, (a.)

† 16. Dan. ii. 47; 1 Tim. vi. 15; Rev. xvii. 14. † 17. verse 31. † 17. Ezek. xxxix. 17.
† 19. Ezek. xxxix. 18, 20. † 19. Rev. xvi. 10; xvi. 13, 14. † 20. Rev. xvi. 13, 14.
† 20. Rev. xii. 12, 18. † 20. Rev. xi. 10. See Dan. vii. 11. † 20. Rev. xiv. 10; xxi. 8.
† 21. verse 15. † 21. verses 17, 18. † 21. Rev. xvii. 16.

ουραρον, εχοντα την κλειν της αβυσσου, και
heaven, having the key of the deep, and
αλυσιν μεγαλην επι την χειρα αυτου. ² Και
a chain great on the hand of himself. And
εκρατησε τον δρακοντα, τον οφιν τον αρχαιον,
he seized the dragon, the serpent the old,
ος εστι διαβολος και σατανας, και εδησεν αυτον
who is an accuser and an adversary, and he bound him
χιλια ετη, ³ και εβαλεν αυτον εις την αβυσ-
a thousand years, and he cast him into the deep,
σον, και εκλεισε και εσφραγισεν επανω αυτου,
and shut up and sealed over him,
ινα μη πλανη ετι τα εθνη, αχρι τελεσθ
so that not he might deceive longer the nations, till might be ended
τα χιλια ετη. ⁴ [και] μετα ταυτα δει αυτον
the thousand years; [and] after these it behooves him
λυθηναι μικρον χρονον.
to be loosed a little time.

⁴ Και ειδον θronous· και εκαθισαν επ' αυτους,
And I saw thrones; and they sat on them,
και κριμα εδοθη αυτοις· και τας ψυχας των
and judgment was given to them; and the souls of those
πετελεκισμενων δια την μαρτυριαν Ιησου
having been cut with an axe because of the testimony of Jesus
* [και] δια τον λογον του θεου, και οτινες
[and] because of the word of the God, and who
ου προσεκυνησαν το θηριον ουτε τη εικονι
not worshipped the wild-beast nor the image
αυτου, και ουκ ελαβον το χαρagma επι το
of him, and not received the mark on the
μετωπον και επι την χειρα αυτων· και εζη-
forehead and on the hand of themselves; and they
σαν, και εβασιλευσαν μετα του Χριστου τα
lived, and they reigned with the Anointed one the
χιλια ετη. ⁵ * [οι δε λοιποι των νεκρων ουκ
thousand years; [the but remaining ones of the dead ones not
εζησαν αχρι τελεσθ τα χιλια ετη.] Αυτη
lived till should be ended the thousand years.] This
η αναστασις η πρωτη. ⁶ Μακαριος και αγιος
the resurrection the first. Blessed and holy
ο εχων μερος εν τη αναστασει τη πρωτη· επι
the one having a portion in the resurrection the first; over
τουτων ο δευτερος θανατος ουκ εχει εδυσιας,
such ones the second death not has authority,
αλλ' εσονται ιερεις του θεου και του Χριστου,
but they shall be priests of the God and of the Anointed one,
και βασιλευσουσι μετ' αυτου χιλια ετη. ⁷ Και
and they shall reign with him a thousand years. And

VEN, I having the KEY of the ABYSS, and a great Chain on his HAND.

² And he bound the DRAGON,—the old SERPENT, who is an ADVERSARY, and bound him a thousand Years,

³ And cast him into the ABYSS, and shut up & sealed over him; so that he might deceive the NATIONS no more, till the thousand Years should be ended; after that he must be loosed a little Time.

⁴ And I saw Thrones; (and they sat on them, and Judgment was given them,) and the souls of those who had been BREATHED because of the TESTIMONY of JESUS, because of the word of GOD,—even those who did not worship the BEAST; nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and reigned with the ANOINTED one the THOUSAND Years.

⁵ But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the FIRST RESURRECTION.

⁶ Blessed and holy HE who has a PART in the FIRST RESURRECTION; over these the SECOND Death hath no authority, but they shall be PRIESTS of GOD and of the ANOINTED, & shall reign with him a THOUSAND Years.

⁷ And * when the

* VATICAN MANUSCRIPT, No. 1100.—2. even that Adversary who deceives the HABITABLE, and bound him. (A. B.) 3. And—cast (A. B.) 4. And—cast. 5. the next of the DEAD did not live till the thousand Years were ended—cast. These were probably omitted by oversight in Ver. 53, as they are found in a c.—though not in a Syriac. 6. Both blessed and holy. 6. after these things a Thousand Years. 7. after.

† 2. the ADVERSARY. (A. B.) 4. a Thousand Years, (A.) 5. And—cast. 6. First—probably 1st. or importance.

† 1. Rev. i. 18, iv. 1. † 2. Rev. xii. 9. † 3. Dan. vi. 17. † 4. Rev. xvi. 14. 16. 17. † 5. Dan. vii. 9, 23, 27; Math. xxi. 28; Luke xxi. 20. † 6. 1 Cor. vi. 2, 3. † 7. Rev. xii. 12. † 8. Rev. xii. 13, 14. † 9. 4. Rom. viii. 17; 2 Tim. ii. 12; Rev. i. 6. 11. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ὅταν τελεσθῇ τα χίλια ετη, λυθησεται ὁ
 when may be ended the thousand years, shall be loosed the
 σάτανas εκ της φυλακης αὐτου. ⁸ και εξελευ-
 satan out of the prison of himself, and he shall
 σιται πλανησαι τα εθνη τα εν ταις τεσσαρσι
 go forth to deceive the nations those in the four
 γωνιαις της γης, τον Γωγ και τον Μαγωγ,
 corners of the earth, the Gog and the Magog,
 συναγαγειν αυτους εις πολεμον, ὧν ὁ αριθμος
 to assemble them for war, of whom the number
 αυτων ὡς ἡ αμμος της θαλασσης. ⁹ Και ανε-
 of them as the sand of the sea. And they
 βρισαν ἐπι το πλατος της γης, και εκκυκλωσαν
 went up on the breadth of the earth, and encircled
 την παρεμβολην των ἁγιων, και την πολιν την
 the camp of the holy ones, and the city the
 ηγαπημενην· και κατεβη πυρ εκ του ουρανου
 beloved, and came down fire out of the heaven
 απο του θεου, και κατεφαγεν αυτους. ¹⁰ και ὁ
 from the God, and ate up them; and the
 διαβολος ὁ πλανων αυτους, εβληθη εις την
 accuser the one deceiving them, was cast into the
 λιμνην του πυρος και θειου, ὅπου και το θη-
 lake of the fire and of brimstone, where both the wild-
 ριν και ὁ ψευδοπροφητης· και βασανιζουσιν
 brant and the false prophet; and they will be tormented
 ται ἡμερας και νυκτος εις τους αιωνας των
 day and night for the ages of the
 αιωνων.

¹¹ Και ειδον θρονον μεγαν λευκον, και τον
 And I saw a throne great white, and the
 καθημενον ἐπ' αυτον, οὗ απο προσωπου ἐφύ-
 one sitting on him, of whom from face and
 γιν ἡ γη και ὁ ουρανός, και τοπος ουχ εὑρεθῇ
 the earth and the heaven, and a place not was found
 αυτοις. ¹² Και ειδον τους νεκρους, μικρους και
 for them. And I saw the dead ones, little ones and
 μεγαλους, ἱστῶτας ἐνωπιον του θρονου, και
 great ones, having stood in presence of the throne, and
 βιβλια προιχθησαν· και αλλο βιβλιον ηνεφχθη,
 books were opened; and another book was opened,
 ὃ ἐστι της ζωης· και εκριθησαν οἱ νεκροὶ ἐκ
 which is of the life; and were judged the dead ones out of
 των γεγραμμενων ἐν τοις βιβλίοις, κατὰ
 the things having been written in the books, according to
 τα εργα αυτων. ¹³ Και εδωκεν ἡ θαλασσα τους
 the works of them. And gave up the sea the
 νεκρους τους ἐν αὐτῃ, * [και ὁ θάνατος και ὁ
 dead ones those in her, [and the death and the
 ὄτης εδωκαν τους νεκρους τους ἐν αυτοις· και
 terrible gave up the dead ones those in them; and

THOUSAND Years may be completed, § the ADVERSARY will be loosed out of his PRISON,

8 and will go forth † to deceive THOSE NATIONS which are in the FOUR Corners of the EARTH, † GOG and MAGOG, † to assemble them together for War; whose NUMBER is as the SAND of the SEA.

9 † And they went up on the BREADTH of the EARTH, and encircled the CAMP of the SAINTS, and the BELOVED CITY; and Fire came down out of HEAVEN † from God, and consumed them.

10 † And THAT ENEMY who deceived them was cast into the LAKE of FIRE and Sulphur, † where both the BEAST and FALSE-PROPHET [were cast.] and † they will be tormented Day and Night for the AGES of the AGES.

11 And I saw a great white Throne, and one sitting on it, from Whose Face † the EARTH and the HEAVEN fled away, † and no Place was found for them.

12 And I saw the DEAD, † the GREAT and the LITTLE, standing before the THRONE; † and Books were opened; and Another Book was opened, which is the book of the LIFE; and the DEAD were judged from the THINGS which had been WRITTEN in the BOOKS, † according to their WORKS.

13 And the SEA gave up THOSE DEAD which were in it; and DEATH and HADES gave up the DEAD which were in them; and

* Vatican Manuscript, No. 1160.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged according to their works.—omit. It is thought that some words were omitted by the copyist, as they are found in A & C.

† B. from GOD, omitted by A.

12. the GREAT and the LITTLE, (A.)

17 verse 2 18 verses 3, 10. † 8. Ezek. xxxviii. 2; xxxix. 1. † 8. Rev. xvi. 11.
 † 9. Isa. viii. 8; Ezek. xxxviii. 9, 10. † 10. verse 8. † 10. Rev. xix. 20.
 10 Rev. xix. 14, 11. † 11. 3 Pet. iii. 7, 10, 11; xxi. 1. † 11. Dan. ix. 25.
 † 12 Rev. xix. 8. † 12. Dan. vii. 10. † 12. Psal. lxxv. 23; Dan. xii. 1; Phil. iv. 3; Rev. vi. 8; xiii. 8; xxi. 27. † 12. Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6.
 Rev. ii. 23; xiii. 12, verse 12.

εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος.
am the Alpha and the Omega, the beginning and the end.

Ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ
I to the one thirsting will give from of the fountain of the
ὕδατος τῆς ζωῆς δωρεάν· ὁ νικῶν κληρο-
water of the life gratis; the one overcoming shall in-
νομῇται ταῦτα, καὶ ἐσθμαὶ αὐτῷ θεός, καὶ
herit these things, and I will be to him a God, and
αὐτὸς ἐσται μοι ὁ υἱός. ⁸Τοῖς δὲ δειλοῖς καὶ
he shall be to me the son. To the but cowards and
ἀπιστοῖς, καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ
fai-irm ones, and abominable ones, and murderers and
πυρροῖς, καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ
sorcerers, and idolaters, and
καὶ τοῖς ψευδεῖσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ
all the liars, the portion of them in the lake
τῇ καίοντῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος
which burning with fire and brimstone, which is the death
ὁ δευτέρος.

the second.
⁸ Καὶ ἦλθε εἰς τῶν ἑπτα ἀγγέλων τῶν ἐχού-
And came one of the seven messengers of those having
των τὰς ἑπτα φιάλας τὰς γεμούσας τῶν ἑπτα
the seven bowls those being full of the seven
πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ.
plagues the last ones, and talked with me,
λέγων· Δεῦρο, δεῖξω σοὶ τὴν νύμφην τοῦ
saying, Come thou, I will show to thee the bride of the
ἀρνίου τὴν γυναῖκα. ¹⁰Καὶ ἀπήνεγκε με ἐν
lamb the wife. And he bore away me in
πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ
spirit to a mountain great and high, and
ἐδείξε μοι τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ,
he showed me the city the holy Jerusalem,
καταβάνουσαν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ,
coming down out of the heaven from the God,
ἔχουσα τὴν δόξαν τοῦ θεοῦ· ὁ φῶστηρ
having the glory of the God, the luminary
αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἱασπιδί-
of her like to a stone most precious, as to a stone Jasper
κρυσταλλίνῳ· ¹²ἐχούσα τείχος μέγα καὶ
being crystalline; having a wall great and
ὑψηλόν, ἔχουσα πύλιντας δώδεκα, καὶ ἐπὶ τοῖς
high, having gates twelve, and at the
πύλαις ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπι-
gates messengers twelve, and names having
γεγραμμένα, ἃ ἐστὶ τῶν δώδεκα φυλῶν ⁸[τῶν]
inscribed, which is the twelve tribes [of the]
οἴκου Ἰσραὴλ. ¹³Ἀπὸ ἀνατολῶν, πύλιντες τρεῖς·
of Israel. From east, gates three;
ἐκ τοῦ βορρᾶ, πύλιντες τρεῖς· ἀπὸ νοτοῦ, πύλιντες
from North, gates three; from South, gates

3 I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one I will freely give WATER from the FOUNTAIN of LIFE.

7 THE CONQUEROR shall inherit these things; and I will be to him a God, and he shall be to Me a SON.

8 But as for the COWARDS, and Unbelievers, and the Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and ALL LIARS,—their PORTION [will be] in THAT LAKE which burns with Fire and Sulphur which is the SECOND DEATH."

9 And one of THOSE SEVEN ANGELS, who HAD THOSE SEVEN BOWLS FULL of THOSE SEVEN LAST PLAGUES, came and talked with me, saying, "Come, I will show thee the BRIDE, the WIFE of the LAMB."

10 And he bore me away; in Spirit to a great and high Mountain, and showed me the HOLY CITY, Jerusalem, coming down out of HEAVEN from God,

11 I having the GLORY of GOD; its LUMINARY was like a most precious Stone, as a cry of the Jasper, as a cry of the Jasper.

12 It had a Wall great and high; it had TWELVE Gates, and at the GATES twelve Angels, and Names inscribed, which are the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; and on the North three Gates; and on the

* Vatican Manuscript, No. 1160.—7. I will give to him, (n.)

8. Sinner, and

9. woman, the BRIDE of the LAMB, (n.)

12. and on the West three Gates,

and on the North three

Gates.

11. having the GLORY of God, omitted by A.

12. Rev. i. 8; xii. 12.

13. Rev. vii. 8; Heb. viii. 10.

14. Rev. xii. 14; Rev. xii. 15.

15. Rev. xii. 7; verse 8.

16. Rev. xii. 8; verse 22.

12. Rev. i. 8; John iv. 10, 14; vii. 27; Rev. xii. 12.

13. 1 Cor. vi. 9, 10; Gal. v. 10-21; Eph. v. 5; 1 Tim.

14. Rev. xii. 14, 15.

15. Rev. i. 10; xvii. 2.

16. Ezek. xlviii. 31-34.

8. Sinner, and

9. woman, the BRIDE of the LAMB, (n.)

12. and on the West three Gates,

and on the North three

Gates.

11. having the GLORY of God, omitted by A.

12. Rev. i. 8; xii. 12.

13. Rev. vii. 8; Heb. viii. 10.

14. Rev. xii. 14; Rev. xii. 15.

15. Rev. xii. 7; verse 8.

16. Rev. xii. 8; verse 22.

τρεις· ἀπο θυμῶν, πυλῶνες τρεῖς. ¹⁴ Καὶ τὸ
three; from west, gates three. And the
τειχὸς τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ
wall of the city had foundations twelve, and
ἐπ' αὐτὸν δώδεκα ὀνόματα τῶν δώδεκα ἀποστο-
on them twelve names of the twelve apos-
λῶν τοῦ ἀρνίου. ¹⁵ Καὶ ὁ λαλῶν μετ' ἐμοῦ,
ties of the lamb. And the one talking with me,
εἶχε μέτρον καλαμῶν χρυσοῦν, ἵνα μετρήσῃ
had a measure a reed golden, so that he might measure
τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, * [καὶ τὸ
the city, and the gates of her, [and the
τειχὸς αὐτῆς.] ¹⁶ Καὶ ἡ πόλις τετραγώνος
wall of her.] And the city four-angled
κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον καὶ τὸ πλάτος.
is placed, and the length of her as much as even the breadth.
Καὶ ἐμέτρησε τὴν πόλιν τῷ καλαμῷ ἐνὶ στα-
And he measured the city with the reed to fur-
δίου δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος
longs twelve thousands; the length and the breadth
καὶ τὸ ὕψος αὐτῆς ἰσα ἐστὶ. ¹⁷ * [Καὶ ἐμέτρη-
and the height of her equal is. [And he measured]
σε] τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντάεσ-
the wall of her one hundred forty-four
σάρων πήχυν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγε-
cubits, a measure of a man, which is of a man-
λου. ¹⁸ Καὶ ἡ πόλις ἡ ἐνδομήτις τοῦ τεύχους
enger. And was the building of the wall
* [αὐτῆς, ἰασπίς· καὶ ἡ πόλις χρυσοῦν καθάρων
[of her, jasper; and the city gold pure
ὁμοία ὕαλφ καθάρῃ. ¹⁹ Καὶ οἱ θεμελῖοι τοῦ
like to glass pure. And the foundations of the
τεύχους] τῆς πόλεως παντὶ λίθῳ τιμῇ κεκοσ-
wall] of the city with every stone precious having been
μημένοι· ὁ θεμελῖος ὁ πρῶτος, ἰασπίς· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σαρφεῖροι· ὁ τρίτος, χαλκήδων· ὁ
ond, sapphires; the third, chalcedony; the
τέταρτος, σμαραγδός· ²⁰ ὁ πέμπτος, σαρδονυ-
fourth, emerald; the fifth, sardonyx;
ὁ ἕκτος, σαρδίος· ὁ ἑβδόμος, χρυσολίθος· ὁ
the sixth, sardius; the seventh, chrysolite; the
ὀγδοὺς, βηρύλλος· ὁ ἐννῆτος, τοπαζίον· ὁ
eighth, beryl; the ninth, topaz; the
δέκατος, χρυσοπράσος· ὁ ἑνδεκάτος, ὑακινθός·
tenth, chrysoprasus; the eleventh, hyacinth;
ὁ δωδεκάτος, ἀμεθύστos. ²¹ Καὶ οἱ δώδεκα
the twelfth, amethyst. And the twelve
πυλῶνες, δώδεκα μαργαρίται· ἀνα εἰς ἕκαστος
gates, twelve pearls; in one of each
τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου. Καὶ ἡ
of the gates was of one pearl. And the
πλατεῖα τῆς πόλεως, χρυσοῦν καθάρων ὡς ὕαλος
broad place of the city, gold pure as glass

South three Gates; and in the West three Gates.
¹⁴ And the WALL of the CITY had twelve FOUNDATIONS, and in them TWELVE NAMES of the TWELVE APOSTLES of the LAMB.
¹⁵ And he who spoke with me, had a MEASURE, a golden REED, that he might measure the CITY, and its GATES and WALLS.
¹⁶ And the CITY is quadrangular, and its LENGTH is as much as its BREADTH. And he measured the CITY with the REED to twelve thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.
¹⁷ And he measured the WALL, a hundred and FORTY-FOUR Cubits.—The Man's Measure, that is, the Angel's.
¹⁸ And the BUILDING of its WALL was JASPER, and the CITY was pure GOLD, like pure GLASS.
¹⁹ And the FOUNDATIONS of the CITY were decorated with PRECIOUS STONE. THE FIRST FOUNDATION, JASPER; the SECOND, SAPPHIRE; the THIRD, CHALCEDONY; the FOURTH, EMERALD;
²⁰ THE FIFTH, SARDONYX; the SIXTH, SARDIUS; the SEVENTH, CHRYSOLITE; the EIGHTH, BERYL; the NINTH, TOPAZ; the TENTH, CHRYSOPRASE; the ELEVENTH, HYACINTH; the TWELFTH, AMETHYST.
²¹ And the twelve GATES were TWELVE PEARLS. Each one of the GATES, severally was of one PEARL. And the BROAD PLACE of the CITY was GOLD pure as transparent GLASS.

* VATICAN MANUSCRIPT, No. 1100.—15. and its wall—omit (a.)

16. and he measured—omit (a.)

17. 18. of it was JASPER, &c. THE CITY was pure GOLD, like pure GLASS. And the FOUNDATIONS of the wall—omit. The words were probably omitted by the copyist, as they are found in A & C.

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 10.

‡ 12. Isa. liv. 11.

§ 21. Rev. xii. 2.

§ 15. Ezek. xl. 3; Zech. ii. 1; Rev. i. 1.

διαυγής. ²² Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ
 transparent. And a temple not I saw in her; the for
 κυρίου ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,
 Lord the God the almighty a temple of her is,
 καὶ τὸ ἄρριον. ²³ Καὶ ἡ πόλις οὐ χρειᾶν ἔχει
 and the lamb. And the city not need has
 τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν
 of the sun nor of the moon, so that they may shine
 αὐτῇ· ἡ γὰρ δοξα τοῦ θεοῦ ἐφωτίσεν αὐτήν,
 in her, the for glory of the God enlightened her,
 καὶ ὁ λύχνος αὐτῆς τὸ ἄρριον. ²⁴ Καὶ περιπα-
 and the lamp of her the lamb. And shall
 τήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς.
 walk the nations by means of the light of her.
 Καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ
 And the kings of the earth bring the glory and
 τὴν τιμὴν αὐτῶν εἰς αὐτήν· ²⁵ καὶ οἱ πυλῶνες
 the honor of themselves into her; and the gates
 αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· (νυξ γὰρ οὐκ
 of her not may be shut day; (night for not
 ἔσται ἐκεῖ·) ²⁶ καὶ εἰσάγουσι τὴν δόξαν καὶ τὴν
 will be there;) and they shall bring the glory and the
 τιμὴν τῶν ἔθνων εἰς αὐτήν. ²⁷ Καὶ οὐ μὴ
 honor of the nations into her. And not
 εἰσελθῶν εἰς αὐτήν παν κοινὸν, καὶ ποιοῦν βδέ-
 enter shall her every thing common, and doing an a-
 λυγμὰ καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῇ
 bominatōn and a falsehood; if not those having been written in the
 βιβλίῳ τῆς ζωῆς τοῦ ἁγίου.
 scroll of the life of the lamb.

ΚΕΦ. κβ'. 22.

¹ Καὶ ἐδείξε μοι ποταμὸν ὕδατος ζωῆς * [λαμ-
 And he showed to me a river of water of life [bright-
 πρὸς] ὡς κρυστάλλινον, ἐκπορευόμενον ἐκ τοῦ
 as a crystal, proceeding out of the
 θρόνου τοῦ θεοῦ καὶ τοῦ ἁγίου. ² Ἐν μέσῳ τῆς
 throne of the God and of the lamb. In midst of the
 πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντευθεν καὶ
 broad place of her and of the river on this side and
 ἐντευθεν ξύλου ζωῆς, ποιοῦν καρπὸν δώδεκα,
 on that side a wood of life, bearing fruits twelve,
 κατὰ μῆνα ἕκαστος ἀποδίδουν τὸν καρπὸν
 according to month each one yielding the fruit
 αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
 of itself, and the leaves of the wood for healing
 τῶν ἔθνων. ³ Καὶ παν κατὰ θεμα οὐκ ἔσται ἐπὶ
 of the nations. And every curse not shall belong;
 καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁγίου ἐν αὐτῇ
 and the throne of the God and of the lamb in her
 ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ·
 shall be, and the bond-servants of him shall publicly serve him;

²² And I saw no Tem-
 ple in it; for the LORD
 GOD, the OMNIPOTENT, is
 the TEMPLE of it, and the
 LAMB.

²³ And the CITY has
 no Need of the SUN, nor of
 the MOON, that they might
 give light to it; for the
 GLORY of GOD enlightened
 it, and its LAMP is the
 LAMB.

²⁴ And the NATIONS
 will walk by means of its
 LIGHT, and the KINGS of
 the EARTH bring their
 GLORY into it;

²⁵ and its GATES shall
 not be shut by Day; for
 there will be no Night
 there;

²⁶ and they shall bring
 the GLORY and the HONOR
 of the NATIONS into it.

²⁷ And nothing com-
 mon, and that practises
 Abomination and False-
 hood may by any means
 enter it; but those en-
 rolled in the BOOK of
 LIFE of the LAMB.

CHAPTER XXII.

¹ And he showed me a
 River of Water of Life,
 bright as Crystal, proceed-
 ing from the THRONE of
 GOD and the LAMB.

² In the Midst of its
 BROAD PLACE, and of the
 RIVER, on this side and on
 that, was a Wood of
 Life, bearing twelve Fruits,
 yielding for each Month
 its own FRUIT; and the
 LEAVES of the WOOD were
 for the HEALING of the
 NATIONS.

³ And there will be no
 more any Accursed thing;
 and the THRONE of GOD
 and of the LAMB will be in
 it, and his SERVANTS will
 serve him;

* VATICAN MANUSCRIPT, No. 1106.—22. give light; for the glory itself of God, (s.)
 23. bring for him the glory and Honor of the nations into it, (s.) 24. to enter into
 it, (s.) 1. bright—emit.

† 2. See Note on Rev. II. 7.

† 22. John iv. 22. † 23. Isa. xlv. 23; Is. 10. 70; Rev. xii. 8; verse 11. † 24.
 Isa. 12. 3, & 11; Isai. 12. † 25. Isa. 12. 10. † 26. Zech. xiv. 7; Rev. xxi. 2.
 1: 7. Isa. xlv. 8; Is. 12. 11; Is. 21; Rev. xii. 14, 15. † 27. Phil. iv. 8; Rev. xii. 8;
 24. 12. † 28. Ezech. xiv. 1; Zech. xiv. 8. † 29. Ezech. xiv. 12; Rev. xxi. 8;
 1: 3. Gen. II. 8; Rev. II. 7. † 3. Rev. xxi. 34. † 3. Zech. xiv. 11. † 3. Ezech.
 xiv. 12.

καὶ οὐφονται το πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁴ Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁵ Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁶ Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁷ Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁸ Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁹ Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ¹⁰ Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ¹¹ Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ¹² Καὶ νύξ οὐκ ἔσται ἐπὶ καὶ οὐ χρεια λυχνου καὶ φωτος αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

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4 and I will see is face; and his days will be on their thousands.

5 And Night will be no more; and no need of Lamp and Sun-Light; Because the Lord God will shine on them; and they will reign for the ages of the ages.

6 And he said to me, These words are faithful and true; and the Lord God of the spirits of the prophets I sent his angel to show to his servants what it is necessary to have done speedily.

7 And behold! I am coming speedily; I know who keeps the words of the prophecy of this book.

8 And I John am he who heard and saw these things. And when I heard and saw, I fell down to worship before the feet of that angel who showed me these things.

9 And he says to me, See; do; I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words of this book; worship God.

10 And he says to me, Seal not the words of this prophecy for the time is near.

11 Let the unjust one, act unjustly still; and let the filthy, be filthy still; and let the righteous, work righteousness still; and let the holy, be holy still.

12 Behold! I am coming speedily; I am with me, reward is with me, give to each one as he work has.

* VATICAN MANUSCRIPT, No. 1107. — 5. of s:n—omit (n.) 6. on—omit (n.) 7. 10. For, (A.) 11. in, (A.) 12. in, (A.) 1. 4. Matt. v. 8. 2. 5. Dan. vii. 57; Rom. v. 17; 2 Tim. ii. 12; Rev. vi. 11. 3. 6. Rev. i. 1. 4. Rev. i. 10, 11. 5. Rev. i. 10, 11. 6. Rev. i. 10, 11. 7. Rev. i. 10, 11. 8. Rev. i. 10, 11. 9. Rev. i. 10, 11. 10. Rev. i. 10, 11. 11. Rev. i. 10, 11. 12. Rev. i. 10, 11.

εσται. ¹³ Εγώ το Α και το Ω, ὁ πρῶτος και ὁ ἐσχάτος, ἡ ἀρχὴ και το τέλος. ¹⁴ Μακαριοι οἱ ποιοῦντες τας ἐντολάς αὐτου, ἵνα

εἴη ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, και τοις πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν. ¹⁵ Ἐξω οἱ κύνες και οἱ φαρμακοὶ και οἱ πόρνοι και οἱ φονεὶς και οἱ εἰδωλολατραι, και πᾶς ὁ ὀφίλων και ποιών ψεύδος. ¹⁶ Εγώ Ἰησοῦς ἐπεμψα τὸν ἀγγέλου μου μαρτυρῆσαι ὑμῖν τὰτα ἐπὶ ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα και τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωῒνος. ¹⁷ Καὶ τὸ πνεῦμα και ἡ νύμφη λεγουσιν· Ἐρχου· και ὁ ἀκούων εἰπάτω· Ἐρχου· και ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβεῖν ὕδωρ ζωῆς δωρεάν.

¹⁸ Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· Ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· ¹⁹ καὶ ἐάν τις ἀφῇ ἀπο τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταυτῆς, ἀφῇ· ὁ θεὸς τὸ μέρος αὐτοῦ ἀπο τοῦ ξύλου τῆς ζωῆς, και ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. ²⁰ Λεγεί· ὁ μαρτυρῶν τὰτα· Ναι ἐρχομαι ταχὺ· Ἀμήν, ἐρχου, κυριε Ἰησοῦ.

²¹ Ἡ χάρις τοῦ κυρίου Ἰησοῦ ἡμῶν ἡμετέρας πάντων ἁγίων.

οὐρανῶν.

οὐρανῶν.

οὐρανῶν.

οὐρανῶν.

οὐρανῶν.

οὐρανῶν.

13 : I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

14 Blessed are THOSE who wash their ROBES, so that their RIGHT may be to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

15 Without are the DOGS, and the SOBBERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

16 I Jesus sent my ANGEL to testify to you these things to the CONGREGATIONS. I am the ROOT and the OFFSPRING of DAVID, the BRIGHT MORNING STAR.

17 And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

18 I testify to EVERY one who HEARS the WORDS of the PROPHECY of this BOOK, If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

19 and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from the WOOD of the LIFE, and out of the HOLY CITY,—which have been WRITTEN in this BOOK.

20 He who TESTIFIES these things says, "Yes, I am coming speedily." Amen! Come! Lord Jesus.

21 The FAVOR of the LORD Jesus be with ALL.

* 14. wash their ROBES, (and) 21. And it is testified by A. 21. of the
omitted by A. Subscription. APOCALYPSE OF JOHN, (A)
13. Rev. I. 8, 11. 14. Rev. II. 7. 15. G. I. v. 17. 16. 17. Rev. v. 3.
17. Deut. IV. 2; xii. 32; Prov. xxi. 6. 18. verses 7, 14. 19. Rev. xii. 2.
20. verse 12.

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

AARON, [a teacher, *lefty*], the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam, appointed by God, Heb. v. 4; vii. 11. **AARON'S ROD** that blossomed, Heb. ix. 4. See the account, Num. xvii.

ABADDON, [the Destroyer,] king of the locusts, and angel of the abyss, Rev. ix. 11.

ABEL, [seamy,] the second son of Adam and Eve. His history, Gen. iv. 3-11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. x. 1. 24, called "righteous" by Jesus, Matt. xxiii. 35.

ABILENE, [the father of mourning,] a Province of Co. o-Syria, between Libanus and Anti-Libanus.

ABYSSINIAN, [the father of desolation,] (Matt. xiv. 18; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

ABRAHAM, [father of a multitude,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldaea, A. M. 1008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian histories. Called "the friend of God," James ii. 23; and "heir of the world," Rom. iv. 13; and because he believed God, and received the promise, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11-18.

ABRAHAM'S BOSOM.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence Abraham's bosom denotes both honor and felicity, Luke x. 22.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish opinion was hid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the shade and doom of those powers which are hostile to Christ and his church.

ACELDAMA, [the field of blood,] a piece of ground south of Jerusalem, on the other side of the brook Sileam; also called the Potter's field, Matt. xxvii. 8; Acts i. 18, 19.

ACHTAIA, [sway,] a Province of Pontus, and the south part of Greece.

ADAMANT, a native of Achala, 1 Cor. xvi. 17. **ACTS OF APOSTLES**—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions, and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 68. The chief design of the writer ap-

pears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true mode, after which every congregation ought to be constructed.

ADAM, [earthly,] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

—, **SECOND**—Christ so called, 1 Cor. xv. 2, 45-47.

ADOPTION, or *Sanctification*, from *haisiologia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

ADRAMYTITIUM, [the court of death,] now *Adramit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 7.

ADRIA, a name of the Adriatic sea, or Gulf of Venice, See Acts xxvii. 97.

ADVERSARY, [see Satan,] one of the emphatical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 26; Heb. vii. 25.

AGABUS, [a prophet, a friend of a father,] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aiosa*, an indefinite period of time, past, present or future. This is the proper translation of *aiosa*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aiosios*, is found about 75 times, and is applied to *sea*, *life*, 45 times; to *fire*, 3 times; to *glory*, 3 times, &c. *Eternal* or *everlasting*, as generally understood, is an improper translation of *aiosios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aiosa*, age, it cannot properly go beyond its meaning.

AGRIPPA, [causing pain at his birth,] King; and Tetrarch under Claudius Cesar, Acts xiv. 12-27; xvi.

AIR, or *Atmosphere*, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 3; xvi. 17.

ALABASTER-BOX, made of Alabaster, a bright white fossil, resembling marble, in

which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal and not breaking the vessel. Mark xiv. 3.

ALEXANDER, (*the helper of men*.) one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 35; 1 Tim. i. 20; 2 Tim. iv. 14.

ALEXANDRIA, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.

ALLEGORY, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xvi; Gal. iv. 24.

ALLELUIA, or **Hallelujah**, (*Praise you the Lord*.) A common exclamation of joy and praise in the Jewish worship. The saints sing at the throne of Antichrist. Rev. xix. 1-6.

ALMIGHTY, able to do all things; an attribute of Deity; also of the glorified Jesus. Rev. i. 8; iv. 8 &c.

ALPHA and **OMEGA**, the first and last letters of the Greek alphabet; both applied to Christ. Rev. i. 8; xxi. 6.

AMALUS, (*thousand, chief*.) the father of James and Jude. Matt. x. 3; Luke vi. 16; xxi. 18. Supposed to be Cleopas. John xix. 25; Acts i. 13.—The father of Levi, or Matthew. Mark iii. 14.

ALTAR, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to. Heb. xiii. 10.

AMASSADOR, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles. 2 Cor. v. 20; Eph. vi. 20.

AMETHYST.—See **PANCOS** STONES.

AMPHIPOLIS, now called *Embelli*; a city lying between Macedonia and Thrace, 48 miles E. by N. of Thessalonica. Acts xvii. 1.

ANANIAS, (*large*.) an individual highly esteemed by Paul. Rom. xvi. 8.

ANANIAS, (*the friend of the Lord*.) and **SAPHIRA**, (*that tells*.) their sin and punishment. Acts v. 1-11.

—*high priest*, mentioned Acts xxiii. 1-5.

—*a disciple of Jesus*. Acts ix. 10-18.

ANATHEMA **MARANATHA**, a Syriac exclamation, signifying, *Accursed, our Lord comes*. This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *anathema Maranatha*. "He will be accursed when the Lord comes."

ANCHOR, "cast out at the stern." Acts xvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.

ANDREW, (*a stout and strong man*.) an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.

ANDRONICUS, (*a man excelling others*.) Rom. xvi. 7.

ANGEL. This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes office, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature

which God employs as his special agent, and also to the agents of every creature. The New Testament authors speak of angels of congregations, angels of Israel, children, the angel of Peter, and an angel of Satan. In all versions the word *angelos* occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.

ANNA, (*gracious*.) a prophetess and widow of the tribe of Asher. Luke ii. 28-35.

ANNAS, (*one who answers*.) an *high priest* of the Jews. Luke iii. 2; John viii. 12, 24; Acts iv. 6.

ANointed, The—the English translation of the Greek term, *An Christus*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of *Prophet, Priest, and King*. See Ps. ii. 6; xlv. 7; lxxxi. 10; &c. Luke i. 1; Luke iii. 22; iv. 18; Acts i. 21.

ANointing, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or extract of a peculiar composition, prescribed in Exod. xxx. 23-25, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typifying the anointing of Messiah and his anointment with the Holy Spirit. Samuel anointed Saul, (1 Sam. x. 1,) and David, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones. 1 Sam. xiii. 8, 10; 2 Sam. xxi. 1. The reception of the Holy Spirit by believers is called an anointing. 1 Cor. i. 21; 1 John ii. 27.

ANtichrist, a word only found in John's epistles. It occurs five times, 1 John i. 10, 22; iv. 3; 2 John 7. It signifies, *opposed Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.

ANTIOCH, (*oppositely as a chariot*.) Two cities of this name are mentioned in Scripture: 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicator, about 300 years B. C., and named after his father Antiochus. It is now called *Antakia*. Here the disciples of Christ were first styled Christians. Acts xi. 26. 2. *Antioch, now Alekander*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.

ANTIPAS, (*against all*.) Antipas Herod, the son of Herod the Great, who beheaded the Immortal, Matt. xiv. 2, 6; Mark vi. 18; Luke xiii. 19, 20, and who ridiculed Jesus, by enrobing him in mock robes. Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.

ANTIPATHIS, (*against the father*.) a town of Palestine, 25 miles W. E. of Jerusalem, named in honor of Antipater, the father of Herod.

APOLLONIA, (*destruction*.) a town of Macedonia, 10 miles E. by S. of Thessalonica. Acts xvii. 1.

APOLLOS, (*one who destroys*.) a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xvii. 19.

APOLLIXON, (*a destroyer*.) answering to the Hebrew name *Akashim*. Rev. ix. 11.

APOSTLE, *apostolos*, one sent by authority. The word is found over 80 times in the New Testament. It is applied to Jesus, as God's Apostle, John xvii. 15; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as his Apostles; and to those persons sent out by congregations, such as Barnabas.

- Sylvanus, Timothy, &c., as Apostles of Churches.
- APPIA**, (*that produces*.) Philemon 2.
- APPIA FORT M.**, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xxviii. 15.
- AQUILA**, (*an eagle*.) a tent-maker, mentioned Acts xviii. 2, with whom Paul wrought and lodged.
- ARABIA**, (*swoning, wild, and desert*.) a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1000 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia *Petræ*, or the *Happy*, in the south, which is very fertile; 2. Arabia *Petræ*, or the *Rocky*, in the north-west, including Idumea; and 3. Arabia *Deserta*, or the *Desert*, in the north and north-east. The Israelites chiefly peopled this region. Mentioned *historically*, 1 Kings x. 1-9; 2 Chron. ix. 1-14; Gal. i. 17; *prophetically*, Isa. xxi. 13; Jer. xiv. 7.
- ARABIANS**, mentioned Acts ii. 11.
- ARCHANGEL**, or the *chief angel*, alluded to 1 Thess. iv. 16; Jude 9.
- ARCHELAUS**, (*the prince of the people*.) a king under Cæsar, and son of Herod the Great. Matt. ii. 22.
- ARCHIPPUS**, (*governor of horses*.) a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.
- AREOPAGITE**, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34.) and derived from
- AREOPAGUS**, (*the hill of Mars*.) which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.
- ARETAS**, (*one that pleases*.) a king of Arabia. Acts ix. 33; 2 Cor. xi. 32, 33.
- ARIMATHEA**, (*athens, dear to the Lord*.) or *KAMAR*, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.
- ARISTARCHUS**, (*a good prince*.) Paul's companion and fellow-prisoner. Acts xix. 29; xx. 4; xxviii. 2; Col. iv. 10; Philemon 24.
- ARKE**, (*Noah's*.) described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.
- ARK OF THE COVENANT**, for the preservation of the tables of the law, &c., its *history*, Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi. 1; xv. 24-29; 2 Chron. v. 2, 13, 14, alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.
- ARMAGEDDON**, (*mountain of destruction*.) a place in Samaria, east of Caesarea; the mountain of *Megiddon*, or *Megidda*, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddon, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.
- ARMOUR**, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13 &c.
- ARISTAR**, (*Isabel, second*.) a disciple sent by Paul into Crete, and of Titus, Titus iii. 13.
- ARRENSION OF CHRIST**, account of, Mark xvi. 19, Luke xxi. 27, Acts i. 1-12.
- ASIA**, a symbol of the exaltation of political dignity, Rev. xi. 13.
- ASIA**, (*muddy, boggy*.) in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lyconia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.
- ASSOR**, (*approaching*.) a seaport of Asia Minor, in Mysia, 31 miles W. of Adramyttium, now called *Beiram*. Acts xx. 13, 14.
- ASYNCHITES**, (*incomparable*.) a disciple at Rome. Rom. xvi. 14.
- ATHENS**, (*without increase, of Minerva*.) the principal city of ancient Greece, situated on the Saronic Gulf, 40 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-17.
- ATONEMENT**, from *katalage*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of *at-one-ment* attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.
- ATTALIA**, (*that increases*.) a seaport of Asia Minor, in Pamphylia, on a bay of the Mediterranean; now called *Satalia*.
- AUGUSTUS**, (*freecrab*.) the nephew and successor of Julius Cæsar, and emperor of Rome at the time of our Saviour's birth. He appointed the enrollment. Luke ii. 1.
- AZOL**, (*a helper*.) the son of Eliakim. Matt. i. 13.
- AZOTUS**, (*pillage*.) or *Azodon*, now *Kadoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON**, (*confusion*.) capital of Babylon, or Chaldeæ, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.
- BABYLON**, (*mystical*.) Rev. xiv. 8; xvi. 19; xvii. 18.
- BALAAH**, (*the old age, or ancient of the people*.) a prophet of the city of Babel, on the Euphrates; his *history*, Num. xxi. 1-17; xxi. 8; Josh. xiii. 22; his *sin* mentioned, Deut. xxi. 4; Jude ii. 1; 2 Pet. ii. 15; Rev. ii. 14.
- BAPTIZE**, *bapto, baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *die* in the common version. *Baptizo* occurs 70 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vi. 4; Luke xi. 32, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse, dip, or plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour, dip, and sprinkle*, occurring in Lev. xiv. 15, 16, "he shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *pour, to pour, to sprinkle, to dip, and to dip*.
- BAPTISM**, *baptisma, baptizma*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptizma* 6 times.

BLOOD OF CHRIST, redemption through it
Eph. 1. 7. Col. 1. 14: Rev. 7. 14. redemption
through it, Heb. 9. 22: cleansing from
all unrighteousness, 1 John 1. 7: Rev. 1. 5: the blood of
the Lord's supper called his blood, and the
blood of the New Covenant, Matt. 26. 28.

1. **Ḥ. K. B. D. A.** (*House of mercy*), a pool of water in E. of Jerusalem, and N. of the temple.

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant. Heb. xii. 24.

BOANERGES, [name of *thunder*,] a name given to James and John. Mark iii. 17.

BODY, either natural or spiritual. Man's body, in its present state, is called *natural*, in distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*. Rom. xii. 1; 1 Cor. vi. 12; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 4.—51. Phil. iii. 21; 1 John iii. 2. The Christian Church is called the *body of Christ*. Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12—27. &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the *bread* is called the *body of Christ*, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon, as men were willing to have transmitted to posterity. Hieroglyphs were written on lead; the Roman laws on brass; God's on stone; and Solomon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to blot and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree), means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xlii. 7. Parchment, books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word, *rotula*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, who were giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. lii. 5. See Exod. xxxii. 32; Rev. xiii. 8; xxi. 27, &c.

BOOKS, mentioned, but now extant; of the *sons of the Lord*. Num. xxi. 16, of *Jasper*. Josh. x. 17; 1 Sam. i. 18; of *Samuel concerning the kingdom*, 1 Sam. x. 25; of *Solomon*, 1 Kings iv. 32, 33, of the *chronicles of David*, 1 Chron. xvi. 36, of the *acts of Solomon*,

1 Kings xi. 41; of *Nathan, Samuel, and Jed*, 1 Chron. xxi. 20; of *Abijah the Shilonite*, 1 Chron. ix. 29; of the *sons of Heber*, 2 Chron. ix. 20; of *Asa*, 2 Chron. xxi. 15; of *Jehoi*, 2 Chron. xx. 31; of the *sayings of the Seers*, 2 Chron. xxxiii. 18; *Paul's epistle to the Laodiceans*, Col. iv. 16.

BOSOM, [taking away,] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxiii. 24.

BOTTLE was anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 2.

BOWEL, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xiv. 35; Acts ii. 42; xxi. 13; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts x. 4; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15—30; xxxix. 8—11.

BRETHREN (in Christ), to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 1 Thess. v. 13—14; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xii. 1.

Bride, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xiv. 10—15; 2 Cor. xi. 2; Rev. xii. 7—9. The heavenly Jerusalem so called, Rev. xxi. 9.

Bridegroom, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xiv. 1—13.

BREASTSTONE and *pink*, employed to execute God's wrath, Gen. xiv. 14; Luke xvii. 20; Psa. xi. 6; Jerk. xxiii. 22. *A symbol of destruction*, Deut. xxix. 23; Job xviii. 13; Rev. xix. 10, &c.

CAIAPHAS, [a *searcher*,] a high priest of the Jews, and son-in-law to Annas; mentioned John xi. 60; xviii. 13, 14.

CAIN, [possessor], the first-born son of Adam, his *history*, Gen. ii. alluded to; 1 John iv. 12; Jude 11.

CALL, to invite, from *callesco*, to call, which occurs about 150 times, and *promissive*, to call to one, about 30 times.

CALLED, *Aletheia*, derived from the above; occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few are chosen."

CALLING, *Allesco*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling.

ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.]
 were judged each one according to the works of themselves.]
 14 Καὶ ὁ θάνατος καὶ ὁ ὄψης ἐβλήθησαν εἰς
 And the death and the invisible were cast into
 τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δευτε-
 the lake of the fire; this the death the second
 ρος ἐστὶ. 15 Καὶ εἰ τις οὐχ εὑρεθῇ ἐν τῇ βίβ-
 is. And if any one not was found in the book
 λῇ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν
 of the life having been written, was cast into the
 λίμνην τοῦ πυρός.
 lake of the fire.

ΚΕΦ. κα'. 21.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ὃ
 And I saw a heaven new and earth new; the
 γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον,
 for first heaven and the first earth were gone,
 καὶ ἡ θάλασσα οὐκ ἐστὶν ἐτι. 2 Καὶ τὴν πόλιν
 and the sea not is longer. And the city
 τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαι-
 the holy, Jerusalem new I saw coming
 νουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ θεοῦ ἡτοιμασ-
 down out of the heaven, from the God having been
 μένη ὡς νυμφὴν κεκοσμημένην τῷ ἀνδρὶ
 prepared as a bride having been adorned for the husband
 αὐτῆς. 3 Καὶ ἠκούσα φωνῆς μεγάλης ἐκ τοῦ
 of herself. And I heard a voice great out of the
 οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ
 heaven, saying; Lo, the tabernacle of the God
 μετὰ τῶν ἀνθρώπων, καὶ σκηνοῦται μετ' αὐτῶν,
 with the men, and he will tabernacle with them,
 καὶ αὐτοὶ λαὸς αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ θεὸς
 and they a people of him shall be, and himself the God
 μετ' αὐτοὺς ἐστίαι, * [θεὸς αὐτῶν.] 4 καὶ ἐξα-
 with them * will be, [a God of them;] and he will
 λειψεὶ πᾶν δακρὺν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν,
 wipe away every tear from the eyes of them,
 καὶ ὁ θάνατος οὐκ ἐστίαι ἐτι, οὐτε πένθος οὐτε
 and the death not shall be longer, neither mourning nor
 κραυγὴ οὐτε πόνος οὐκ ἐστίαι ἐτι· ὅτι τὰ πρῶ-
 crying nor pain not shall be longer, because the first
 τα ἀπῆλθον. 5 * [Καὶ] εἶπεν ὁ καθημέρος ἐπι-
 [And] said the one sitting on
 τῷ θρόνῳ· Ἰδοὺ, καινὰ πάντα ποίω. Καὶ λέγει
 the throne; Lo, new all things I make. And he says
 * [μοι·] Γραφὸν· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ
 [to me;] Write thou, because these the words faithful once and
 ἀληθινοὶ εἰσι. 6 Καὶ εἶπε μοι· Γέγονε. Ἐγὼ
 true ones are. And he said to me, It has been done.

they were judged ac-
 cording to their
 WORKS.

14 And † DEATH and
 HADES were cast into the
 LAKE of FIRE. † THIS
 the SECOND DEATH—
 LAKE of FIRE.

15 And if any one was
 not found written in the
 BOOK of the LIFE, he was
 cast into the LAKE of
 FIRE.

CHAPTER XXI.

1 And † I saw a new
 Heaven and a new Earth.
 † For the FORMER HEAVEN
 and the FORMER EARTH
 were gone, and the SEA
 no more.

2 And the HOLY CITY, a
 new Jerusalem, I saw com-
 ing down out of HEAVEN,
 from GOD, prepared as a
 BRIDE adorned for her
 HUSBAND.

3 And I heard a loud
 Voice out of the TEMPLE
 saying, "Behold! The
 TABERNACLE of GOD
 with MEN, and he will
 tabernacle with them;
 they shall be his PEOPLE,
 and GOD himself will be
 with them—their GOD."

4 † And † he will wipe
 away every TEAR from
 their EYES; † and DEATH
 will be no more; † nor
 MOURNING, nor CRYING;
 neither will there be any
 more PAIN; † because the
 former things are passed
 away."

5 And † he who sits
 on the THRONE said, "Be-
 hold! I make all things
 new." And he said
 "Write; Because these
 WORDS are faithful and
 true."

6 And he said to me,
 "† They have been done."

* VATICAN MANUSCRIPT, No. 1100.—14. the LAKE OF FIRE, (A B.)

—omit (A B.)

B. And—omit.

B. to me—omit (A B.)

PHI and OMEGA, both the BEGINNING, (B.)

† 3. THRONE, (A.) 2. Peoples, (A.) 4. GOD, (A.) 4. Because, omitt.

by A. 6. They have been done, (A.)

† 14. 1 Cor. iv. 26, 24, 25. † 14. verse 6; Rev. xxi. 6.

† 1. Isa. lxxv. 17; lxxvi. 23; 2 Pet. iii. 13. † 1. Rev. xx. 11.

iv. 20; Heb. xi. 10; xii. 23; xiii. 13; Rev. iii. 13; verse 10.

10; 2 Cor. xi. 2. † 2. Lev. xxvi. 11, 12; Ezek. xliii. 7; 3 Cor. vi. 16; Rev. vii. 2.

† 4. Isa. xxv. 8; Rev. vii. 17. † 4. 1 Cor. xv. 26, 24; Rev. xx. 14.

10; xxi. 3; lxxv. 18. † 5. Rev. iv. 2, 9; v. 1; xx. 11.

† 5. Rev. xix. 2.

† 15. Rev. xxi. 8.

† 2. Isa. lxxv. 18.

† 2. Isa. lxxv. 18.

† 2. Isa. lxxv. 18.

† 4. Isa. xxi. 2.

† 4. Isa. xxi. 2.

† 4. Isa. xxi. 2.

ἐμὲ τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος.
 am. the Alpha and the Omega, the beginning and the end.
 Ἐγὼ τῇ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ
 I to the one thirsting will give from of the fountain of the
 ὕδατος τῆς ζωῆς δωρεάν. ὁ νικῶν κληρο-
 water of the life gratis, the one overcoming shall in-
 νομήσει ταῦτα, καὶ ἐσθμαὶ αὐτῷ θεός, καὶ
 have these things, and I will be to him a God, and
 αὐτὸς ἐστί μοι ὁ υἱός. Ὅτις δὲ δειλοὶς καὶ
 he shall be to me the son. To the but cowards and
 ἀπιστοὶς, καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ
 faithless ones, and abominable ones, and murderers and
 πόρνοις, καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ
 fornicators, and sorcerers and idolaters, and
 πᾶσι τοῖς ψευδεῖσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ
 all the liars, the portion of them in the lake
 τῇ καίοντῃ πυρὶ καὶ θείῳ, ὅ ἐστιν ὁ θάνατος
 in that burning with fire and brimstone, which is the death
 ὁ δεύτερος.
 the second.

Ἡ καὶ ἦλθε εἰς τὸν ἑπτα ἀγγέλων τῶν ἐχού-
 And came one of the seven messengers of those having
 τῶν τὰς ἑπτα φιάλας τὰς γεμούσας τῶν ἑπτα
 the seven bowls those being full of the seven
 πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ,
 plagues the, last ones, and talked with me,
 λέγων· Δεῦρο, δεῖξω σοὶ τὴν νύμφην τοῦ
 saying. Come thou, I will show to thee the bride of the
 ἀρνίου τὴν γυναῖκα. Ἡ καὶ ἀπήνεγκε με ἐν
 lamb the wife. And he bore away me in
 πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ
 spirit to a mountain great and high, and
 ἐδείξε μοι τὴν πόλιν τὴν ἅγιαν Ἱερουσαλὴμ,
 he showed me the city the holy Jerusalem,
 καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ,
 coming down out of the heaven from the God,
 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ
 having the glory of the God, the luminary
 αὐτῆς ὁμοῖος λίθῳ τιμιωτάτῃ, ὡς λίθῳ ἱασπιδί-
 of her like to a stone most precious, as to a stone Jasper
 κρυσταλλίῳ. Ἡ ἐχούσα τείχος μέγα καὶ
 being crystalline, having a wall great and
 ὑψηλόν, ἐχούσα πύλῳνας δώδεκα, καὶ ἐπὶ τοῖς
 high, having gates twelve, and at the
 πύλῳσις ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπι-
 gates messengers twelve, and names having
 γεγραμμένα, ὅ ἐστι τῶν δώδεκα φυλῶν * [τῶν]
 been written, which is the twelve tribes [of the]
 υἱῶν Ἰσραὴλ. Ἡ ἀπὸ ἀνατολῶν, πύλῳνες τρεῖς·
 sons of Israel. From east, gates three;
 ἀπὸ βορρᾶ, πύλῳνες τρεῖς· ἀπὸ νότου, πύλῳνες
 from North, gates three; from South, gates

Ἡ ἐμὲ τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος.
 I am the ALPHA and the OMEGA, the BEGINNING and the END. To the
 THIRSTY one; I will free-
 ly give WATER from the
 FOUNTAIN of LIFE.

7 The CONQUEROR
 * shall inherit these things;
 and I will be to him a
 God, and he shall be to Me
 a SON.

8 But as for the cow-
 ARDS, and Unbelievers,
 and the * Abominable, and
 Murderers, and Fornica-
 tors, and Sorcerers, and
 Idolaters, and ALL LIARS,
 —their PORTION [will be]
 in THAT LAKE which
 BURNS with Fire and Sul-
 phur which is the SECOND
 DEATH."

9 And one of the SEVEN
 Angels, who HAD
 THOSE SEVEN BOWLS FULL
 of THOSE SEVEN LAST
 Plagues, came and talked
 with me, saying, "Come, I
 will show thee the
 * BRIDE, the WIFE of the
 LAMB."

10 And he bore me
 away in Spirit to a great
 and high Mountain, and
 showed me the HOLY
 CITY, Jerusalem, coming
 down out of HEAVEN from
 God.

11 Having the GLOBE
 of GOD; its LUMINARY was
 like a most precious Stone,
 as a cry of the people.

12 It had a Wall great
 and high; it had twelve
 Gates, and at the GATES
 twelve Angels, and Names
 inscribed, which are the
 Names of the TWELVE
 Tribes of the Sons of Is-
 rael.

13 On the East three
 Gates; * and on the North
 three Gates; and on the

* Vatican Manuscript, No. 1160.—7. I will give to him, (s.)

8. Sinner, and
 Abominable, (s.) 9. WOMAN, the BRIDE of the LAMB, (s.)
 10. of the—wife (s. s.) 11. and on the West three Gates, and on the North three
 Gates, and on the South three Gates.

† 11. having the GLOBE of God, omitted by A.

† 6. Rev. i. 8; xiii. 12.
 † 7. Zech. viii. 2; Heb. viii. 10.
 † 8. Rev. xii. 14; Rev. xiii. 18.
 † 9. Rev. xii. 7; verse 9.
 † 11. Rev. xiii. 8; verse 22.

† 6. Isa. xli. 2; lv. 1; John iv. 10, 14; vii. 37; Rev. xiii. 12.
 † 8. 1 Cor. vi. 9, 10; Gal. v. 19—21; Eph. v. 5; 1 Tim.
 † 9. Rev. xii. 14, 15. † 9. Rev. xv. 1, 6, 8.
 † 10. Rev. i. 10; xvi. 2. † 10. Ezek. xlviii. 35; verse 1.
 † 12. Ezek. xlviii. 31—34.

τρεις· ἀπο θυσιων, πυλῶνες τρεις. ¹⁴ Καὶ τὸ
three, from west, gates three. And the
τειχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ
wall of the city had foundations twelve, and
ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστό-
on them twelve names of the twelve apos-
λων τοῦ ἀρνίου. ¹⁵ Καὶ ὁ λαλῶν μετ' ἐμοῦ,
ties of the lamb. And the one talking with me,
εἶχε μέτρον καλάμην χρυσοῦν, ἵνα μετρήσῃ
had a measure a reed golden, so that he might measure
τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, * [καὶ τὸ
the city, and the gates of her, * [and the
τειχος αὐτῆς.] ¹⁶ Καὶ ἡ πόλις τετραγώνος
wall of her.] And the city four-angled
κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον καὶ τὸ πλάτος.
is placed, and the length of her as much as even the breadth.
Καὶ ἐμέτρησεν τὴν πόλιν τῇ καλάμῃ ἐπὶ στα-
And he measured the city with the reed to far-
δίου δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος
dioms twelve thousands; the length and the breadth
καὶ τὸ ὕψος αὐτῆς ἰσά ἐστίν. ¹⁷ * [Καὶ ἐμέτρη-
and the height of her equal is. [And he measured]
σε] τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντάτεσ-
the wall of her one hundred forty-four
σάρων πήχων, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέ-
is cubits, a measure of a man, which is of an an-
λου. ¹⁸ Καὶ ἡν ἡ ἐνδομητὶς τοῦ τειχοῦς
genger. And was the building of the wall
* [αὐτῆς, ἰασπὶς· καὶ ἡ πόλις χρυσοῦν καθαρὸν
* [of her, jasper; and the city gold pure
ὁμοία ὕαλῳ καθαρῷ. ¹⁹ Καὶ οἱ θεμελίοι τοῦ
like to glass pure. And the foundations of the
τειχοῦς] τῆς πόλεως παντὶ λίθῳ τιμὴν ἐκκοσ-
wall] of the city with every stone precious having been
μημένοι· ὁ θεμελιὸς ὁ πρῶτος, ἰασπὶς· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σαπφείρος· ὁ τρίτος, χαλκήδων· ὁ
ond, sapphire; the third, chalcedony; the
τετάρτος, σμαραγδός· ²⁰ ὁ πέμπτος, σαρδονυξ·
fourth, emerald; the fifth, sardonyx;
ὁ ἕκτος, σαρδίος· ὁ ἑβδόμος, χρυσολίθος· ὁ
the sixth, sardius; the seventh, chrysolite; the
ογδοὺς, βηρύλλος· ὁ ἐννάτος, τοπασίον· ὁ
eighth, beryl; the ninth, topaz; the
δέκατος, χρυσοπρασός· ὁ ἑνδεκάτος, ὑακινθός·
tenth, chrysoprase; the eleventh, hyacinth;
ὁ δώδεκατος, ἀμεθύστης. ²¹ Καὶ οἱ δώδεκα
the twelfth, amethyst. And the twelve
πυλῶνες, δώδεκα μαργαρίται· ἀνα εἰς ἕκαστος
gates, twelve pearls; in one of each
τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου. Καὶ ἡ
of the gates was of one pearl. And the
πλατεία τῆς πόλεως, χρυσοῦν καθαρὸν ὡς ὕαλος
broad place of the city, gold pure as glass

South three Gates; and in the West three Gates.

14 And the wall of the city had twelve founda-
tions, and on them
Twelve Names of the
Apostles of the
LAMB.

15 And he who speak
with me, I held a Measure
a golden Reed, that he
might measure the city
and its GATES and
WALLS.

16 And the city was
quadrangular, and its
LENGTH is as much as
as its BREADTH. And he
measured the city with
the REED to twelve thousand
Furlongs; the
LENGTH and the BREADTH
and the HEIGHT of it were
equal.

17 And he measured the
WALL, a Hundred and the
Forty-four Cubits—the
Man's Measure, that is
the Angel's.

18 And the building
of its WALL was Jasper,
and the city was pure
Gold, like pure Glass.

19 And the founda-
tions of the city were
decorated with twelve
precious stones. The
first foundation, Jasper;
the second, Saphire;
the third, Chalcedony;
the fourth, Emerald;

20 the fifth, Sardonyx;
the sixth, Sardius;
the seventh, Chrysolite;
the eighth, Beryl;
the ninth, Topaz;
the tenth, Chrysoprase;
the eleventh, Hyacinth;
the twelfth, Amethyst;

21 And the twelve
Gates were Twelve Pearls.
Each one of the gates
was of one pearl.
And the broad place
of the city was like
as transparent Glass.

* VATICAN MANUSCRIPT, No. 1100.—15. and its WALL—omit (s.) 16. the city was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. The words were probably omitted by the copyist, as they are found in A & C.
14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. 15. Esak. xl. 3; Zech. ii. 1; Rev. xxi. 12. Isa. liv. 11. 16. Rev. xxi. 2.

ἰδουνης. ²² Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ
 ἱερὸς. And a temple not I saw in her; the for
 κυρίου ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,
 Lord the God the almighty a temple of her in,
 καὶ τὸ ἄρνιον. ²³ Καὶ ἡ πόλις οὐ χρειᾶν ἔχει
 and the lamb. And the city not need has
 τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν
 of the sun nor of the moon, so that they may shine
 αὐτῇ· ἡ γὰρ δοξα τοῦ θεοῦ ἐφώτισεν αὐτήν,
 and her, the for glory of the God enlightened her,
 καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. ²⁴ Καὶ περὶπα-
 and the lamp of her the lamb. And shall
 τήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς.
 walk the nations by means of the light of her.
 Καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δοξάν καὶ
 And the kings of the earth bring the glory and
 τὴν τιμὴν αὐτῶν εἰς αὐτήν· ²⁵ καὶ οἱ πυλῶνες
 the honor of themselves into her; and the gates
 αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· (οὐ γὰρ οὐκ
 will be shut not may be shut days; (night for not
 ἐσται ἐκεῖ·) ²⁶ καὶ εἰσεύουσι τῆς δόξης καὶ τῆς
 will be there; and they shall bring the glory and the
 τιμῆς τῶν ἔθνων εἰς αὐτήν. ²⁷ Καὶ οὐ μὴ
 honor of the nations into her. And not
 εἰσελθῇ εἰς αὐτήν πᾶν κύνιον, καὶ ποῖον βδέ-
 may enter into her every thing common, and doing an ab-
 ληγμα καὶ ψευδοῦ· εἰ μὴ οἱ γεγραμμένοι ἐν τῇ
 hominism and a falsehood; if not those having been written in the
 βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.
 scroll of the life of the lamb.

ΚΕΦ. κβ'. 22.

¹ Καὶ ἐδείξε μοι ποταμὸν ὕδατος ζωῆς * [λαμ-
 And he showed to me a river of water of life [bright]
 πρὸς] ὡς κρυστάλλινον, ἐκπορευόμενον ἐκ τοῦ
 as a crystal, proceeding out of the
 θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου. ² Ἐν μέσῳ τῆς
 throne of the God and of the lamb. In midst of the
 πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντευθεν καὶ
 broad place of her and of the river on this side and
 ἐντευθεν ξύλου ζωῆς, ποιοῦν καρποὺς δωδεκά,
 on that side a wood of life, bearing fruits twelve,
 κατὰ μῆνα ἕκαστον ἀποδίδουν τὸν καρπὸν
 according to month each one yielding the fruit
 αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
 of itself, and the leaves of the wood for healing
 τῶν ἐθνῶν. ³ Καὶ πᾶν κατάθεμα οὐκ ἐστὶ ἐπὶ
 of the nations. And every curse not shall belong;
 καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου ἐν αὐτῇ
 and the throne of the God and of the lamb in her
 ἐσται, καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ·
 shall be, and the bond-servants of him shall publicly serve him;

²² And I saw no Tem-
 ple in it; for the LORD
 God, the OMNIPOTENT, is
 the TEMPLE of it, and the
 LAMB.

²³ And the CITY has
 no Need of the SUN, nor of
 the MOON, that they might
 give light to it; for the
 GLORY of GOD enlightened
 it, and its LAMP is the
 LAMB.

²⁴ And the NATIONS
 will walk by means of its
 LIGHT, and the KINGS of
 the EARTH bring their
 GLORY into it;

²⁵ And its GATES shall
 not be shut by Day; for
 there will be no Night
 there;

²⁶ And they shall bring
 the GLORY and the HONOR
 of the NATIONS into it.

²⁷ And nothing com-
 mon, and that practices
 Abomination and False-
 hood may by any means
 enter it; but THOSE EN-
 ROLLED in the BOOK of
 LIFE of the LAMB.

CHAPTER XXII.

¹ And he showed me a
 River of Water of Life,
 bright as Crystal, proceed-
 ing from the THRONE of
 GOD and the LAMB.

² In the Midst of its
 BROAD PLACE, and of the
 RIVER, on this side and on
 that, was a Wood of
 Life, bearing twelve Fruits,
 yielding for each Month
 its own FRUIT; and the
 LEAVES of the WOOD were
 for the HEALING of the
 NATIONS.

³ And there will be no
 more any Accursed thing;
 and the THRONE of GOD
 and of the LAMB will be in
 it, and his SERVANTS will
 serve him;

* VATICAN MANUSCRIPT, No. 1100.—22. give light; for the glory itself of God, (h.)
 23. bring for him the glory and Honor of the NATIONS into it, (s.) 24. to enter into
 it, (s.) 1. bright—emf.

† 2. See Note on Rev. II. 7.

1 21. John iv. 23. 2 22. Isa. xlv. 23; Is. 10, 20; Rev. xii. 5; verse 11. 3 24. 1. a. & 11; 12. 11. 2 25. Isa. lx. 11. 3 26. Isa. lx. 20; Zech. xiv. 7; Rev. xii. 6.
 1 7. Isa. xxv. 8; 11. 1; Is. 61; Rev. xii. 10, 15. 2 27. Phil. iv. 8; Rev. iii. 9; xii. 8;
 2 12. 1. 2. Esch. xiv. 1; Zech. xiv. 8. 3 28. Esch. xiv. 13; Rev. xii. 21.
 1 2. Gen. II. 9; Rev. II. 7. 2 3. Rev. xii. 34. 3 4. Zech. xiv. 11. 3 5. Esch.

4 και οφονται το προσωπον αυτου, και το ονομα
and they shall see the face of him, and the name
αυτου επι των μετωπων αυτων. 5 Και νυξ ουκ
of him on the foreheads of them. And night not
εσται επι και ου χρεια λυχνου και φωτος
shall be longer; and no need of lamp and of light
6 [ηλιου,] οτι κυριος θεος φωτει 6 [εω'] αυτους.
[of sun,] because Lord the God will shine [on] them;
και βασιλευσουσιν εις τους αιωνας των αιωνων.
and they shall reign for the ages of the ages.

6 Και ειπε μοι Ουτοι οι λογοι πιστοι και
And he said to me; These the words faithful ones and
αληθινοι και κυριος ο θεος των πνευματων
true ones; and Lord the God of the spirits
των προφητων απεστειλε τον αγγελον αυτου
of the prophets sent the messenger of himself
δειξαι τοις δουλοις αυτου, α δει γενεσ-
to show to the bond-servants of himself, the things it behooves to have
θαι εν ταχει. 7 Και ιδου, ερχομαι ταχυ μακα-
done with speed. And lo, I come speedily; blessed
ριος ο τηρων τους λογους της προφητειας του
the one keeping the words of the prophecy of the
βιβλιου τουτου 8 Και εγω Ιωαννης ο ακουων
scroll this. And I John the one hearing

και βλεπων ταυτα και οτε ηκουσα και εβλε-
and seeing these things; and when I heard and saw,
ψα, επεσον προσκυνησαι εκπροσθεν των ποδων
I fell down to worship before the feet
του αγγελου του δεικνουστος μοι ταυτα. 9 Και
of the messenger the one showing to me these things. And
λεγει μοι 'Ορα μη συνδουλος σου ειμι, και
he says to me; See not; a fellow-bond-servant of thee I am, and
των αδελφων σου των προφητων, και των τη-
of the brethren of thee of the prophets, and of those keep-
ροντων τους λογους του βιβλιου τουτου τω-
ing the words of the scroll this; to the
θεω προσκυνησον. 10 Και λεγει μοι Μη σφρα-
God give them reverence. And he says to me; Not thou may-
γισης τους λογους του προφητειας του βιβλιου
not seal the words of the prophecy of the scroll

τουτου ο καιρος εγγυς εστιν. 11 Ο αδικων
this; the season near is. The one acting unjustly
αδικηστω επι, και ο ρυπαρος ρυπαρευθητω επι
let him be unjust still, and the filthy one let him be filthy still;
και ο δικαιος δικαιοσυνην ποιηστω επι, και ο
and the righteous one righteousness let him do still, and the
αγιος αγιασθητω επι.
holy one let him be holy still.

12 Ιδου, ερχομαι ταχυ, και ο μισθος μου μετ'
Lo, I come speedily, and the reward of me with
εμου, αποδουκει εκαστω ος το εργον αυτου
me. to give back to each one as the work of him

4 and I will see his
FACE; and THIS DAYS
will be as their RE-
WARDS.

5 And Night will be
no more; and no need of
Lamp and Sun-Light; For
cause the Lord God will
shine on them; and they
will reign for the AGES of
the AGES.

6 And he said to me,
These words are faith-
ful and true; and the Lord
God of the SPIRITS of the
PROPHETS sent his ANGEL
to show to his SERVANTS
what it is necessary
to have done speedily.

7 And behold! I am
coming speedily; Blessed is
HE WHO KEEPS the
WORKS of the PROPHECY
of this BOOK.

8 And I John am he
who HEARD and SAW these
things. And when I heard
and saw, I fell down to
worship before the FEET;
THAT ANGEL WHO SHOWED
me these things.

9 And he says to me,
See; no; I am a fellow-
servant with thee, and
with the BROTHERS the
PROPHETS, and with
THOSE who KEEP the
WORDS of this BOOK; wor-
ship God.

10 And he says to me,
Seal not the WORKS of the
PROPHECY of this BOOK;
for the TIME is near.

11 Let the UNJUST
one, act unjustly still; and
let the FILTHY, be filthy
still; and let the RIGHTEOUS
one, work righteousness
still; and let the HOLY, be
holy still.

12 Behold! I am com-
ing speedily; and my
REWARD is with me, to
give to each one as his
WORK is.

* VATICAN MANUSCRIPT, No. 1169, — 3. off-run — omit (n.)
says to me, (n.) 8. when I saw, (n.)
† 10. for, (A.) 12. is, (A.)
† 4. Matt. v. 8. † 4. Rev. III. 12; xiv. 1. † 5. Rev. xxi. 22, 23. † 6. Pa.
xxvi. 9; Rom. vi. 11. † 6. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. xii. 21. † 7.
Rev. xix. 9; xxi. 5. † 7. Rev. III. 11; verse 10, 12, 13. † 8.
Rev. i. 8. † 8. Rev. i. 9, 10. † 9. Rev. xiv. 10. † 10. Dan. vii. 18, 19. † 11.
Rev. x. 4. † 10. Rev. i. 8. † 11. 2 Thos. iii. 20; Dan. xii. 10; 2 Tim. ii. 12.
† 12. verse 7. † 12. Rev. x. 12.

5. on — omit (n.) 6

εσται. ¹³ Εγω το Α και το Ω, ὁ πρῶτος και shall be. I the Alpha and the Omega, the first and

ὁ εσχάτος, ἡ ἀρχὴ και το τέλος. ¹⁴ Μακα- the last, the beginning and the end. Blessed
ριοι οἱ ποιουντες τας ἐντολας αὐτου, ἵνα
these doing the commandments of him, so that

εσται ἡ ἐξουσία αὐτων ἐπὶ το ξυλον της ζωης, shall be the authority of them over the wood of the life,
και τοις πυλῳσιν εἰσελθωσιν εἰς την πολιν. and by the gates they may enter into the city.

¹⁵ Εξω οἱ κυνες και οἱ φαρμακοι και οἱ πορνοι Outside the dogs and the sorcerers and the fornicators
και οἱ φονεῖς και οἱ εἰδωλολατραι, και πᾶς ὁ and the murderers and the idolaters, and every one the
φιλον και ποιων ψευδος. ¹⁶ Εγω Ἰησους ἐπεμ- enclosing and doing falsehood. Jesus sent

ψα τον ἀγγελον μου μαρτυρησαι ὑμιν ταυτα ἐπὶ the messenger of me to testify to you these things to
ταις ἐκκλησιαῖς· ἐγω εἰμι ἡ ῥίζα και το γένος the congregations; I am the root and the offspring
Δαυιδ, ὁ ἀστὴρ ὁ λαμπρος ὁ πρωινος. ¹⁷ Και of David, the star the bright the morning.

το πνευμα και ἡ νυμφὴ λεγουσιν· Ἐρχου· και ὁ the spirit and the bride say: Come thou; and the
ακουων εἰπατω· Ἐρχου· και ὁ διψων ἐρχεσ- one hearing let him say: Come thou, and the one thirsting let him
τω, ὁ θέλων λαβετω ὕδωρ ζωης δωρεαν. come, the one willing let him take water of life gratis.

¹⁸ Μαρτυρω ἐγὼ παντὶ τῷ ἀκουοντι τους Testify I to all to the one hearing the
λογους της προφητείας του βιβλίου τούτου· words of the prophecy of the scroll this;

Εὰν τις ἐπιθῇ ἐπ' αὐτα, ἐπιθήσει ὁ θεὸς ἐπ' if any one may add to them, will add the God to
αὐτον τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ him the plagues those having been written in the
βιβλίῳ τούτῳ· ¹⁹ και εὰν τις ἀφελῇ ἀπο των scroll this; and if any one may take away from the

λογων του βιβλίου της προφητείας ταυτης, words of the scroll of the prophecy this,

ἀφείλει ὁ θεὸς το μέρος αὐτου ἀπο του ξυλου της will take the God the portion of him from the wood of the
ζωης, και ἐκ της πόλεως της ἁγίας, των γεγ- life, and out of the city the holy, of those having
ραμμένων ἐν τῷ βιβλίῳ τούτῳ. ²⁰ Λέγει ὁ born written in the scroll this. He says the

μαρτυρων ταυτα· Ναι ἐρχεμαι ταχὺ. Ἀμην, one testifying these things. Yes I come speedily. So be it,
ἐρχου, κυριε Ἰησου. come thou, O Lord Jesus.

²¹ Ἡ χάρις του κυριου Ἰησου †[Χριστου] The favor of the Lord Jesus [Anointed]
μετα πάντων †[των ἁγίων.] with all [of the holy ones.]

¹³ † I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

¹⁴ Blessed are those who † WASH their ROBES, so that their RIGHT may be † to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

¹⁵ † Without are the DOGS, and the SORCERERS, and the FÖRNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

¹⁶ † I Jesus sent my AN- GEL to testify to you these things in the CONGREGA- TIONS. † I am the ROOT and the OFFSPRING of DA- VID, the BRIGHT MORNING STAR.

¹⁷ And the SPIRIT and the BRIDE say, 'Come!' and let him who HEARS say, 'Come!' And let him who is THIRSTY come,—let him who WISHES take free- ly of the Water of Life."

¹⁸ † I testify to Every one who HEARS the WORDS of the PROPHECY of this BOOK, † If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

¹⁹ and if any one take away from the WORDS of the BOOK of this PROPHE- CY, God will take away his PART from † the WOOD of the LIFE, † and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

²⁰ He who TESTIFIES these things says, "Yes, † I AM coming speedily," Amen! Come! Lord Jesus.

²¹ The FAVOR of the LORD Jesus be with All. †

† 14. WASH their ROBES, (A. D.)
BARNES, omitted by A.

† 13. Rev. I. 8, 11. † 14. Rev. II. 7.
† 14. Deut. iv. 2; xii. 32; Prov. xii. 6.
† 20. verse 12.

† 15. Anointed (anointed) by A.
APOSTOLICAL OF JOHN, (A.)

† 13. Gal. v. 19—21.
† 12. verses 2, 14.

† 10. Rev. v. 2.
† 12. Rev. xii. 2.

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

AARON, (*a teacher, lofty*), the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.

AARON'S ROD that blossomed, Heb. ix. 4. See the account, Num. xvii.

ABADDON, (*the Destroyer*), king of the locusts, and angel of the abyss, Rev. ix. 11.

ABEL, (*swamy*), the second son of Adam and Eve. His history, Gen. iv. 2-11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. x. 1. 24; called "righteous" by Jesus, Matt. xxiii. 35.

ABILENE, (*the father of mourning*), a Province of Co. Syria, between Libanus and Anti-Libanus.

ABOMINATION OF DESOLATION, (Matt. xxiv. 15; Dan. ix. 27; xii. 11) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

ABRAHAM, (*father of a multitude*), was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldaea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23; and "heir of the world," Rom. iv. 13; and because he believed God, and received the promise, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. ix. 11-16.

ABRAHAM'S BOSOM.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke x. 1. 27.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish opinion was "hid up in some cavernous receptacle within the earth." It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.

ACELDAMA, (*the field of blood*), a piece of ground south of Jerusalem, on the other side of the brook Sioam; also called the Potter's field, Matt. xxvii. 8; Acts i. 18, 19.

ACATAIA, (*gray, trouble*), a Province of Macedonia; also, a Province including all the south part of Greece.

ACATAIA, a native of Achata, 1 Cor. xvi. 17.

ACTS OF APOSTLES—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 68. The chief design of the writer ap-

pears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

ADAM, (*earthly*), the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

SECOND—Christ so called, 1 Cor. xv. 2. 43-47.

ADOPTION, or *Emphyteus*, from *emphiteus*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

ADRAMITTUM, (*the court of death*), now *Adramit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 7.

ADRIA, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

ADVERSARY, (see *Satan*), one of the emphatical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

AGABUS, (*a locust, a feast of a father*), a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aiōn*, an indefinite period of time, past, present or future. This is the proper translation of *aiōn*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aiōnios*, is found about 75 times; and is applied to *sea*, *life*, 45 times; to *fire*, 3 times; to *glory*, 3 times, &c. *Eternal* or *overlasting*, as generally understood, is an improper translation of *aiōnios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aiōn*, it cannot properly go beyond its meaning.

AGRIPPA, (*growing pain at his birth*), King; and Tetrarch under Claudius Cesar, Acts xiv. 23-27; xxvi.

AIR, or *ATMOSPHERE*, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.

ALABASTER-BOX, made of Alabaster, a bright white fossil, resembling marble, in

- Sylvanus, Timothy, &c., as Apostles of Churches.
- APPIA, [that produces,]** Philemon 2.
- APPII FOLM, [a town of Italy, near the modern town of Piperno, on the road to Naples, about 60 miles S. E. of Rome. Acts xviii. 16.]**
- AQUILA, [an eagle,]** a tent-maker, mentioned Acts xviii. 2, with whom Paul wrought and lodged.
- ARABIA, [swering, wild, and desert,]** a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1200 miles from north to south, and 120 from east to west. It was divided into 1. Arabia Felix, or the Happy, in the south, which is very fertile; 2. Arabia Petra, or the Rocky, in the north-west, including Idumea; and 3. Arabia Deserta, or the Desert, in the north and north-east. The Israelites chiefly peopled this region. Mentioned *historically*, 1 Kings x. 1-5; 2 Chron. ix. 1-14; *Old T. 17*; *prophetically*, Isa. xli. 11; Jer. xiv. 6.
- ARABIAN, [mentioned] Acts ii. 11.**
- ARCHAN, [the city of the Arabs, alluded to 1 Thess. iv. 10; Jude 9.]**
- ARCHELAUS, [the prince of the people,]** a king under Cæsar, and son of Herod the Great. Matt. ii. 1.
- ARCHIPPE, [governor of horses,]** a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.
- AREOPAGITE, [a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34.) and derived from]**
- AREOPAGUS, [the hill of Mars,]** which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.
- ARIMATHEA, [one that pleases,]** a king of Arabia. Acts iv. 35; 2 Cor. xi. 32, 33.
- ARIMATHEA, [a town, dead to the Lord,]** or Ramat, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.
- ARISTARCHUS, [a good prince,]** Paul's companion and fellow-prisoner. Acts xix. 29; xx. 4; xxv. 2; Col. iv. 10; Philemon 24.
- ARRE, [Nash's,]** described, Gen. vi. 14-18; and alluded to, 1 Pet. iii. 21.
- ARK OF THE COVENANT, [for the preservation of the tables of the law, &c. its history, Exod. xiv. 10-21; xxviii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi. 1; xv. 24-29; 2 Chron. v. 2, 13, 14 alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.]**
- ARMAGEDDON, [mountain of destruction,]** a place in Samaria, east of Cæsarea; the mountain of Megiddon, or Megiddo, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have been encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.
- ARMOR, [weapons or instruments of defence. The Christian's armor described, Eph. vi. 13 &c.]**
- ARISTAR, [a hole, sound,]** a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.
- ASCENSION OF CHRIST, account of, Mark xvi. 19; Luke xxi. 26, 27; Acts i. 1-12.**
- ASIA, [muddy, boggy,]** in the New Testament, sometimes means Asia Minor, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycania, Phrygia, Mysia, Troas, Lydia, Ionia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancient nations of the four grand divisions of the globe.
- ASSETS, [approaching,]** a seaport of Asia Minor, in Mysia, 35 miles W. of Adramyttium, now called *Heraclea*. Acts xv. 13, 14.
- ASYNCRITES, [uncomparable,]** a disciple at Rome. Rom. xvi. 14.
- ATTENE, [without increase, of Minerva,]** the principal city of ancient Greece, situated on the Saronic Gulf, 40 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-17.
- ATONEMENT, [from katallage, reconciliation,]** is found once thus rendered in the Common Version. Rom. v. 11, and evidently has the original and old English sense of at-one-ment attached to it. The means by which two enemies were reconciled or made at-one, or their state of harmony, was an at-one-ment.
- ATTALIA, [that increases,]** a seaport of Asia Minor, in Pamphylia, on a bay of the Mediterranean; now called *Satalia*.
- AUGUSTUS, [venerable,]** the nephew and successor of Julius Cæsar, and emperor of Rome at the time of our Saviour's birth. He accepted the enrolment. Luke ii. 1.
- AZUL, [a helper,]** the son of Eliakim. Matt. i. 15.
- AZOTUS, [pollage,]** or Ashdod, now Endoud, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON, [confusion,]** capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.
- BABYLON, [Mystical,]** Rev. xiv. 8; xvi. 19; xvii. 18.
- BALAAH, [the old age, or ancient of the people,]** a prophet of the city of Babel, on the Euphrates; his history, Num. xxi. 1-14; xxi. 8; Josh. xiii. 23; his sin mentioned, Deut. xxi. 4; Jude 11; 2 Pet. ii. 13, Rev. ii. 14.
- BAPTIZE, baptis, baptizo. Baptis occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated dip in the common version. Baptizo occurs 70 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated wash, without regard to the manner in which it was done. All lexicographers translate it by the word immerse, dip, or plunge not one by sprinkle or pour. No translator has ever ventured to render these words by sprinkle or pour in any version. In the Septuagint version we have pour, dip, and sprinkle, occurring in Lev. xiv. 13, 16, "He shall pour the oil he shall dip his finger in it, and he shall sprinkle the oil." Here we have pour, to pour, to dip, to sprinkle, and to dip. BAPTISM, baptism, baptisma. These words are never translated sprinkling or pouring in any version. Baptisma occurs 23 times, and baptismes 4 times.**

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10-12.

— IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 5; fulfilled on the day of Pentecost, Acts ii.; also in the house of Cornelius, Acts x. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, (son of shame, confusion,) a noted criminal at Jerusalem. Matt. xxvii. 16-21; Mark xv. 6-11; Luke xxiii. 18-25; John xviii. 40.

BARACHIAS, (who blesses God,) the father of Zacharias, mentioned Matt. xxi. 25.

BAR-JESUS, (son of Jesus,) in Arabic his name was Elymas. See Elymas.

BAR-JONAH, (the son of a dove, or of Jonah,) a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15-17. See Peter.

BARNABAS, (son of exhortation,) a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 23-30; xii. 25; travels with Paul, Acts xiii-xv. 35; separates from him, Acts xv. 36-39; his error alluded to, Gal. ii. 1-13.

BARISABA, (son of rest,) Joseph Barabas, surnamed Justus, one of the first disciples, Acts i. 25; x. 23.

BAITHOLOMEW, (a son that supports the vessel,) one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 13; Luke vi. 13; Acts i. 13.

BAITIMEUS, (son of the honorable,) mentioned Matt. x. 23-25; Mark x. 46-52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 10; Mark ii. 4-11. "Arise, take up thy bed; that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BAALEZBUB, (god of the fly,) an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24; Luke xi. 18.

BENJAMIN, (son of my right hand,) Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BETHLEA, (beery, weighty,) a town of Macedonia now called *Veres*; Acts xvii. 10, 15.

BETHNICH, (one that brings victory,) daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxi. 23.

BETHSALA, — 35 PAROUSIA STONES,

BETHSALA, (house of passage,) a town on the east side of the Jordan, where it was supposed to be fordable. John i. 32.

BETHANY, (house of song, of affliction,) a village situated at the foot of Mount Olivet, 3 miles E. of Jerusalem, on the road to Jerusalem.

BETH-ESDA, (house of merry,) a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2-15.

BETHLEHEM, (house of bread,) a town of Judea, 5 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was called *Bethlehem of Judah, or Bethlehem Ephraim* (Micah v. 2), to distinguish it from another *Bethlehem* in Zebulun, near Nazareth, Josh. xix. 15.

BETHPAGE, (a place of sign,) a village on Mount Olivet, near Bethany, and nearly 3 miles E. of Jerusalem.

BETHSaida, (a house of strife,) a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 41; a woman was present against it by Jesus, Matt. xxi. 21, and it is one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews it was reserved to the Lord's, Exod. xxi. 20; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxi. 20; and succeeded his father in the kingdom or high priesthood. Esau sold his birthright to Jacob, Gen. xxv. 21; Gen. xli. 14, 17. Reuben forfeited his on account of his incest, Gen. xlii. 3, 5; so his two younger brothers shared the privilege. Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, episcopus, Overseer; synonymous with Elder, and Shepherd. See Elder.

BITHYNIA, (violent precipitation,) a country of Asia Minor, bounded on the north by the Kazine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, 4 times, 2 d. distress. See Job xxi. 30; Jer. iv. 22, 23, 24; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 2, Nahum ii. 10.

BLASPHEMY, blasphemy, speaking against whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 29, 29; Luke ix. 55. *BLASTUM, (that binds and brings forth,)* Chamberlain to Herod, Acts xii. 23.

BLEMISH, no animal having any was to be sacrificed, Lev. xxi. 10; Deut. xv. 15, 16; 1 Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. xxi. 31, 32; 2 Kings vi. 18; Paul, Acts ix. 8-12; Elymas, xiii. 11; blindness cured, Matt. xi. 27; xii. 22; 23, 30-34; Mark viii. 23, 24, 25; Luke iv. 13; vii. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. xii. 17; xxi. 17; xii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 20. The blood is the life of the animal, and unwholesome for food besides, the red and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, 1 Sam. xiv. 8; Josh. xiv. 10; Rev. xiv. 8. To turn water into blood is to eternalize in war.

BLOOD OF CHRIST, redemption through it, Eph. i. 7; Col. i. 14; Rev. v. 9. One who flows through it, Heb. x. 20. Communion, 1 John i. 7; Rev. i. 5, the same of the Lord's supper called his blood, and the blood of the New Covenant, Matt. xxvi. 28.

Mark xiv. 24; Luke xxiii. 30; 1 Cor. xi. 26; also called the blood of the everlasting covenant. Heb. xiii. 20.

NAMEGIVEN, [*sons of thunder*], a name given to James and John, Mark iii. 17.

NATURAL, either natural or spiritual. Man's body, in its present state, is called *natural*, in distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 4.—*Phil. iii. 21*; 1 John iii. 2. The Christian Church is called the *body of Christ*, Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12—27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *Head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the *bread* is called the *body of Christ*, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon, as men were willing to have transmitted to posterity. Heavens' works were written on lead; the Roman laws on brass; God's on stone; and Solomon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree,) means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xlii. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *scroll*, from the Latin word, *rotulo*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. xiii. 5. Rev. Exod. xxiii. 23; Rev. xiii. 8; xxi. 27; xii. 12.

BOOK, mentioned, but how extant; of the *name of the Lord*, Num. xxi. 14, of *Isaiah*, Josh. i. 13; 2 Sam. i. 18; of *Samuel concerning the kingdom*, 1 Sam. x. 25; of *Behemoth*, 1 Kings iv. 23, 24, of the *chronicles of David*, 1 Chron. xvi. 26; of the *acts of Solomon*,

1 Kings xi. 41; of *Nathan, Samuel, and Jed*, 1 Chron. xxi. 30; of *Ahijah the Shilonite*, 2 Chron. ix. 29; of the *visions of Elisha*, 2 Chron. ix. 29; of *Behemoth*, 2 Chron. xii. 15; of *John*, 2 Chron. xx. 23; of the *sayings of the Rere*, 2 Chron. xxxiii. 19; *Paul's epistle to the Laodiceans*, Col. iv. 16.

BONNET, [*taking away*], the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxi. 8. **BOTTLES** were anciently made of leather. The skin of a goat, pulled off who e, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase.—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xiv. 35; Acts ii. 46; xi. 11; xviii. 25. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xvi. 26; Mark xiv. 22; Luke xxi. 10; Acts x. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15—30; xxix. 8—11. **BRETHREN** (in Christ), to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 15—16; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xiv. 16—18; 2 Cor. x. 2; Rev. xix. 7—9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxi. 1—13.

BRIMSTONE and *sulfur*, employed to execute God's wrath, Gen. xix. 24; Luke xvi. 29; Psa. xli. 6; Ezek. xxxvi. 22. *A symbol of destruction*, Deut. xxix. 23; Job xlviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [*a searcher*], a high priest of the Jews, and son-in-law to Annas; mentioned John xi. 49, 50. xviii. 15, 16, &c.

CAIN, [*possession*], the first-born son of Adam. *his history*, Gen. ii. alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *calleo*, to call, which occurs about 150 times, and *provoke*, to call to one, about 30 times.

CALLED, *elect*, derived from the above; occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *election*, *possession*, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 26, and in all the rest the Christian's calling.

εκριθησαν ἕκαστος κατα τα εργα αὐτων.]
were judged each one according to the works of themselves.]

14 Καὶ ὁ θάνατος καὶ ὁ ὄψης ἐβλήθησαν εἰς
And the death and the invisible were cast into
τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δευτε-
the lake of the fire; this the death the second
ρος ἐστὶ. 15 Καὶ εἰ τις οὐχ εὑρέθη ἐν τῇ βίβ-
is. And if any one not was found in the book
λῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν
of the life having been written, was cast into the
λίμνην τοῦ πυρός.
lake of the fire.

ΚΕΦ. κα'. 21.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ
And I saw a heaven new and earth new; the
γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον,
for first heaven and the first earth were gone,
καὶ ἡ θάλασσα οὐκ ἐστὶν ἐτι. 2 Καὶ τὴν πόλιν
and the sea not is longer. And the city
τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαι-
the holy, Jerusalem new I saw coming
νουςαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ θεοῦ ἡτοιμασ-
down out of the heaven, from the God having been
μένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ
prepared as a bride having been adorned for the husband
αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
of herself. And I heard a voice great out of the
οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ
heaven, saying; Lo, the tabernacle of the God
μετὰ τῶν ἀνθρώπων, καὶ σκηνήσεται μετ' αὐτῶν,
with the men, and he will tabernacle with them,
καὶ αὐτοὶ λαὸς αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ θεὸς
and they a people of him shall be, and himself the God
μετ' αὐτῶν ἐστί, * [ὁ θεὸς αὐτῶν] 4 καὶ ἐξα-
with them I will be, [a God of them] and he will
λείψει πᾶν δακρὺν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν,
wipe away every tear from the eyes of them,
καὶ ὁ θάνατος οὐκ ἐστὶ ἐτι, οὐτε πένθος οὐτε
and the death not shall be longer, neither mourning nor
κραυγὴ οὐτε πόνος οὐκ ἐστὶ ἐτι· ὅτι τὰ πᾶν-
crying nor pain not shall be longer, because the first
τα ἀπῆλθον. 5 * [Καὶ] εἶπεν ὁ καθήμενος ἐπὶ
things passed away. (And) said the one sitting on
τῷ θρόνῳ· Ἰδοὺ, καινὰ πάντα ποίω. Καὶ λέγει
the throne; I do, new all things I make. And he says
* [μοι]· Γράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ
[to me]· Write thou; because these the words faithful are and
ἀληθινοὶ εἰσι. 6 Καὶ εἶπε μοι· Γέγονε. Ἐγὼ
true ones are. And he said to me; It has been done. I

they were judged each one according to the works.

14 And DEATH and HADES were cast into the LAKE of FIRE. This is the SECOND DEATH—

15 And if any one was not found written in the BOOK of the LIFE, he was cast into the LAKE of FIRE.

CHAPTER XXI.

1 And I saw a new HEAVEN and a new EARTH; for the former HEAVEN and the former EARTH were gone, and the SEA is no more.

2 And the HOLY CITY, a new JERUSALEM, I saw coming down out of HEAVEN from GOD, prepared as a BRIDE adorned for HERSELF.

3 And I heard a loud Voice out of the TEMPLE saying, "Behold! The TABERNACLE of GOD is with MEN, and he will tabernacle with them, and they shall be his PEOPLE, and GOD himself will be with them—their God."

4 And he will wipe away every TEAR from their EYES; and DEATH shall be no more, nor MOURNING, nor CRYING; neither will there be any more PAIN; because the former things are passed away."

5 And he who sits on the THRONES said, "Behold! I make ALL things new." And he said to me, "Write; Because these words are faithful and true."

6 And he said to me, "They have been done."

* VATICAN MANUSCRIPT, No. 1100.—14. the LAKE of FIRE, (A. B.)
—omit (A. B.) 5. And—omit. 5. to me—omit (A. B.)
FIRE and OMBRA, both the PRESENTING, (B.)
† 2. THRONES, (A.) 4. God, (A.) 4. Because, omitted
By A. 6. They have been done, (A.)
† 14. 1 Cor. xv. 26, 54, 55. † 14. verse 6; Rev. xxi. 1. † 15. Rev. xii. 1.
† 1. 1st. 1st. 17; 1st. 22; 2 Pet. iii. 13. † 1. Rev. xx. 11. † 2. 1st. 1st. 1; do.
iv. 20; Heb. xi. 10; xii. 23; xiii. 13; Rev. iii. 12; verse 10. † 2. 1st. 1st. 1; do.
10; 2 Cor. xi. 2. † 2. Lev. xxvi. 11, 12; Ezek. xlii. 7; 2 Cor. vi. 16; Rev. vi. 11.
† 4. 1st. 1st. 1; Rev. vii. 17. † 4. 1 Cor. xv. 26, 54; Rev. xxi. 14. † 4. 1st. 1st. 1.
† 4. 1st. 1st. 1. † 5. Rev. iv. 2, 9; v. 1; xx. 11. † 5. 1st. 1st. 1; 2 Cor. vi. 16.
† 6. Rev. xii. 1.

εἰμι το Α και το Ω, ἡ ἀρχὴ καὶ τὸ τέλος.
 am the Alpha and the Omega, the beginning and the end.
 Ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ
 I to the one thirsting will give from of the fountain of the
 ὕδατος τῆς ζωῆς δωρεάν· ὁ νικῶν κληρο-
 water of the life gratis; the one overcoming shall in-
 νομήσει ταῦτα, καὶ ἔσται αὐτῷ θεός, καὶ
 herit these things, and I will be to him a God, and
 αὐτὸς ἔσται μοι ὁ υἱός. ⁸ Τοῖς δὲ δειλοῖς καὶ
 he shall be to me the son. To the but cowards and
 ἀπιστοῖς, καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ
 faithless ones, and abominable ones, and murderers and
 πόρνοις, καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ
 fornicators, and sorcerers and idolaters, and
 πᾶσι τοῖς ψευδεσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ
 all the liars, the portion of them in the lake
 τῇ καίοντῃ πυρὶ καὶ θείῳ, ὁ ἐστὶν ὁ θάνατος
 in that burning with fire and brimstone, which is the death
 ὁ δευτέρος.
 the second.

⁹ Καὶ ἦλθε εἰς τὴν ἑπτα ἀγγέλων τῶν ἔχον-
 And came one of the seven messengers of those having
 τὴν τὰς ἑπτα φιάλας τὰς γεμούσας τῶν ἑπτα
 the seven bowls being full of the seven
 πλῆγων τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ,
 plagues the last ones, and talked with me,
 λέγων· Δεῦρο, δεῖξω σοὶ τὴν νύμφην τοῦ
 saying. Come thou, I will show to thee the bride of the
 ἀρνίου τὴν γυναῖκα. ¹⁰ Καὶ ἀπήνεγκε με ἐν
 lamb the wife. And he bore away me in
 πνεύματι· ἐν' ὅρος μέγα καὶ ὕψλον, καὶ
 spirit to a mountain great and high, and
 ὅδεξε μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ,
 he showed me the city the holy Jerusalem,
 καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
 coming down out of the heaven from the God,
¹¹ ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φῶστηρ
 having the glory of the God; the luminary
 αὐτῆς ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἱασιδὶ
 of her like to a stone most precious, as to a stone Jasper
 κρυσταλλίζοντι· ¹² ἔχουσα τείχος μέγα καὶ
 being crystalline; having a wall great and
 ὕψλον, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς
 high, having gates twelve, and at the
 πυλώσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπι-
 gates messengers twelve, and names having
 γεγραμμένα, ἃ ἐπὶ τῶν δώδεκα φυλῶν ¹³ [τῶν]
 been written, which is the twelve tribes [of the]
 υἱῶν Ἰσραὴλ. ¹³ Ἀπὸ ἀνατολῶν, πυλῶνες τρεῖς·
 ones of Israel. From east, gates three;
 ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες
 from North, gates three; from South, gates three;

† I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one; I will freely GIVE WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR shall inherit these things; and I will be to him a God, and he shall be to Me a SON.

8 But as for the COWARDS, and Unbelievers, and the Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and All LIARS,—their PORTION [will be] in THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of the SEVEN Angels, who HAD THOSE SEVEN BOWLS FULL of THOSE SEVEN LAST Plagues, came and talked with me, saying, "Come, I will show thee the BRIDE, the WIFE of the LAMB."

10 And he bore me away in Spirit to a great and high Mountain, and showed me the HOLY CITY, Jerusalem, coming down out of HEAVEN from GOD,

11 Having the GLORY of GOD; its LUMINARY was like a most precious Stone, as a crys-
 talline Jasper.

12 It had a Wall great and high; it had twelve Gates, and at the GATES twelve Angels, and Names inscribed, which are the Names of the TWELVE Tribes of the Sons of Israel.

13 On the East three Gates; and on the North three Gates; and on the

* VATICAN MANUSCRIPT, No. 1160.—7. I will give to him, (a.)

8. Sinner, and Abominable, (a.) 9. woman, the BRIDE of the LAMB, (b.)

10. (The)—omit (A. a.) 11. and on the West three Gates, and on the North three

Gates, and on the South three Gates.

† 11. Having the GLORY of GOD, omitted by A.

† 6. Rev. i. 8; xii. 13. 7. Zech. viii. 8; Heb. viii. 10. 8. 1 Cor. vi. 10; Gal. v. 10—21; Eph. v. 6; 1 Tim. i. 10; Heb. xii. 14; Rev. xii. 18. 9. Rev. xii. 7; verse 9. 10. Rev. i. 10; xvii. 2. 11. Rev. xiii. 8; verse 23. 12. Isa. xli. 3; 1r. 1; John iv. 10, 14; vii. 37; Rev. xii. 12. 13. 1 Cor. vi. 10; Gal. v. 10—21; Eph. v. 6; 1 Tim. i. 10; Rev. xii. 14, 18. 14. Rev. xv. 1, 6, 8. 15. Ezek. xlviii. 31—34.

τρεις· ἀπὸ θυρώπων, πυλώνες τρεῖς. ¹⁴ Καὶ τὸ
three; from walls, gates three. And the
τειχὸς τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ
wall of the city had foundations twelve, and
ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστό-
on them twelve names of the twelve
λων τοῦ ἀρνίου. ¹⁵ Καὶ ὁ λαλῶν μετ' ἐμοῦ,
lamb of the Lamb. And the one talking with me,
εἶχε μέτρον καλάμην χρυσοῦν, ἵνα μετρήσῃ
had a measure a reed golden, so that he might measure
τὴν πόλιν, καὶ τοὺς πυλώνας αὐτῆς, * [καὶ τὸ
the city, and the gates of her, * [and the
τειχὸς αὐτῆς.] ¹⁶ Καὶ ἡ πόλις τετραγώνος
wall of her.] And the city four-angled
κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον καὶ τὸ πλάτος.
is placed, and the length of her as much as even the breadth.
Καὶ ἐμέτρησεν τὴν πόλιν τῇ καλάμῃ ἐπὶ στα-
And he measured the city with the reed to fur-
diους δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος
longs twelve thousands; the length and the breadth
καὶ τὸ ὕψος αὐτῆς ἰσα ἐστὶ. ¹⁷ * [καὶ ἐμέτρη-
and the height of her equal is. * [And he measured]
σε] τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τε-
the wall of her an hundred forty-four
σαρων πήχων, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγε-
cubits, a measure of a man, which is of an an-
λου. ¹⁸ Καὶ ἡ πύλη ἡ ἐνδομήκτις τῶν τειχέων
enger. And was the building of the wall
* [αὐτῆς, ἰασπῖς· καὶ ἡ πόλις χρυσοῦν καθαρόν
* [of her, jasper; and the city gold pure
ὁμοία ὁδῶν καθαρόν. ¹⁹ Καὶ οἱ θεμελῖοι τοῦ
like to glass pure. And the foundations of the
τειχοῦς] τῆς πόλεως παντὶ λίθῳ τιμῇ ἀκριβοῦς
wall] of the city with every stone precious having been
ἀρμηνοὶ· ὁ θεμελῖος ὁ πρῶτος, ἰασπῖς· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σαρφαίρος· ὁ τρίτος, χαλκήδων· ὁ
ond, sapphire; the third, chalcedony; the
τετάρτος, σμαραγδός· ²⁰ ὁ πέμπτος, σαρδονύξ·
fourth, emerald; the fifth, sardonyx;
ὁ ἕκτος, σαρδίος· ὁ ἑβδόμος, χρυσολίθος· ὁ
the sixth, sardius; the seventh, chrysolite; the
ὀγδοὺς, βηρύλλος· ὁ ἐννάτος, τοπασίον· ὁ
eighth, beryl; the ninth, topaz; the
δέκατος, χρυσοπράσος· ὁ ἑνδεκάτος, ἀκινθός·
tenth, chrysoprasus; the eleventh, hyacinth;
ὁ δώδεκτος, ἀμεθύστos. ²¹ Καὶ οἱ δώδεκα
the twelfth, amethyst. And the twelve
πυλώνες, δώδεκα μαργαρίται· ἀνα εἰς ἑκάστos
gates, twelve pearls; in one of each
τῶν πυλῶνων ἦν εἰς ἓνος μαργαρίτου. Καὶ ἡ
of the gates was of one pearl. And the
πλατεία τῆς πόλεως, χρυσοῦν καθαρόν ὡς ὁδὸς
broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.

¹⁴ And the WALL of the CITY had twelve FOUNDATIONS, and on them Twelve Names of the TWELVE APOSTLES of the LAMB.

¹⁵ And he who spake with me, I had a MEASURE, a golden REED, that he might measure the CITY and its GATES and its WALLS.

¹⁶ And the CITY WAS QUADRANGULAR, and its LENGTH IS AS MUCH AS its BREADTH. And I measured the CITY with the REED to twelve THOUSAND FURLONGS; the LENGTH and the BREADTH and the HEIGHT of it are equal.

¹⁷ And he measured its WALL, a HUNDRED and Forty-four CUBITS—the MAN'S MEASURE, that is the ANGEL'S.

¹⁸ And the BUILDING of its WALL WAS JASPER; and the CITY WAS OF Gold, like pure GLASS.

¹⁹ And the FOUNDATIONS of the CITY WALL were decorated with PRECIOUS STONE. The FIRST FOUNDATION, JASPER; the SECOND, SAPPHIRE; the THIRD, CHALCEDONY; the FOURTH, EMERALD;

²⁰ the FIFTH, SARDIUS; the SIXTH, SARDIUS; the SEVENTH, CHRYSOLITE; the EIGHTH, BERYL; the NINTH, TOPAZ; the TENTH, CHRYSOPRASUS; the ELEVENTH, HYACINTH; the TWELFTH, AMETHYST.

²¹ And the TWELVE GATES were TWELVE PEARLS. Each one of the GATES was really of ONE PEARL. And the BROAD PLACE of the CITY WAS GOLD, pure as transparent GLASS.

* VATICAN MANUSCRIPT, No. 1100.—15. and its wall—omit (s.) 16. times 12. Thousand. 17. and he measured—omit (s.) 18. 19. of it was Jasper, &c. city was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. The words were probably omitted by the copyist, as they are found in A B C.
† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. † 15. Ezek. xl. 3; Zech. ii. 1; Rev. xii. 1.
‡ 12. Isa. liv. 11. § 21. Rev. xii. 1.

δραυγης. ²² Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ
 v. apparent. And a temple not I saw in her; the for
 κυρίου ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,
 Lord the God the almighty a temple of her is,
 καὶ τὸ ἄρνιον. ²³ Καὶ ἡ πόλις οὐ χρεία ἔχει
 and the lamb. And the city not need has
 τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν
 of the sun nor of the moon, so that they may shine
 αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφωτίσεν αὐτήν,
 in her; the for glory of the God enlightened her,
 καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. ²⁴ Καὶ περιπα-
 and the lamp of her the lamb. And shall
 τήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς.
 walk the nations by means of the light of her.
 Καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ
 And the kings of the earth bring the glory and
 τὴν τιμὴν αὐτῶν εἰς αὐτήν· ²⁵ καὶ οἱ πύλωναί
 the honor of themselves into her; and the gates
 αὐτῆς οὐ μὴ κλεισθῶσι ἡμέρας· (νύξ γὰρ οὐκ
 of her not but may be shut day; (night for not
 ἐστὶ ἐκεῖ)· ²⁶ καὶ εἰσεύουσι τὴν δόξαν καὶ τὴν
 will be there;) and they shall bring the glory and the
 τιμὴν τῶν ἔθνων εἰς αὐτήν. ²⁷ Καὶ οὐ μὴ
 honor of the nations into her. And not may
 εἰσελθεῖ εἰς αὐτήν πᾶς κοινὸν, καὶ ποιοῦν βδέ-
 may enter into her every thing common, and doing an a-
 λυγμὰ καὶ ψεύδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
 book of the book of the lamb.
 βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.

ΚΕΦ. κβ'. 22.

¹ Καὶ ἐδείξε μοι ποταμὸν ὕδατος ζῶης * [λαμ-
 And he showed me a river of water of life (bright)
 πρὸς] ὡς κρυστάλλινον, ἐκπορευόμενον ἐκ τοῦ
 as a crystal, proceeding out of the
 θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου. ² Ἐν μέσῳ τῆς
 throne of the God and of the lamb. In midst of the
 πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐστεύθη καὶ
 broad place of her and of the river on this side and
 ἐντευθεν ξύλον ζῶης, ποιοῦν καρποὺς δωδεκά,
 on that side a wood of life, bearing fruits twelve,
 κατὰ μῆνα ἕκαστος ἀποδίδουν τὸν καρπὸν
 according to month each one yielding the fruit
 αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
 of itself, and the leaves of the wood for healing
 τῶν ἔθνων. ³ Καὶ πᾶς καταθῆμα οὐκ ἐστὶ ἐν
 of the nations. And every curse not shall be longer;
 καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου ἐν αὐτῇ
 and the throne of the God and of the lamb in her
 ἐσθγαί, καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ·
 shall be, and the bond-servants of him shall publicly serve him;

²² And I saw no Tem-
 ple in it; for the LORD
 GOD, the OMNIPOTENT, is
 the TEMPLE of it, and the
 LAMB.

²³ And the CITY has
 no Need of the SUN, nor of
 the MOON, that they might
 give light to it; for the
 GLORY of GOD enlightened
 it, and its LAMP is the
 LAMB.

²⁴ And the NATIONS
 will walk by means of its
 LIGHT, and the KINGS of
 the EARTH bring their
 GLORY into it;

²⁵ And its GATES shall
 not be shut by Day; for
 there will be no Night
 there;

²⁶ And they shall bring
 the GLORY and the HONOR
 of the NATIONS into it.

²⁷ And nothing com-
 mon, and that practices
 Abomination and False-
 hood may by any means
 enter it; but THOSE EN-
 rolled in the BOOK of
 LIFE of the LAMB.

CHAPTER XXII.

¹ And he showed me a
 River of Water of Life,
 bright as Crystal, proceed-
 ing from the THRONE of
 GOD and the LAMB.

² In the Midst of its
 BROAD PLACE, and of the
 RIVER, on this side and on
 that, was a Tree of
 Life, bearing twelve Fruits,
 yielding for each Month
 its own FRUIT; and the
 LEAVES of the WOOD were
 for the HEALING of the
 NATIONS.

³ And there will be no
 more any Accursed thing;
 and the THRONE of GOD
 and of the LAMB will be in
 it, and his SERVANTS will
 serve him;

* VATICAN MANUSCRIPT, No. 1180.—22. give light; for the GLORY itself of GOD, (b.)
 26. bring for him the glory and Honor of the NATIONS into it, (a.) 26. to enter into
 it, (a.) 1. bright—self.

† 2. See Note on Rev. 11. 7.

† 22. John iv. 23. † 23. Isa. xlv. 23; 1x. 19, 20; Rev. xxii. 5; verse 11. † 24.
 1x. 1; 2. 8, 11; 1xii. 12. † 25. Isa. lx. 11. † 26. Isa. lx. 20; Zech. xiv. 7; Rev. xii. 8.
 1: 7. Isa. xlv. 8; 1li. 1; 1x. 21; Rev. xii. 14, 15. † 27. Phil. iv. 8; Rev. iii. 8; xii. 8;
 2x. 12. † 1. Ezek. xlviii. 1; Zech. xlv. 8. † 2. Ezek. xlviii. 13; Rev. xxi. 21.
 † 3. 1xam. 11. 9; Rev. 11. 7. † 2. Rev. xxi. 24. † 3. Zech. xiv. 11. † 3. Ezek.
 xlviii. 26.

4 και οφονται το προσωπον αυτου, και το ονομα αυτου επι των μεταπων αυτων. 5 και νυξ ουκ εσται επι και ου χρεια λυχνου και φωτος ουκ εσται επι, οτι κυριος ο θεος φωτεισιν αυτους. 6 και βασιλευσουσιν εις τους αιωνας των αιωνων.

6 και ειπε μοι Ουτοι οι λογοι πιστοι και αληθινοι: και κυριος ο θεος των πνευματων των προφητων απεστειλε τον αγγελον αυτου δεξαι τοις δουλοις αυτου, α δει γενεσθαι εν ταχει. 7 και ιδου, ερχομαι ταχυ μακαριοι οι τηρων τους λογους της προφητειας του βιβλιου τουτου.

8 και εγω Ιωαννης ο ακουων και βλεπων ταυτα και οτε ηκουσα και εβλεψα, επεσον προσκυνησαι εμπροσθεν των ποδων του αγγελου του δεικνουστος μοι ταυτα. 9 και λεγει μοι Ορα μη συνδουλος σου ειμι, και των αδελφων σου των προφητων, και των τηρουντων τους λογους του βιβλιου τουτου θεω προσκυνησου.

10 και λεγει μοι Μη σφραγισις τους λογους του προφητειας του βιβλιου τουτου: ο καιρος εγγυς εστιν. 11 ο αδικων αδικησατω επι, και ο ρυκαρος ρυκαρευθητω επι, και ο δικαιος δικαιοσυνην ποιησατω επι, και ο αγιος αγιασθητω επι.

12 ιδου, ερχομαι ταχυ, και ο μισθος μου μετ' εμου, αποδουναι εκαστω ως το εργον αυτου.

13 και ο μισθος μου μετ' εμου, αποδουναι εκαστω ως το εργον αυτου.

4 and he will see his face; and his name will be on their foreheads.

5 And Night will be no more; and no need of Lamp and Sun-Light; Because the Lord God will shine on them; and they will reign for the ages of the ages.

6 And he said to me, These words are faithful and true; and the Lord God of the spirits of the prophets I sent his angel to show to his servants what it is necessary to have done speedily.

7 And I beheld! I am coming speedily; Blessed is he who keeps the words of the prophecy of this book.

8 And I John am he who heard and saw these things; and when I heard and saw, I fell down to worship before the feet of that angel who showed me these things.

9 And he says to me, See; no; I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words of this book; worship God.

10 And he says to me, Seal not the words of this prophecy of this book; for the time is near.

11 Let the unjust one, act unjustly still; and let the filthy one, be filthy still; and let the righteous, work righteousness still; and let the holy one, be holy still.

12 Behold! I am coming speedily; I am my reward with me, I give to each one as his work is.

* VATICAN MANUSCRIPT, No. 1169, — 5, of om—omit (n.)
 † 10. for, (A.) 12. is, (A.)
 ‡ 4. Matt. v. 8. 5. Dan. vii. 27; Rom. v. 17; 2 Tim. i. 12; Rev. xxi. 3. 6. Rev. xix. 9; xxi. 3. 7. Rev. xxi. 3; 2 Cor. i. 1. 8. Rev. i. 9, 10. 9. Rev. x. 4. 10. Rev. i. 8. 11. Exod. xxi. 20; Dan. xii. 10; 2 Pet. i. 12.
 5. on—omit (n.) 6

εἶπαι. ¹³ Ἐγὼ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἐσχάτος, ἡ ἀρχὴ καὶ τὸ τέλος. ¹⁴ Μακάριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοὶς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν.

¹⁵ Ἐξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος. ¹⁶ Ἐγὼ Ἰησοῦς ἐπέμ-
those doing the commandments of him, so that shall be the authority of them over the wood of the life, and by the gates they may enter into the city.

ψα τὸν ἀγγέλου μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ πατὴρ ὁ λαμπρὸς ὁ ᾠρινός. ¹⁷ Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἐρχοῦ· καὶ ὁ ἀκούων εἰπάτω· Ἐρχοῦ· καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβεῖν ὕδωρ ζωῆς δωρεάν.

¹⁸ Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τούτους τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου·

Εάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πλῆγας τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· ¹⁹ καὶ ἐάν τις ἀφῇ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφῇ· ὁ θεὸς τοῦ μεροῦς αὐτοῦ ἀποτοξεύου τοῦ ξύλου, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γε-
the messenger of mine to testify to you these things to the congregations; I am the root and the offspring of David, the star the bright the morning. And the spirit and the bride say, Come thou; and the one hearing let him say, Come thou; and the one thirsting let him come, the one willing let him take water of life gratis.

ραμμένων ἐν τῷ βιβλίῳ τούτῳ. ²⁰ Λέγει ὁ μαρτυρῶν ταῦτα· Ναι ἐρχεμαι ταχὺ. Ἀμήν, ἐρχοῦ, κυριε Ἰησοῦ.

²¹ Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] μετὰ πάντων [τῶν ἁγίων].

The favor of the Lord Jesus [Anointed] with all [of the holy ones.]

13 I am the ALPHA and the Omega, the first and the last, the BEGINNING and the END.

14 Blessed are THOSE who wash their robes, so that their right may be to the wood of the life, and they may enter by the gates into the city.

15 Without are the DOGS, and the SOERCERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

16 I Jesus sent my ANGEL to testify to you these things in the CONGREGATIONS. I am the ROOT and the OFFSPRING of DAVID, the BRIGHT MORNING STAR.

17 And the SPIRIT and the BRIDE say, 'Come!' and let HIM who hears say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

18 I testify to EVERY one who HEARS the words of the PROPHECY of this book, I If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

19 and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from the wood of the LIFE, and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

20 HE who TESTIFIES these things says, "Yes, I am coming speedily." Amen! Come! Lord JESUS.

21 THE FAVOR of the Lord JESUS be with ALL.

13 I am the ALPHA and the OMEGA, the first and the last, the BEGINNING and the END.

14 Blessed are THOSE who wash their robes, so that their right may be to the wood of the life, and they may enter by the gates into the city.

15 Without are the DOGS, and the SOERCERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

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19 and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from the wood of the LIFE, and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

20 HE who TESTIFIES these things says, "Yes, I am coming speedily." Amen! Come! Lord JESUS.

21 THE FAVOR of the Lord JESUS be with ALL.

† 16 WASH their ROBES, (A.D.)
Saints, omitted by A.

† 17. Rev. i. 8, 11.
 † 18. Deut. iv. 2; xii. 32; Prov. xii. 6.
 † 20. verse 12.

† 14. Rev. ii. 7.
 † 15. G. L. v. 1 -- 4.
 † 12. verses 2, 14.

† 13. And the cited by A.
Apocalypse of JOHN, (A.)

21. of the

† 10. Rev. v. 2.
 † 12. Rev. i. 1, 2.

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

ARON, [*a teacher, lofty*], the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11. **ARON'S ROD** that blossomed, Heb. ix. 4. See the account, Num. xvii.

ABADDON, [*the Destroyer*], king of the Locusts, and angel of the abyss, Rev. ix. 11. **ABEL**, [*swamy*], the second son of Adam and Eve. His history, Gen. iv. 3-11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. x. 1. 24; called "righteous" by Jesus, Matt. xxiii. 35.

ABILENE, [*the father of mourning*], a Province of Co-o-Syria, between Libanus and Anti-Libanus.

DOMINATION OF DESOLATION, (Matt. xxiv. 15; Dan. ix. 27; xii. 11.) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

ABRAHAM, [*father of a multitude*], was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God" James ii. 23; and "heir of the world," Rom. ix. 13; and because he believed God, and received the promises, he has been constituted a father of all believers, whether Jew or Gentile. See Rom. iv. 11-18.

ABRAHAM'S BOSOM.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence Abraham's bosom denotes both honor and felicity, Luke xii. 32.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish tradition was hid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of the powers which are hostile to Christ and his church.

ABRAMA, [*the field of blood*], a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the treacher's field, Matt. xxvii. 8; Acts i. 18, 19. **ACHAIA**, [*gray, fruitful*], a Province of Peloponnesus, A. C. 10. A Province including all the south part of Greece.

ACHAÏA, a native of Achaia, 1 Cor. xvi. 17. **ACTS OF APOSTLES**—written by Luke as a continuation of his history of the life, etc., of Jesus; a list relates chiefly the actions and sufferings of Peter, John, Paul and others, in connection with the history of the Church for about 30 years, or to about A. D. 63. The chief design of the writer ap-

pears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles; the conversion of Saul; and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

ADAM, [*earthly*], the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

—**SECOND**—Christ so called, 1 Cor. xv. 2; 45-47.

ADOPTION, or *Embracing*, from *huesthesia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

ADRAMYTIIUM, [*the court of death*], now *Edremit*, a seaport of Asia Minor, in Mysia, 76 miles north of Smyrna, Acts xvii. 7.

ADRIA, a name of the Adriatic sea, or Gulf of Venice. See Acts xvii. 37.

ADVERSARY, (see *Satan*), one of the emphatical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1.) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

AGABUS, [*a servant, a feast of a father*], a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aeon*, an indefinite period of time, past, present or future. This is the proper translation of *aeon*, which in the common version is often improperly rendered *world*, *eternity*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aeonic*, is found about 75 times, and is applied to *sea*, *life*, 43 times; to *joy*, 3 times; to *glory*, 3 times, &c. *Eternal* or *overlasting*, as generally understood, is an improper translation of *aeonic*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aeon*, *aeon*, it cannot properly go beyond its meaning.

AGRIPPA, [*counting pain at his birth*], King; and Tetrarch under Claudius Cesar, Acts xiv. 13-27; xxi.

AIR, or *Atmosphaera*, frequently a symbol of government. See Eph. ii. 3; Rev. ix. 2; xvi. 17.

ALABASTER-BOX, made of Alabaster, a bright white fossil, resembling marble, in

- which precious perfumes are enclosed. Matt. xvi. 7. "Breaking of the box," is knocking off the seal, and not breaking the vessel. Mark xiv. 3.
- ALEXANDER**, [*the helper of men*,] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.
- ALEXANDRIA**, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Marcotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xvii. 6.
- ALLEGORY**, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.
- ALLELUIA**, or HALLELUIAM, [*Praise you the Lord*,] A common exclamation of joy and praise in the Jewish worship. The saints sang at the fall of Antichrist, Rev. xix. 1-6.
- ALMIGHTY**, able to do all things, an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8.
- ALPHA** and **OMEGA**, the first and last letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.
- ALPHAIUS**, [*thousand, chief*,] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.
- ALTAR**, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xiv. 19.
- AMBASSADOR**, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.
- AMETHYST**.—See PANCROUS STONES.
- AMPHIPOLE**, now called *Amoli*; a city lying between Macedonia and Thrace, 48 miles E. by N. of Thessalonica, Acts xvii. 1.
- AMPLIAS**, [*large*,] an individual highly esteemed by Paul, Rom. xvi. 8.
- ANANIAS**, [*the cloud of the Lord*,] and SAPPHEIRA, [*that sells*,] their sin and punishment, Acts v. 1-11.
- *high priest*, mentioned Acts xxiii. 1-6.
- *a disciple* of Jesus, Acts ix. 10-18.
- ANATHHEMA** **ANANATHA**, a Syriac exclamation, signifying, *Accursed, our Lord* comes. This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes." Acts xvii. 18.
- ANCHOR**, "cast out at the stern." Acts xvii. 18. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.
- ANDREW**, [*a stout and strong man*,] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter, John i. 40; Matt. iv. 18.
- ANDRONICUS**, [*a man excelling others*,] Rom. xvi. 7.
- ANGEL**. This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes *offer*, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent, and also to the agents of every creature. The New Testament authors a host of angels of congregations, angels of kingdoms, the angel of Peter, and an angel of Satan. In all versions the word occurs occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.
- ANNA**, [*gracious*,] a prophetess and widow, of the tribe of Asher, Luke ii. 36-38.
- ANNAS**, [*one who answers*,] an high priest of the Jews, Luke iii. 2; John xviii. 13, 14; Acts iv. 6.
- ANointed**, The—The English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of *Prophet, Priest, and King*. See Ps. li. 6; xlv. 7; lxxix. 20; cf. A. Isaiah i. Luke iii. 22; iv. 18; Acts x. 38.
- ANointing**, a ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or anointment of a peculiar composition, prescribed in Exod. xxx. 23-31, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his anointment with the Holy Spirit. Samuel anointed Saul, (1 Sam. x. 1,) and David, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxi. 4, 10; 2 Sam. xxi. 1. The reception of the Holy Spirit by believers is called an *anointing*, 1 Cor. i. 21; 1 John ii. 27.
- ANTIchrist**, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *opposed Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.
- ANTIOCH**, [*opposed as a church*,] Two cities of this name are mentioned in Scripture. 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicator, about 300 years B. C., and named after his father Antiochus. It is now called *Antakia*. Here the disciples of Christ were first styled Christians, Acts xi. 26. 2. *Antioch*, now *Antakia*, a town in Asia Minor, in Phœidia, 180 miles W. by S. of Tarsus.
- ANTIPAS**, [*opposed all*,] Antipas Herod, the son of Herod the Great, who beheaded the Immortal, Matt. xiv. 3, 4; Mark vi. 16; Luke xli. 10, 20, and who ridiculed Jesus, by enrobing him in mock robes, Luke xlii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.
- ANTIpatris**, [*opposed the father*,] a city of Palestine, 25 miles W. W. of Tarsus, named in honor of *Antipater*, the father of Herod.
- APOLLONTIA**, [*destruction*,] a town of Macedonia, 20 miles E. by S. of Thessalonica, Acts xvii. 1.
- APOLLOS**, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures, Acts xviii. 24.
- APOLLYON**, [*a destroyer*,] answering to the Hebrew name *Abaddon*, Rev. ix. 11.
- APostle**, *apostolos*, one sent by another. The word is found over 50 times in the New Testament. It is applied to Jesus, as our Apostle, John xv. 18; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as his Apostles; and to those persons sent out by congregations, such as, Barnabas,

Sylvanus, Timothy, &c., as Apostles of churches.

APPHIA, (*that produces*), Philemon 2.

APPII POLIM, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xxviii. 15.

APPIA, (*an eagle*), a tent-maker, mentioned Acts xviii. 24, with whom Paul wrought and lodged.

ARABIA, (*swarm, wild, and desert*), a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1200 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia Felix, or the Happy, in the south, which is very fertile; 2. Arabia Petra, or the Rocky, in the north-west, including Idumea; and 3. Arabia Deserta, or the Desert, in the north and north-east. The foundation of the people of this region. Mentioned *Antiquities*, 1 Kings i. 1-3; 2 Chron. ix. 1-14; Gal. i. 17; prophetically, Isa. xli. 14; Jer. xiv. 24.

RABIAN, mentioned Acts ii. 11.

REHANGEL, or the CHIEF ANGEL, alluded to in Theod. iv. 16; Jude 9.

REHLEAUS, (*the price of the people*), a king under Cæsar, and son of Herod the Great. Matt. ii. 21.

REHIPPER, (*governor of horses*), a minister or servant of the Lord, and mentioned 1 Cor. x. 17; Philemon 2.

REHAPITE, a title of the Judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from

REOPAGUR, (*the hill of Mars*), which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.

REITAS, (*one that pleases*), a king of Arabia, Acts i. 25; 2 Cor. xi. 37, 38.

RIMATHEA, (*when, dead to the Lord*), or Roman, a town of Judea, supposed to be the modern Ramla, a town about 80 miles N. W. of Jerusalem, on the road to Joppa.

RISTABCHUS, a good prince, Paul's companion and fellow-prisoner. Acts xii. 20; 1 Cor. xvi. 7; Col. iv. 10; Philemon 24.

ROK, (*Nash's*) described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.

ROK OF THE COVENANT, for the preservation of the tables of the law, &c., its history. Exod. xxv. 10-21; xxxvii. 1-6; Josh. i. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; Num. vi. 2; xv. 24-29; 2 Chron. v. 2, 13, 14.

ROK, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.

ROK, (*mountain of destruction*), a place in Samaria, east of Cæsaræa; the mountain of *Merodon*, or *Meridon*, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Ammonites, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Jews and Christians, of almost every age and nation, have encamped around Merodon, because of its commanding position, to abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for the slaughter. Rev. xvi. 16.

ROK, weapons or instruments of defence. The Christian's armor described, Eph. vi. 11-13.

ROK, (*Isidore*), a disciple sent by Paul into Crete, instead of Titus, Titus ii. 1.

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ASTA, (*muddy, boggy*), in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lyconia, Thracia, Mysia, Troas, Lydia, Lybia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.

ASSOS, (*approaching*), a seaport of Asia Minor, in Mysia, 31 miles W. of Adramyttium, now called *Berram*. Acts x. 13, 14.

ASYNCRITES, (*uncomparable*), a disciple at Rome. Rom. xvi. 14.

ATTENS, (*without increase, of Minerva*), the principal city of ancient Greece, situated on the Saronic Gulf, 40 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-16.

ATONEMENT, from *katallage*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of *at-one-ment* attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.

ATTALIA, (*that increases*), a seaport of Asia Minor, in Pamphylia, on a bay of the Mediterranean; now called *Satonia*.

AUGUSTUS, (*separable*), the nephew and successor of Julius Cæsar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.

AZOL, (*a helper*), the son of Eliakim, Matt. i. 13.

AZOTUS, (*pillage*), or *Ashdod*, now *Ras-el*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, (*confusion*), capital of Babylon, or Chaldeæ, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

BABYLON, (*mystical*), Rev. xiv. 8; xvi. 19; xviii. xviii.

BALAM, (*the old age, or ancient of the people*), a prophet of the city of Bosor, on the Euphrates; his history, Num. xiii-xiv; xxi. 8; Josh. xiii. 22; his *isa* mentioned, Deut. xxiii. 4; Jude ii. 1; 1 Pet. ii. 15, Rev. ii. 14.

BAPTIZE, *bapto, baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 20; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 70 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 33, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse, dip, or plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour, dip, and sprinkle*, occurring in Lev. xiv. 18, 19, "He shall *pour* the oil he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *pour, to pour, to sprinkle, and to dip*, to dip.

BAPTISM, *baptisma, baptizans*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptizans* 6 times.

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BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Matt. iv. with Matt. iii. 10-12.

IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 3; fulfilled on the day of Pentecost, Acts ii. 3; also in the house of Cornelius, Acts x. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [son of shame, confusion,] a noted criminal at Jerusalem. Matt. xxvii. 16-21; Mark xv. 6-11; Luke xxi. 18-25; John xviii. 40.

BARACHIAS, [he who blesses God,] the father of Zacharias, mentioned Matt. xxi. 33.

BAI-JESUS, [son of Jesus,] in Arabic his name was Elymas.

BAI-JONAH, [the son of a dove, or of Jonah,] a Syriac designation of Peter. Matt. xvi. 17; John i. 43; xxi. 15-17. See Peter.

BARNABAS, [son of exhortation,] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22-30; xii. 25; travels with Paul, Acts xiii.-xv. 25; separates from him, Acts xv. 36-39; his error alluded to, Gal. ii. 1-13.

BARISABAS, [son of rest,] Joseph Barabbas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 25.

BARTHOLOMEW, [a son that surpasses the waters,] one of the twelve apostles, probably the same as Nathaniel, Matt. x. 3; Mark iii. 13; Luke vi. 14; Acts i. 13.

BARTIMEUS, [son of the honorable,] mentioned Matt. x. 20-23; Mark x. 46-52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4-11. "Arise, take up thy bed;" that is, thy mattress—the quilts spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BAALENNUS, [god of the fly,] an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelt Beelzeboul, which means dung-god; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24; Luke ix. 18.

BENJAMIN, [son of my right hand,] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [Avery, wealthy,] a town of Macedonia now called Veres; Acts xvii. 10, 13.

BERNICE, [one that brings victory,] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.

BETH-see PATERNA BROTHERS.

BETHAI ALA, [house of passage,] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BETHANY, [house of weeping, of affliction,] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BETHESDA, [house of mercy,] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2-13.

BETHLEHEM, [house of bread,] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was called Bethlehem of Judah, or Bethlehem Ephratah, [Micah v. 2,] to distinguish it from another Bethlehem in Zabulon, near Nazareth, Jer. xli. 13.

BETHPAGE, [a place of figs,] a village to Mount Olivet, near Bethany, and nearly 3 miles E. of Jerusalem.

BETHSAIDA, [a house of fruits,] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 41; a war was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxi. 22; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xlviii. 22; and succeeded his father in the kingdom or high priesthood, Gen. xlviii. 22; his birthright to Jacob, Gen. xlviii. 22; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xliii. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the promise—Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, episcopus, Overseer; synonymous with Elder, and Shepherd. See Elder.

BITHYNIA, [violent precipitation,] a country of Asia Minor, bounded on the north by the Buxine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, disease, and distress. See Job xii. 20; Jer. iv. 21, 22; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 2; Nahum ii. 10.

BLASPHEMY, Slandering, speaking against whether God or man be the object. The word occurs 10 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 10, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 29, 29; Luke ix. 40.

BLASTUS, [that bade and brings forth,] Chamberlain to Herod, Acts xii. 28.

BLESSING, no animal having any was to be sacrificed, Lev. xxi. 10; Deut. xv. 21; 11; Mal. i. 8, 14. Christ without blessing, 1 Pet. i. 10; and Christians to be so, Eph. v. 2.

BLENDING, instances of, Gen. xii. 11; 13; 14; 15; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. xii. 17; xiii. 46; xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 20. The blood is the life of the animal, and unwholesome for food; besides, the fat and blood were to be paid every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Isa. xlii. 24; Ezek. ix. 19; Rev. xiv. 20. To turn water into blood is to eternal nations in war.

BLOOD OF CHRIST, redemption (Eph. i. 7; Col. i. 14; Rev. i. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant, Heb. xiii. 20.

DANIEL'S, [*sons of thunder*], a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual. Man's body, in its present state, is called *natural*, and distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 51-54; Phil. iii. 21; 1 John iii. 2. The Christian Church is called *the body of Christ*, Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12-27, &c. All Christians are members of this body; and to it belong all the Apostolic, Prophetic, Evangelistic, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's supper, the *bread* is called the *body of Christ*, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the bark of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon, as men were willing to have transmitted to posterity. Heavens' works were written on silk, the Roman laws on brass; God's on silver; and Solon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for use both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in China. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree), means also a book. Afterwards the *Papyrus*, or "paper plant," was used. Isa. xlii. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were tied on sticks like cloth, and hence the word *volume*, from the Latin word, *rotula*, to roll. Books thus rolled might have several titles, so that a person might break one and not till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v. 1. "*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens, Phil. iv. 3. Honorable citizens, not citizens, were sometimes enrolled there, which was giving the freedom to the city. Vagabonds and disorderly persons had their names erased. Rev. lii. 5; 1 Chron. xxiii. 31; Rev. xiii. 8; xxi. 27; xxi. 19.

As mentioned, but now extant: of the *see of the Lord*, Num. xxi. 16, of *Isaiah*, xli. 17; 2 Sam. i. 18; of *Samuel concerning the Gibeonites*, 1 Sam. x. 25; of *Belshazzar*, Kings iv. 31, 33, of the *chronicles of David*, Chron. xxv. 26; of the *acts of Solomon*,

1 Kings xi. 41; of *Nathan, Samuel, and David*, 1 Chron. xxi. 20; of *Ahijah the Shilonite*, 2 Chron. ix. 20; of the *visions of Iddo*, 2 Chron. ix. 20; of *Isaiah*, 2 Chron. xii. 15; of *John*, 2 Chron. xx. 31; of the *sayings of the Scribes*, 2 Chron. xxxiii. 18; *Paul's epistle to the Laodiceans*, Col. iv. 16.

BOSKIL, [*taking away*], the father of Balsam, 2 Pet. ii. 13; also called Beor, Num. xv. 16.

BOTTLES were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 3.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 40; x. 11; xxviii. 25. Also, to what is emphatically added, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts xx. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15-30; xxxix. 1-11.

BROTHERLY (in Christ), to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. ii. 13-15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psal. xiv. 10-15; 2 Cor. xi. 2; Rev. xix. 7-9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1-13.

BURNSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 20; Psal. xi. 6; Ezek. xxxiii. 22. *A symbol of destruction*, Deut. xxix. 23; Job xviii. 15; Rev. xix. 10, &c.

CAIAPHAS, [*a searcher*], a high priest of the Jews, and son-in-law to Annas; mentioned John xi. 40, 50. xviii. 15, 16, 17.

CAIN, [*possession*], the first-born son of Adam; his *history*, Gen. iv. alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kalos*, to call, which occurs about 150 times, and *proskaleo*, to call to one, about 30 times.

CALLED, *kletois*, derived from the above; occurs 11 times, and is applied to all who profess to obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *klaois*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling.

CALVARY, or **GOLGOTHA**, [*the place of a skull*], a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xiii. 31.

CAMEL, [*carrier*], a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore. (See Matt. iii. 4; Matt. xi. 8.) or sackcloth. (Rev. vi. 12.) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxi. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "Ye blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xxi. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.

CANA, [*Israel, possession*], a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jehil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1-11.

CANAAN, [*merchant, trader*], the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years, becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings ix. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7, xiii. 14-17, xv. 18-21; xvii. 8; Gal. iii. 16-18, its boundaries described, Exod. xxi. 31; Num. xxxiv. 1-12; Josh. i. 2, 4; conquered by Joshua, Josh. xi. 10; divided by Jos. Josh. xiv. 1, &c.; its borders not conquered, Josh. xxi. 1; the reason given, Judges xi. 3. Known by various names. *Canaan*, Gen. x. 15-20; xi. 31. *Land of Promise*, Heb. xi. 9; *Land of the Hebrews*, Gen. x. 10; *Land of Israel*, &c.

quently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*, Zach. ii. 11, and *Palestine*, Exod. xv. 14.

CANDACE, [*she possesses countries*], the name of an Ethiopian queen, Acts viii. 26. **CANDLESTICK**, or **LAMPSTAND**, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was constructed to afford seven lights, which allusion is made in Rev. i. 12, 23.

CAPERNAUM, [*the field of repentance, city of comfort*], a city on the sea of Galilee, 10 miles north of Jerusalem, and often mentioned in the Gospels as the place where Jesus principally resided during the time of His ministry, and did many of His miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24, and 23; Mark i. 21-28; ii. 1; John vi. 17, 22.

CAPPADOCIA, [*a sphere*], a large province in the interior of Asia Minor, on the Euxine, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.

CASTOR and **POLLUX**, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; a custom of going aboard an Egyptian ship. Acts xxi. 11.

CAPTIVITY. God often punished the Jews and infidelity of his people by the captivity and infidelities into which they were permitted to fall. The *Assyrian captivity*, mentioned 2 Kings xviii. 9-17; the *Babylonian*, Jer. xlv. 12; and the *Roman captivity* predicted of by Jesus, Luke xxi. 24. Christ said to have "led captivity captive," (Eph. iv. 4) or a multitude of captives. The allusion is to public triumphs, where captives were led in chains behind the cars of victors; even kings and great men who had captivated others; a custom not only of the Romans but eastern nations in the earliest times. The phrase imports a conquest over enemies.

CEDRON, or **KEDRON**, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rain, but dry or nearly so, in the midst of summer. 2 Sam. xv. 23; Jer. xxi. 6; John xviii. 1.

CENCHREA, a port of Corinth, now called Kikirie, whence Paul sailed for Ephesus. Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Rom. xvi. 1.

CENTURION, a Roman commander of a hundred soldiers, Matt. viii. 5-13; Luke vii. 2-10; xxiii. 47; Acts x. 1.

CEPHAN, [*a rock, or stone*], a Syriac name given by Jesus to Simon. John i. 42, rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.

CESAR, [*one cut out*], a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to in this title in the New Testament, are *Augustus*, Luke ii. 1; *Tiberius*, Luke xxi. 24, 25; *Claudius*, Acts xi. 28; and *Nero*, Acts xiv. 6; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

CESAREA, often called *Cæsarea of Palestine*, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Cesar. It was the seat of the Roman governors of Palestine. Cornelius resided here. Acts x. xi. 1-8; also Philip the Evangelist, Acts xxi. 60; xxi. 8, and here he made one of his noblest defence. Acts xxii. 25-29.

CESAREA PHILIPPI, a town three or four miles east of Dan, near the eastern source

of the Jordan; anciently called Paneas, or Banias. It was enlarged and embellished by Philip the tetrarch; and called Caesarea, in honor of Tiberius Caesar; and the name of Philip was added to distinguish it from Caesarea on the Mediterranean (see Matt. xvi. 13; Mark viii. 27; Acts xxi. 32). See PANCROUS BROWN.

ANGEL of Jesus to the apostles, Matt. x. 1. to the seventy, Luke x. 1-12; to Peter, Matt. xli. 13-19; to the apostles before his ascension, Matt. xxviii. 16-20; Mark xvi. 7; 16; of Paul to the elders of Ephesus, Acts ix. 17-35.

Charge with them, Acts xxi. 24. It was notorious among the Jews to contribute to the expenses of sacrifices and offerings, such those who had taken the vow of Nazirism were to offer when the time of the vow was to be accomplished; whoever paid part of these expenses were reputed to partake in the merits of him who fulfilled the vow.

ARZAN, or HARRAN, now Herra, a town of Mesopotamia, 70 miles from the Euphrate, 10 miles E. N. E. of Antioch. Acts vii. 4.

ARZILY, recommended, Col. iii. 8; Titus ii. 8; 1 Tim. v. 2; Titus ii. 8; an example of it in Joseph, Gen. xxxix. 7; in Job, xxi. 1-11.

CHERUBIM, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They are probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. 4; Rev. iv. 6; as images wrought in tapestry, gold, or silver, Exod. xxvi. 35; xxviii. 7; Ezek. xli. 18; as having a plurality of faces, Exod. vi. 26; Ezek. i. 10; xli. 18; and wings, Kings vi. 17; Ezek. i. 6; Rev. iv. 8. A cherub possesses the highest earthly forms and powers of creation in harmonious and strict union, being a winged figure, like a man in form, full of eyes, and with a fourfold head—of a man, a lion, an ox, and an eagle. The cherub placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 23-30; vii. 6. It is probable that the *seraphim* of Isaiah, (chap. vi.) the *cherubim* of Ezekiel, (chap. i.) and the *living creatures* of John, (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian *Ames* and the winged bulls lately discovered by Layard at Nineveh, were imitations of the Hebrew cherubs.

CHIEF CAPTAIN of the bands; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was stationed in the adjacent castle, and stationed at that day near the temple to prevent a riot. The Roman garrison was stationed in the castle of Antonia.

CHIEF OF, to be instructed, Gen. xlviii. 10; Job. vi. 9; vi. 10; Ps. lxxviii. 6; Job. vi. 9; *these duty*, to parents, Lev. xix. 3; Job. i. 8; vi. 20; xlii. 1; xv. 3; xlii. 22; Job. vi. 1; Col. iii. 20; example of Jesus, Luke ix. 31; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; smiting of parents punishable with death, Exod. xxi. 15; Lev. xx. 9; Deut. xxi. 15; Jesus calls his disciples children, John iii. 33; Christians called so by the apostles, Gal. iv. 19; 1 John ii. 1.

CHILDREN "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.

"of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

"of the prophets,"—their disciples, pupils, followers, Acts iii. 25.

"of the resurrection," Luke xx. 26.

A term equivalent to "the raised up."

CHINEROTH, Lake of, the same as Gennesareth,—which see.

CHIOS, [*open or opening*,] an island of the Aegean sea, over against Smyrna, now called *Sio*. Acts xx. 15.

CHLOE, [*green herb*,] a Corinthian convert, mentioned 1 Cor. i. 11.

CHORAZIN, [*the secret*,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry. Matt. x. 21; Luke x. 13.

CHOSEN, *eklekto*, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 16, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.

CHRIST. (See *Anointed*.) A Greek word answering to the Hebrew word, *Messiah*, and signifying the anointed or consecrated one, the Messiah—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellation, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, *Christus* is sometimes used as a proper name instead of Jesus.

Christi, False, our Savior predicted that many false Messiahs would come. Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Corbala lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.

CHRISTIAN, *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xxiv. 23; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.

CHRYSOLITE. See PANCROUS BROWN.

CHRYSOPHRASUS.

CHURCH. See CONGREGATION.

CILICIA, [*which sells or overflows*,] a country in the south of Asia Minor, at the east of the Mediterranean Sea; its capital was Tarsus. Acts xxi. 30.

CIRCUMCISION, a cutting around, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 2.

CITY, *Babylon*, the Great City, Rev. xi. 2.

xliv. 8; xvi. 19; xlvii. 18; xlviii. 10, 16, 18, 21; *Jerusalem*, the Great City, Rev. xxi. 10; the Holy City, Rev. xxi. 2; xlii. 2; xliii. 12. A city is the symbol of a corporate body, under one and the same police.

CLAUDA, [*a lamentable voice*], a small island near the S. W. shore of Crete, approached by Paul in the voyage to Jerusalem, Acts xxiii. 16. It is now called *Gozza*, and is occupied by about thirty families.

CLAUDIA, (*name*), a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.

CLAUDIUS. See *CEAR*.

LYSIAS, the Roman tribune, mentioned Acts xxi. 34; xlii. 24; xliii. 26.

CLEAN and **UNCLEAN**, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. 1; xv. Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 41-43; xx. 24-26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.

CLEMENT, (*mild, gold, mesepit*), mentioned Phil. iv. 3.

CLEOPAS, (*the whole glory*), the husband of Mary, John xix. 26, called also *Alpheus*,—which see. The one mentioned in Luke xiii. 18, was probably a different person.

CLOUD, an emblem of prosperity and glory. *To rule as clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven," to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Isa. xlviii. 11, 12; xlvii. 2; and of Christ, Rev. xiv. 14-16.

"of witnesses." Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.

CLOVEN TONGUES, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.

CNIDUS, (*dedicated to Venus*), a city and promontory of Asia Minor, Acts xxvii. 7.

COAL, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.

COAT. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat

was sometimes woven like a stocking into its proper shape and size without a seam. Exod. xxxix. 27; John xix. 23. The coats are still worn by Arabs, and are considered of great value.

COCK-CROWING. In Matt. xvi. 24, the Lord is represented as saying, "that before the cock crow," Peter should deny him thrice; so Luke xvi. 34; John xix. 25. According to Mark xiv. 28, he says, "before the cock crow twice, thou shalt deny me thrice." These passages may be reconciled, observing that ancient Greek and Latin authors mention *two* cock-crowings, and which was soon after midnight, the one about three o'clock in the morning; and the latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, "the cock-crowing;" and to this alone, Matthew, giving the general sense of our Savior's warning to Peter, refers; but Mark more accurately recording his very words, mentions the *two* cock-crowings.

CONSORT, a company of soldiers who guarded a Roman governor or magistrate, when he went into any province.

COLLECTION for poor believers, Acts xxi. 10m. xv. 16-23; 1 Cor. xvi. 1; 2 Cor. ix. 1-4; ix. 1.

COLCSSE, (*punishment, correction*), a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 18. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 64, when Paul was yet living. It was soon rebuilt. It is now called *Chonos*.

COLOSSIANS, Epistle to, written by Paul from Rome, A. D. 62; during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xvii. 21. We think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—viz. the call of the Gentiles to a participation in the *hope of the glad tidings*, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.

COLT, "*the foal of an ass*." The directive given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophets, is evidently in respect to their understanding or acquaintance with the owners of him; for he adds, "if any one ask you why you loose him, you shall answer, because the Master needs him." Luke xxi. 3. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 31, 34.) "AND THEY, his owners," let them go." Mark xxi. 6.

COMFORTER, *paraclete*, advocate, comforter, helper, comforter. The original is only once the times, John xiv. 16, 17, 26, xvi. 7. 1 John ii. 1. Comforter is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.

COMMON, profane, ceremonially unclean.

the Greek term *koinos*, properly signifies *not belongs to all*, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.

KOMON, "had all things common, Acts ii. 4. A community of goods was practised by all the Jewish sects at Jerusalem, and a man's house was his own. So when St. Paul was poured out, on account of the contention at Jerusalem, there was a kind of immunity for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 3; 1 Cor. xvi. 1.

KRISTION, (*cutting*), a term of reproach, applied to certain Judaizing teachers at Ephesus, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus into righteousness and true holiness, Phil. iii. 3.

KONGREGATION, *ekklesia*, occurs 114 times, and is derived from *ekkaloun*, I call out. It is an assembly of the called. The whole community of professing Christians make up the body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

KONSCIENCE, occurs in the common version 30 times, and once in the plural form, Cor. v. 11, for which we have in the original, *syndesmoi*, compounded of *syn*, together, and *esis*, to see or know—in Latin *conscientia*; whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be weak when knowledge is limited, pure when free from accusation, and evil when clouded with guilt. We have a good conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 16; pure, 1 Tim. iii. 9; clear or void of offence, Acts xiv. 18; weak, 1 Cor. viii. 7; defiled, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

KONFESSMENT recommended, Prov. xxv. 9; Heb. xiii. 3; 1 Tim. vi. 3; instances of, Gen. xiv. 18; 2 Sam. xii. 23—27; 2 Kings xiv. 11; Phil. iv. 11.

KONVERSATION, edifying, recommended, Matt. xli. 33; xlv. 14—32; Col. iii. 10; iv. 6; Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xli. 20; Eph. iv. 29; v. 3—7; 1 Tim. ii. 9; 2 Pet. ii. 7, 8.

KOS, a small island in the Mediterranean, at the south-west point of Asia Minor. It is called *Hippocrates*, the famous physician, and *Appellus*, the eminent painter, two natives of this island. It is now called *Gocho*.

KUPRIL, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *cuprum* occurs in the common version, it should be rendered *copper*.

KURBAN, a sacred gift, Matt. xv. 5; xiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, *he is corban*. "In this case, if he did not give his property at that time to the temple, he was bound to do so at his death, though his parents should thus be left destitute." Thus did they "make void the word of honoring their father and their mother," through their traditions." Mark vii. 13.

KYTHION, (*kythos* is *satisfied, beauty*), a celebrated city of Greece, in the north part of

the Peloponnesus, on the isthmus of Corinth; 43 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years, Acts xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success, Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His chief design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of law suits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul, having tested his power in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, [of a *horn*,] a pious Roman centurion, stationed at Cæsarea in Palestine, to whom Peter was sent from Joppa, a distance of 25 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions, Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNELIUS-STONE, a massive stone, usually distinct from the foundation, Jer. li. 38, and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Hezekiah's, twenty-eight feet long, six and a half feet wide, and four feet thick.

COUNCIL, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the *Sanhedrum*.

This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.

COVENANT, *diatheke*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xii. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The new and better covenant, mentioned Heb. viii. 6, 8, 10.

COVETOUSNESS, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *molochy*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7. xiii. 9; censured, Prov. xiii. 7; Luke xii. 15; Heb. xiii. 5; threatnings against it, Isa. lviii. 17; Jer. vi. 10, 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. x. 15, 20; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.

CRESCENS, [*growing, increasing*], a person mentioned 2 Tim. iv. 10.

CRETANS, inhabitants of Crete, Titus i. 12.

CRETE, [*Kreta*], an island at the mouth of the Aegean sea, between Rhodes and Peloponnesus. Acts xviii. 7. It is now called *Candia*.

CRISPUS, [*crisus*], the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 8; and baptized by him, 1 Cor. i. 14.

CROSS, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, +, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark vii. 34; Matt. xvi. 24.

CROWN, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those of kings, of gold, adorned with gems. 2 Chron. xiii. 11; 2 Sam. i. 10; xii. 20. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehorah is said to be a crown of glory to Judah, Isa. lxi. 3. Christ is said to have a "crown of gold," and "many crowns," Rev. xii. 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, Acts ii. 26, 27; also incorruptible, 1 Cor. ix. 25.

CRUCIFY, to put to death by the cross. Figuratively, it means to subdue our evil propensities.

CRUCIFIXION, HOUR OF.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning. Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John

writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.

CRYSTAL, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 1, is rendered *frost* in Gen. xxxi. 60; Job xlii. 10, and Jer. xxvii. 30; and *ice* in Jer. xixviii. 20, and Psal. cxlviii. 17. The word primarily denotes ice, and is given to the substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xiii. 1.

CUBIT, a measure used among the ancients, about 18 inches long. A cubit was usually the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 21 inches.

CUMMIN, a plant of an oily and spicy odor, somewhat resembling fennel, Isa. xlviii. 25; Matt. xxiii. 23.

CUP, this word is taken in Scripture both in a proper sense, See Gen. xl. 13; Jer. i. 1 Kings vii. 26. In a figurative sense, an emblem of prosperity. See Psal. xli. 6, 7, 8; xliii. 5; and of Divine judgments on man's misery, Isa. li. 17, 22; Psal. lxxviii. Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psal. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 41; Mark ix. 41.

CURSE, after the fall, Gen. iii. 14-19. 2 Cor. xii. 11; subjoined to the law, Lev. xxviii. 13-16; of the Israelites, if disobedient, Lev. xxvi. 14-39; Deut. xxviii. 18, &c.; remarkable instances of cursing, Gen. ix. 25; 1 Kings ii. 23; Psal. cix. 4, &c.; xlviii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *bless*. It is so rendered often so rendered in our Bible, as Gen. xlviii. 11; Judges i. 13; 1 Sam. xxi. 1; 2 Kings v. 14.

CYPRUS, [*jeer, fairness*], a large and populous island in the Mediterranean, situated between Cilicia and Syria, and separated from the Cyprian trees with which it abounded. Barnabas and Manan were natives of it, Acts iv. 36; xxi. 16; the gospel preached there, Acts xii. 19; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 36; xxvii. 4.

CYRENE, [*so well, calmness*], a city of Syria in Africa, west of Egypt. Matt. xxviii. 16; Acts ii. 10.

CYRENIUS, [*one who governs*], a governor of Syria. Luke ii. 2.

DALMANUTHA, [*barber, brand*], a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 14.

DALMATIA, [*deriv. from lampas*], the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.

DAMARIS, [*little woman*], an Athenian lady, who was converted by Paul, Acts xviii. 26.

DAMASCENES, [*of Damascus*], 2 Cor. x. 10.

DAMASCUS, [*latitude of damas*], the most ancient city on record, and the capital of Syria. First mentioned in Gen.

Is. 18; xv. 2; and now probably the oldest city on the globe. It is about 100 miles from Jerusalem, and contains at the present time some 80,000 inhabitants. A street still found here called "Straight," running a mile or more into the city from the western gate, Acts ix. 11.

NIEL, [*Judgment of God*], called Belshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 605. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14; xxvii. 2, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the time of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book, Matt. xxiii. 34; of which there is the strongest evidence, both internal and external.

KNESSES, supernatural, Exod. x. 21—23; the xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

YUD, [*Selected*], king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B. C. 1058; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. vi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to her private or personal moral conduct, but to his public official acts.

DAY. The sacred writers generally divide each day into twelve hours. The sixth hour is the twelfth hour is the last hour before sunset. But in summer, all the hours of day were longer than in winter, while those of night were shorter. Day in poetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxiv. 24; and for an enlightened state, 1 Thess. v. 4. "Last day," refers to the time of judgment; and "last age," to the time of Messiah's reign, Isa. lxiii. 19.

YUD, *diakonos*, minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

YUD, *SALT OF SODOM*, SALT SEA, *THE DEAD SEA*, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It is the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known. It is called *YUD*, insensible, and known in Gen. xiv. 3; Job i. 18; xiv. 6; Ps. vii. 17; Jer. 50—52; xxv. 17; Ezek. 14; 16; 17; 18; xxviii. 18; shall be raised,

Job xix. 24, 27; Ps. xlix. 20; John v. 25; Rev. ix. 12. Instances of the dead raised; by Elijah, 1 Kings xvii. 17—23; by Elisha, 2 Kings iv. 18—37; by his house, xlii. 31; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1—44; by Peter, Acts ix. 40, 41; by Paul, xx. 10—13.

DEATH, how it came into the world, Gen. ii. 17; iii. 10; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Ps. xlix. 6—20; lxxix. 63; Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11—14; Acts vii. 60; xlii. 6; 1 Cor. xv. 18, 51; 1 Thess. iv. 13—16. Is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; x. 6, 14; xxi. 8.

DEBTS to be faithfully paid, Ps. xxviii. 21; Prov. xiii. 27, 38; to be avoided, Rom. Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21—35.

DECAPOLIS, [*ten cities*], a district of country comprising ten cities, lying chiefly to the west of the Jordan, and the lake of Tiberias.

DELUGE. See FLOOD.

DEMAS, [*popular*], a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Ph. i. 24.

DEMUR, [*belonging to coin*], a silver-smith's file; heus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

DEMON, from *daimon* and *daimonion*, defined by lexicons to be a beneficent god, deity, tutelary genius, evil spirit. Plato derives the word from *daimonion*, knowing; Euclidus, from *daimon*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those angels whom the philosophers call *demons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *de diabolus*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as Dr George Campbell well observes: "They are admitted as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "We find mention made of the number of demons in particular possessions, their actions of the man possessed, the exorcisms held by the friends in regard to the disposal of them after the exorcism, and accounts given how they were actually disposed of—when I find design, and pass it ascribed particularly to them, and similar trades from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demonized persons, or those who were supposed to have a demon or

- demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.
- DENARIUS**, the principal silver coin of the Romans, and in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 3, 9.
- DERBE**, [*astrop.*] a small town of Lycania, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 10 or 20 miles east of Lystra.
- DESERTS**, applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.
- DEVIL**, from *diabolo*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.
- DIADEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xix. 12, xiii. 1; xix. 12.
- DIAMOND**. See **Precious Stones**.
- DIANA**, or **ARTIMIS**, [*laminous, perfect.*] a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtaroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries, Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 720 years in building and was one of the seven wonders of the world.
- DIDYMUS**, [*a twin.*] the surname of Thomas, John xxi. 2.
- DIONYSIUS**, [*divinely touched.*] a member of the Areopagus at Athens, and a convert of Paul, Acts xvii. 34, and burnt as a martyr, A. D. 93. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOTRICHES**, [*warmed of Jupiter.*] mentioned in John 9.
- DIP**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 26.
- DISCIPLE**, a learner, or follower of another, John ix. 28. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 18; Acts vi. 1.
- DISPENSATION**, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nomos*, to administer—economy, the management of a family; hence arrangement, dispensation, or administration, a more general sense—occurs 19 times.
- DOG**. To call a person a *dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's bread to dogs," Matt. xv. 26. The bad properties of dogs are of stupidity, lameness, filth, biting, insatiable greediness, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to railing, unprincipled teachers, 1 Phil. ii. 2; and to such as are excluded from the holy city, Rev. xxi. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Talitha*, a Syrian, that is, *garfide*, the name of a saint and charitable woman at Joppa, who had been raised from the dead, Acts ix. 36–42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 12 cents.
- DRAGON**, signifies either a large fish, or a whale, or a crocodile, or great serpent, in some places, it evidently means the deadly poisonous lizard called *Gheke* by the Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchial despotism in general. The Roman government, which in its pagan and imperial form, as a governing power, is represented by this emblem, is in general.
- DRESS**, in junctions concerning it, 1 Cor. xii. 6; Isa. lxi. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.
- DRINK**, to swallow liquids. As the elements of God's providence were often presented among the Jews by a *cup*, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "eat the flesh and drink the blood of the son of man," is to imitate that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him, a principle, feeling, and action. As a natural desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vi. 27.
- DRUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 19; examples, Gen. ix. 21; xix. 32, 35; 1 Sam. x. 2; 1 Kings xvi. 9; xx. 10.
- DRUSILLA**, [*nursed by the dove.*] the first daughter of Agrippa the Great. She had married Azizus, king of the Emesa; but soon left him, to marry Claudius Felix, Acts xxiv. 24.
- DUST**. "To lick the dust," Ps. lxxv. 8, is expressive of profound submission, to throw "dust into the air," Acts xxi. 12, expresses contempt and malice, and is an Arab practice, to "throw dust on the head" is a sign of grief and mourning, Job xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire reconciliation, Matt. x. 14; Acts xiii. 51.
- EARNEST**, *arrabon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts* of the Spirit, a *earnest* bestowed on the *agendas*; and in 2 Cor. v. 5; Eph. i. 13, 14, to *belongers* given to us whom after baptism, the apostles laid their hands; which were an earnest of superior blessings in the age to come. Jerome has well said, "If the earnest be great, how great must be the possession."
- EARTH**. The original word in both the

of Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the earth, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and the moral worlds, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.

ELIJAH, in the time of Elijah, Kings xix. 11; of Uzziah, Amos i. 1; Zechar. x. 1; at the crucifixion of Jesus, Matt. xxv. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 1; Rev. vi. 12.

ET, towards the sun's rising. Arabia, Syria, Chaldaea, Mesopotamia, Persia, and their countries, lay eastward of Canaan; and Babel, Cyrus, and the Magi were said therefore, to have come out of the East. See Dan. ix. 1; Matt. ii. 1, 2.

ETERNAL, the Babylonians and Egyptians used to recline or lie down on table-beds while eating, and the Jews adopted this custom, Amos vi. 4-7; Math. vi. 28; John xii. 3; xiii. 25.

EDIFICATION, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. vii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-26; 1 Thess. v. 11; Heb. x. 24.

ETERNAL, (that binds or oppresses,) bounded by the Mediterranean Sea on the north; by the Indian Ocean on the south; and west by mountains, running parallel with the Nile. Egypt is now the banister of kingdoms, as declared in prophecy, Isa. xlii. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during many years. Symbolical now for wickedness, Rev. xi. 8.

ETERNAL, presbyter, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the presbyter, presbytery.

Presbyterium, occurs three times; in Luke xxi. 64, and Acts xxi. 6, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14, to the chief persons of a Christian congregation. The word is derived from *Presbyter*, an Elder, which occurs 67 times, and is applied to seniors, or persons advanced in years, ancients, ancestors, fathers, or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called elders, in the sense of a senior, or old man. See John 1st and 3rd epistles, and 1 Pet. v.

Still we have the phrase "apostles and elders" contradistinguished several men. See Acts xv. 7, & 22. Elder, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 24; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop, shepherd, ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. The qualifications of each, as given in Titus i. 1-7; Titus i. 5-8.

ETERNAL, choice, chosen, chosen, approved, beloved; it occurs only 7 times. See *Heb. xii. 1*.

ETERNAL, or *ELIAS*, (God is my Lord,) a

prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix, xxi. 17-22; 2 Kings i. ii. 1-14; ix. 30; x. 10, 17; 2 Chron. xxi. 12-15; Luke ix. 29, 30; Rom. xi. 1-5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.

ELISABETH, (sister of God,) the wife of Zacharias, mother of John the Baptist, Luke i. 6.

ELISHA, (sister of God,) a prophet of Israel, son of Shaphat, Elisha's successor, 1 Kings xix. 12-15; 2 Kings ii. 2, 11-27; iv. 1-12; Luke iv. 27.

ELIUD, (God is my praise,) Matt. i. 14.

ELYMODAN, (God of measure,) Luke xli. 27.

ELYMAS, (a magician,) or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.

EMBALMING, an ancient art of preserving the body from decay. The Egyptians practiced it, and the ancient Israelites imitated them. Mentioned Gen. i. 2, 3, 26; 2 Chron. xvi. 14; John xii. 39, 40.

EMERALD. See *PARACLETE* STONE.

EMMAUS, (people despised,) a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.

ENEAS, (lendable,) Acts ix. 33.

ENEMIES, laws concerning their treatment, Exod. xxiii. 4; Prov. xiv. 17; xiv. 21; Matt. v. 44; Luke vi. 27-36; Rom. xii. 14-21; examples, Job xxxi. 29-31; 1 Sam. xxi. 2; Psal. xxv. 4-15; Luke xiii. 31; Acts vii. 60.

ENEMY, spoken of, Gen. iii. 13; Rom. viii. 7; James iv. 4.

ENOCH, (dedicated, disciplined,) son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-61; Luke iii. 37; Heb. xi. 5; Jude i. 14.

ENON, (cloud, fountain,) a place near Samaria, west of the Jordan, where John baptized. John iii. 23.

ENVY condemned, Psal. cxxvii. 1; Prov. iii. 31; Rom. xiii. 13; 1 Cor. xiii. 5; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.

EPAPHRAS, (aggravable,) mentioned Col. i. 7, iv. 12.

EPAPHRODITUS, (aggravable, handsome,) one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25; iv. 18.

EPENETUS, (lendable,) Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

EPHESIANS, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "the hope of glory," and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Scythians, bondmen or freemen—were but one body, animated by one spirit, created by one hope, governed by one Lord, while one faith was mutually entertained and confessed, one immersion initiated both into the Anointed,

and the one God was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

EPHESUS, a city of Asia Minor, situated on the river Cayster, 33 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 37 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and the apostle John is said to have spent most of his life, and closed it here.

EPHRAIM, [*fruitful*], a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John 11:19.

EPICUREANS, [*who give assistance*], a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xviii. 18.

EPISTLES, or **EPÍSTOLÆ**. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called *epistles*. For a proper understanding of the *epistles* it is necessary to consider the *time, occasion, design, and parties* addressed.

The arrangement of the *epistles*, as found in our Bible, is not the order of their date; but Luther has given many reasons to prove that it is the best arrangement. The following order as to time is taken from "Horne's Introduction."

| EPISTLES OF PAUL. | | |
|-------------------|---------------|----------|
| | from Corinth. | A. D. 53 |
| 1 Thess. | " | 52 |
| 2 Thess. | " | 52 |
| Galatians | " | 52 |
| 1 Corinthians | " Ephesus, | 57 |
| Romans | " Corinth, | 57 |
| 2 Corinthians | " Philippi, | 58 |
| Ephesians | " Rome, | 61 |
| Philippians | " " | 62 |
| Colossians | " " | 63 |
| Pauline | " " | 63 |
| Hebrews | " Italy, | 63 |
| 1 Timothy | " Macedonia, | 64 |
| Titus | " " | 64 |
| 2 Timothy | " Rome, | 65 |

The other *epistles* were written between the years 61 and 69; those of John being the latest. Critics and chronologists have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 3 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 18; Matt. vii. 12; xiii. 30; Rom. xiii. 8; James ii. 8.

ERASTUS, [*lovely*], a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.

ESAU, [*formed, finished*], or according to name, covered with hair, eldest son of Isaac by Rebekah, Gen. xiv. 31-34; xvi. 34, 35; xviii. xviii. 6-9, &c.; Heb. xi. 20; xii. 16, 17.

ESAU, [*near me*], son of Naggo, one of the ancestors of Jesus, Luke iii. 23.

ESPOUSALS, the act or ceremony of marriage, Jer. ii. 2; but sometimes merely betrothing, or making a matrimonial engagement. Matt. i. 18; Luke i. 27; 2 Cor. xi. 2.

ESION, [*the dart of joy*], mentioned Matt. i. 3.

ETERNAL, *aiónios*, rendered in the common version *eternal*, and everlasting; is the adjective form of the word *aión*, age, and must be related to it in meaning. There is no equivalent word in English by which *aiónios* can be exactly rendered. See *AGE*.

ETHIOPIA, (in Hebrew, Cush, blackness; in Greek, Aethi.) a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assuan, Ezek. xix. 30; xiii. 8; Acts viii. 27.

EUBULUS, [*prudent*], mentioned 2 Tim. iv. 21.

EUNICE, [*a good victory*], the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 5.

EUODIAS, [*sweet sound*], a female disciple of Philippi, Phil. iv. 2.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3-6; Matt. xiii. 11, 12; Acts viii. 27.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and then pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 3; Jer. 1: 1, 2; and prophetically alluded to, Jer. 1: 1-3; Rev. ix. 14; xvi. 12.

EUROCLYDON, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xiv. 14. It is called by sailors a *Levanter*.

EUTYCHUS, [*fortunate*], a young man at Troas, who fell from an open window of the third floor, while Paul was preaching to the court below, Acts xx. 9-12.

EVANGELIST, [*a publisher of glad tidings*], a name which was given to those who went from place to place to preach the gospel. Philip, one of the seven deacons, is called the *Evangelist*, Acts xxi. 8. Paul exhorted Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 1, *Evangelists* (Evangelists) are expressly distinguished from *pastors and teachers*, showing the former to be itinerant, the latter stationary.

EVE, [*living*], the name of the first woman, and mother of the human race, Gen. i. 26-31; ii. 15-25; iii. 1-6; v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 14.

EVENING. The Jews had two evenings. The first was the after part of the day, the second was the hour or two immediately after dark. Where the word occurs, Exod. xii. 6; Num. ix. 3; Deut. xvi. 6, &c., it reads in the original "between the evenings," and means the twilight. It was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xlv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin.)" Jas. i. 13. *Evil* (sin) is the evil one, a term in many places equivalent to *the devil*, or *the Satan*. See Matt. v. 37; xii. 24.

III. 19; Luke xi. 4; Eph. vi. 16; 2 Thess. ii. 2.

ACTION, censured, Deut. xv. 3; Matt. xiii. 28; Luke iii. 12.

ANIMATION of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vii. 3; Luke xv. 17, 18; 1 Cor. xi. 28. **CLIQUE**, or **EXCOMMUNICATE**, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits, (1.) The fellowship of the church. Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; 1 Tim. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.

EXHORTATION, *paraklesis*, exhortation, consolation, comfort, occurs 29 times. A Christian duty. Acts xi. 23; xiii. 15; xv. 33; 1 Tim. xii. 8; 1 Cor. xiv. 3.

EYE. In most languages this important organ is used by figurative application, as the symbol of a large number of objects and things. Hence we read of an "evil eye," Matt. xxi. 19; "bountiful eye," Prov. xxi. 1; "haughty eye," Prov. vi. 17; "wanton eye," Isa. lvi. 10; "eyes of an adulteress," Eccl. i. 16; "the lust of the eye," 1 John i. 16. As applied to the Almighty, *eyes* denote his infinite knowledge, Prov. xv. 3; Isa. xl. 4; watchful providence, Psa. xxxii. 1; omniscience, Heb. iv. 13; Rev. ii. 18; v. 4. As applied to man, they denote the understanding, Psa. cxi. 18; Eph. i. 18, &c. In the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be opened, when the mind is savingly instructed in spiritual things, Acts xxvi. 18; and railed up, *blinded, closed, or darkened*, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or blinded, that it cannot discern between good and evil, Isa. xlii. 18; Acts xxviii. 27; Rom. i. 10.

FAVOR, religious tales of human invention; the traditions of elders; the doctrines of men, not to be regarded, 1 Tim. i. 4; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.

FACE, in scripture, is often used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxi. 18; Psal. i. 1; Dan. ix. 2. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.

HAVERNA, an unsafe harbor in Crete, N. E. of Cape Leon, or Matala. It bears the same name to this day. Acts xxvii. 8.

FAITH, *πίστις*, belief, trust, confidence, occurs 244 times, and the verb *πιστεύω*, I believe, 265 times. The simple meaning of the term is, the conviction that the testimony is true. Hence Paul defines it to be the confidence of things hoped for, the conviction of things not seen, Heb. xi. 1. Without faith it is impossible to please God, Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 13; Mark xvi. 7, 16; Acts xvi. 6, 23; xxvii. 20, 23, 31.

CHAFF, an instrument for separating chaff

from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.

FAMING mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 8-14; Matt. vi. 17. 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

FATHER. This word, besides its obvious and primary sense, bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote: is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xx. 9.

FAULT, treatment of, in a brother, Matt. xviii. 15-17; Gal. vi. 1, 2; to be mutually confessed, James v. 16.

FEELIX, (*happy*), the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 24.

FELLOWSHIP, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other, 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 45; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xiii. 16.

FESTIVALS, occasions of public religious observances, recurring at certain seasons, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The *Feast of Pentecost* or of *Weeks*, fifty days after the Passover. 4. The *Feast of Trumpets*, held on the first and second days of Tishri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tishri, or September. 6. The *Feast of Ingathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debts, Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin: one of which is mentioned, John x. 22; the *Feast of the Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus.

Another feast was that of *Lete*, or *Pariz*, when the entire book of Esther is read in the synagogues.

FEASTS, (*Feasts, joyful*), successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 27; xxi. xxvi.

FIERY DARTS, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.

FIG-TREE, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 46. The blessing of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by idolaters to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having leaves but no fruit; (for on the fig-tree fruit appears before the leaf;) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

FIGURE, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.

FILTH, excrement; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.

FIRE, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcases; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehennom."

FIRST. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence—

FIRST-BORN or "FIRST-BORNNESS" of every creature" may mean the "chief of the whole creation." Col. i. 15.

FIRST-FRUIITS. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him. Exod. xxiii. 16, 19. Christ is called the *first-fruit* of them that slept." 1 Cor. xv. 20; and the family of Stephanus, the *first-fruit* of Achaia. 1 Cor. xvi. 15.

FISHINGMEN, most of the apostles probably

were, Matt. iv. 8; Mark i. 15; Luke

FISHES, miraculous draughts, Luke v. 6; John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 13-21; xv. 32-39; John vi. 9-14. **FLAX**, "smoking flax," Matt. xii. 19. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

FLESH, (of animals) after the food permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 12, 17, 19; vii. 15; but more particularly to mankind, and is in fact the only Hebrew word, which answers to this term, Psa. clix. 21; Isa. xli. 3, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state, 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or **GENERAL DELUGE**, occurred A. M. 1656. See account, Gen. vii; viii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; and as a type of baptism and salvation, 1 Pet. iii. 20, and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

FOLLOW—the "Lamb" whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals whithersoever they should lead. See 2 Sam. x. 21.

FOOD. The Jews were restricted in the use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, physical, and physiological; and particularly to keep Israel distinct from other people. Lev. xi. 24-26; Deut. xiv. 2, 3. And every creature pronounced unclean was held sacred by adjacent nations, hindering intercourse with idolaters was thus factually obstructed, as those who could eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. First evidently was the primal food of man, Gen. i. 16; anatomy and physiology prove that it is best adapted for the development and sustenance of man's physical, intellectual, and moral nature, and to partake of the fruit of the tree of life in the future, is held forth as the highest possible good.

FOOL. The fool of Scripture is not an idiot but an absurd person; not one who cannot reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whoever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish men, foolish lusts, foolish questions, &c., 1 Tim. vi. 9; Titus iii. 9.

FORBEARANCE recommended, Matt. xviii. 33; 1 Cor. xiii. 4, 7; Eph. iv. 3; Col. iii. 1; 1 Thess. v. 14; manifested by God to Israel, Psa. l. 21; Eccl. viii. 11; Matt. xxiii. 34; Rom. ii. 4; 2 Pet. iii. 9, 15.

FOREKIDN. Public profanation of religion. Rev. vii. 2, 13, 16; xiv. 1. Marks of the forehead may be illustrated by the cross in idolatrous countries, or bearing on the

ahead the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, with the sign of ownership.

RECKNOWLEDGE, *prognoscere*, occurs once, Acts ii. 17; 1 Pet. i. 3; *prognosco*, to know, occurs five times, Acts xvi. 5; Rom. viii. 19; xi. 2; 1 Pet. i. 30; 3 Pet. iii. 1. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and make known. "The Lord knows (approves) them that are his." "The world does not acknowledge us not." "The world

GIVENESS promised, Isa. lv. 7; Luke i. xiv. 47; Acts i. 8; &c.; enjoined, Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii. 1; James ii. 12.

FORNICATION means, 1. Criminal intercourse between unmarried persons, 1 Cor. vi. 18. 2. Adultery, Matt. v. 27. 3. Idolatry, 1 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in a metaphorical than in its ordinary sense. Rev. ii. 20; Ezek. xvi. 25.

REUNATABLE, [*lucky fortunate*], a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus. A wild animal, probably a jackal, mentioned historically, Judges x. 4; 1 Sam. xiv. 18; comparatively, Matt. viii. 30; symbolically for a cunning and deceitful person, Ezek. xli. 4; Luke xiii. 32.

ANKINCENSE, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 22.

MOBS, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

QUALITY recommended, Prov. xviii. 9; Job vi. 12.

PROOFS used figuratively for proofs, Matt. x. 8; vii. 16; 2 Cor. i. 10; Gal. v. 22, 23; 1 Th. i. 11; James iii. 17.

NESS OF TIME, *pleroma ton chronon*, the fulness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Messiah.

MESS OF THE GENTILES. The completion of the salvation of the Gentiles, during the present dispensation.

MILE, the chief part of a mile, Luke xiv. 13; John vi. 19; xi. 18.

ORBATHA, [*high, elevated, or the pavilion*], a large court or apartment, used as the judge's judgment seat, John xix. 13. It was evidently outside of the praetorium.

ANGEL, [*the mighty one of God*], the angel mentioned Luke i. 11, 26, who appeared to the parents to Daniel, Zacharias, &c. Gen. xxi. 10; ix. 11.

PARA, a few miles east of the Lake Tiberias. Luke ix. 10.

PARINERS, the inhabitants of Gadara. Luke vii. 36.

PHARISAEAN, [*lord, earth*], the name of one or two sects of Christians, mentioned Acts ix. 11; xi. 4; 1 Cor. i. 16; 3 John i. 10.

PARIA, an extensive province of Asia Minor, bounded on the north by Bithynia, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia. It took its name from the Gauls who settled there 200 years B. C.

GALATIANS, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation at Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,--his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.

GALLILEE, [*valley, heap*], the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xiii. 31; Acts ii. 7.

Rea of. See GURUSARANY.

GALL, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. vii. 16; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 23.

GALLIO, [*who lives on milk*], proconsul of Achaia, A. D. 52, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.

GAMALIEL, [*preceptor of God*], the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.

GARDEN, a place planted with beautiful plants and fruit bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the scriptures, as the garden of Eden, Abiah's garden of herbs, the royal garden near the fort of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 14; xix. 41.

GARMENTS. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or hair-cloth. Hence garment is used as a symbol of the condition or state a person is in. To be clothed in white, denotes prosperity or victory. To put on clean garments after washing signifies freedom from care and evil, together with honor and joy.

GATE, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The gates of death is a metaphorical expression expressive of imminent danger or death. The gates of hades is used in a similar manner for counsels, designs, or authority. Matt. xvi. 18.

GAZA, [*strong, or a good*], a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

GEHENNA, the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehehna*, then, as occurring in the New Testament, symbolizes *death and utter destruction*, but in no place signifies a place of eternal torment.

GENEALOGY, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Exod. lii. 21. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

GENERATION, *gens*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *gens* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee gens ainee*, as it is found in that passage, means the generation or persons then living contemporary with Christ.

GENNESARETH, [*garzen of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 50 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Saviour and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.

GENTILES, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

GENTLENESS, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue. James i. 17. Recommended, 3 Tim. ii. 26; Titus iii. 2. Christ an example, 1 Cor. x. 1; the *apostles*, 1 Thess. ii. 7.

GERSENESES, [*those who come from pilgrimages*,] a people mentioned Matt. vii. 28; probably the same as Gadarenes.

GETHESEMANE, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xxi. 80—84.

GIFT OF THE HOLY SPIRIT. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts vii. 35, and "the same gift," xi. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10; Rom. v. 15, 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 6,—in all 11 times.

GLORY. It is believed that the classical

Greek writers never use *dore*, in the sense of light and splendor, though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xiv. 17; 2 Sam. 22. The *Sherush* was a peculiar display of the glory of God. Exod. xli. 3—5; xlii. 11, 22; Lev. xvi. 2; 2 Chron. vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; 1 Cor. i. 23; 2 Thess. i. 7; 1 Cor. xi. 7, 8.

GLUTTONY censured, Deut. xxi. 20; Prov. xiii. 1, 20; xiv. 16; 1 Pet. iv. 3.

GNASHING OF TEETH, *rare*, Psa. xiv. 11; Acts vii. 54; anguish, Psa. cxlii. 10; Matt. viii. 12; xlii. 42, 50; xxii. 13.

GNAT, a small winged insect, very common in warm countries. Our Saviour alludes to the gnat is a kind of proverb. "Thou guidest I who strain (or filter) eat a camel, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not manage to commit the greatest sins. The Jew a law reckoned both gnats and camels unclean.

GOD, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (*Yahweh*) and *Elohim*. Dr. Haverstick defines *Jehovah* to be the *Existing One*, and considers *Elohim*, though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, however, he regards as the revealed *Elohim*, the Manifest, Only Personal, and Holy *Elohim*; *Elohim* is the Creator. *Jehovah* the Redeemer, &c. His subordinate sense the term *Elohim* of gods, is applied to angels. Psa. cxxxv. 7; Heb. i. 6; to judges or great men. Gen. xii. 28; Psa. lxxviii. 1; Job i. 21, 22. 1 Cor. viii. 8; and to idols. 1 Pet. ii. 17.

GOD AND MAGOG, mentioned Ezek. xxxviii; Rev. xix. 17.

GOLD, employed as a comparison, Psa. xxi. 10; as a simile, Job xliii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

GOLGOTHA, [*a heap of skulls*,] See *CRANES*.

GOMORRAH, [*rebellious people*,] See *DOES*.

GOSPEL, *euangelion*, good news, glad tidings. Gospel is a Saxon word, meaning *God's spell*, or the *Word of God*, embracing the things concerning the kingdom of God, and the name of Jesus Anointed. Acts viii. 12, and the joyful news of salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 24 times, *euangelize*, to proclaim good news, 2 Cor. x. 14, from which also *euangelical*, *evangelist*, one who tells glad tidings. Acts xxi. 37; Eph. iv. 11; 2 Tim. iv. 5.

GRACE, *charis*, favor, and occurs 150 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift, and though I firmly believe his blessed operations or influences in the hearts of elect believers in general; yet that *charis*, or grace in the New Testament particularly, and for these, is more than I dare, after attentive examination, assert."

GRASS, in the common version, generally signifies *herbage*, or all shrubs put together under the term tree. Matt. vi. 30; Rev. vi. 7. Grass "cast into the oven." Know ye us that myrtle, rosemary, and other plants are used in Barbary to heat their ovens.

GRAVE. See *FOUNTS* or *SERVICENAS*.

GREECE, in Hebrew *Javan*, Isa. lxi. 10; a country in the E. of Europe, extending 600 miles from north to south, and 350 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21-25; x. 20; xi. 2; Zech. ix. 13; Acts x. 7.

HELLENISTS, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xi. 19-21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 10; 1 Cor. i. 22-24.

HOTEL-CHAMBER, Mark xiv. 14; Luke xvi. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.

ABRAHAM, (*Isaac*), a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.

HADES, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally that which is in darkness, hidden, invisible, or obscure. As the word *sheol* did not come to the Hebrews from any classical source, or with any classical meaning, but through the Septuagint as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades* in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xlvii. 13, 16, &c.) may signify *heaven*, the *grace*, as the common receiptable of the dead, yet it has the more general meaning of *death*; a *state of death*; the *dominion of death*. To translate *hades* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *belan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was secret or concealed, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

AGAR, (*Isaac*), a native of Egypt, and servant of Abraham, Gen. xii. 10; xvi. 1, &c.; Gal. iv. 22-31.

AGAI, (*Solomon feast*), the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

AII, a symbol of violent enemies, Isa. xlviii. 2, 3; xxx. 30, 31; xxxii. 10; Rev. viii. 1.

AIR, precepts regarding it, 1 Cor. xi. 14-16; 1 Tim. ii. 9; 1 Pet. iii. 2. "Cutting off the hair," was a sign of distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

HALLELUJAH or **ALLELUIA**. See **ALLELUIA**. **HAND**, the organ of feeling, rightly denominated by Gaen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the right hand of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To *lay the hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

HARLOT, or **PROSTITUTE**, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

HARVEST, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix. xlii; John iv. 35.

HATE. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an inferior degree to Jacob. So Luke xiv. 26, is to be understood.

HATED condemned, Lev. xix. 17; Prov. x. 12, 18; xvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denotes *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. ii. 10.

HEAR, to receive the sounds by the ear. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 10; (2.) To yield a willing assent, with a firm purpose to believe and obey it, John viii. 47. God is said to hear prayer when he grants our requests.

HEARING, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

HEART, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart," every evil is said to proceed, Matt. xv. 18, and as the heart is *unbeliever*, so the only product of the heart mentioned in Scripture is *faith*, Acts xv. 9.

HEAVEN. The Jews spoke of three heavens,—(1.) The atmosphere, or lower re-

IV, a symbol of strength, and a well-known symbol of a king.

ISE, a symbol of war and conquest; the ste, color, or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

ANNA, a form of acclamatory blessing wishing well, signifying, Save now! ever now! *Benignus* Matt. xxi.

This passage fairly construed would say, "Lord, preserve this Son of David; up favors and blessings on him!"

A, (*a savior*), the first of the minor prophets, generally supposed to have been active of the kingdom of Israel, and who prophesied for about 60 years, between 750 and 740 B. C. Paul quotes from his prophecy in Rom. ix. 25.

CELESTIALITY, the practice of receiving strangers into one's house and giving them a table enters in. Recommended, in xii. 13; 1 Tim. iii. 2; Titus i. 8; Heb. ii. 3; 1 Pet. ii. 9.

R, The Jews in the time of Christ divided the day into twelve equal parts, which course varied in length according to the different seasons. The earliest mention of it is in Dan. iii. 13; iv. 10; v. 5. Very frequently hour is used for a fixed season opportunity, and is an emblem of a very short period of time.

MILITARY taught, Micah vi. 8; Matt. xviii. 1; xain. 12; Luke xviii. 14; Rom. xii. 8, 10; Rom. ii. 3, &c.

NOEL, an established symbol of affliction. To "suffer and *fare* no more," denotes a perpetual exemption from all affliction.

SHANDE, their duty, Gen. ik. 21; Mal. ii. 15; 1 Cor. vii. 3; Eph. v. 23; Col. iii. 10; 1 Pet. ii. 7.

ACINFI. See PANCIOUS STONES.

MENSES, [*nuptial marriage*], mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

MNS or **PSALMS**, used as poet's friendship, the book of Psalms contained the religious and spiritual songs, a common song between Jews and early Christians. The Psalms were called, in general, hymns, by Philo the Jew, and Josephus calls them "songs and hymns."

ACORITE, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the recitan actors used to be, in masks.

ONIUM, [*frome*], a town of Asia Minor, called by the apostles. It was the capital of Lyconia, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. i. 10; xvi. 21; 1 Tim. iii.

ENESS censured, Rom. xii. 11; 1 Thess. ii. 2; Thess. iii. 10, &c. "Idle word," Matt. xii. 36, in the Greek means false, flattering, pernicious word.

IL, **IMMUNITY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. John v. 21.

IL, (*red, earthy*), a country lying in the north of Arabia, and south of Judea. Gen. xvi. 19.

IL, **IL**, voluntary, censured, John x. 10; 1 Pet. iii. 5; involuntary excusable, Matt. xi. 1; 1 Tim. i. 13, but not when they are means of information, John iii. v. 40; Acts xvii. ii. 20; 1 Pet. iii. 5.

IL, **IL**, [*joy*], a province lying N. W.

of Macedonia, along the eastern coast of the Adriatic Gulf, and now called Sciaevonia. Rom. xv. 19.

IMMANUEL, [*God with us*], a name given to our Lord Jesus Christ, Isa. vii. 14; Matt. i. 23.

IMMORTAL, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.

IMMORTALITY, deathlessness, only occurs 8 times, 1 Cor. xv. 53, 54; 1 Tim. v. 12—applied exclusively to God, and the glorified bodies of the saints. See **INCORRUPTIBILITY** and **LIFE**.

IMMUTABILITY, unchangeableness, ascribed to God, Psa. cii. 37, to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

IMPOSITION OF HANDS, or **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. x. 13; Mark vi. 5; Luke ix. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xiv. 6; i. 5. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and the designated for public trusts and offices in or for the congregation.

IMPUTE, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passive 7 in Rom. iv. 3, 4, 5, 8, 9, 10; 1 Tim. iv. 10, &c.

INCENSE, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 9; Luke i. 9.

INCORRUPTIBLE, Gal. iv. 13; Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 53; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.

INCORRUPTIBILITY, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 53, 54, 55.

INFIRMITIES. (1) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2) Weakness of human nature, Gal. iv. 13; Rom. vii. 5. More infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. It m. xv. 1.

INIRATIT, censured, Psa. xli. 4; cvi. 7; Prov. xvii. 13; 1 Tim. iii. 2; instances of, Gen. x. 23; Judges viii. 34; 1 Sam. xviii. 6—20.

INN, in our Bible, generally means a *caravansera*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born, Luke ii. 7.

INSCRIPTION or **SURSCRIPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 30. The history of Greece for 1316 years, is inscribed on the Arundel marble.

- Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xliii. 8.
- INTEMPERANCE** of Christ for us, Rom. viii. 3; Heb. vi. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 10; vi. 18, 19; Col. iv. 8, &c.; instances, Gen. xlii. 25-35, &c.
- IRON**, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xxi. 19, of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. iii. 11.
- IRONY** or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 1 Sam. vi. 70; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xvi. 2, 3; Mark vii. 9.
- ISAAC**, [*laughter*], the promised son of Abraham, born A. M. 2107, Gen. xxi. 10, 11; xli. 6-8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxi. 2, was as the result unequivocally shown, merely to *prove or test* Abraham, in order that his faith, love, and obedience, might be manifest; and *not*, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.
- ISAIAH**, [*the salvation of the Lord*], the prophet, the son of Amos, prophesied about 60 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The *Book of Isaiah* is remarkable for the elegance and sublimity of its language, and the many and wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.
- ISCARIOT**, [*a man of murder*], the name of the disciple who betrayed Christ, Matt. x. 4.
- ISRAEL**, [*who prevails with God*], a name given to Jacob, Gen. xxxii. 28; also the common name of the Hebrew people and country.
- ISRAELITES**, the descendants of Jacob, Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 744, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 18-39; Deut. iv. 27, 28; xxviii. 15-63; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1-9; Isa. i. 25; iv. 2-6; xl. 1; xlv. 1-3; xlviii. 2, &c.; Jer. xli. 14, 15; xliii. 8; xxx. 21, &c.; Hosea iii. 5; Amos ix. 14, 15, &c., &c.; the same represented by the revival of dead bones, Ezek. xxxviii. by the olive tree, Rom. xi. their future prosperity in the last days, Isa. li. ix. 1-7; xxv. 6; xlvii. &c.
- ISSACHAR**, [*price, reward*], the fifth son of Jacob and Leah, Gen. xlii. 14-18; born A. M. 2157.
- ITALY**, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xvii. 2.
- ITUREA**, [*which is guarded*], a province in Syria, mentioned Luke iii. 1.
- JACINTH**. See PANCIOUS STONES.
- JACOB**, [*he that supplants*], the youngest son of Isaac and Rebecca, born A. M. 2167, Gen. xxv. 26.
- JACOB'S WELL**, a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.
- JAIRUS**, [*effluor of light*], chief of the synagogue at Capernaum, Mark v. 22-42; Luke vii. 41-50.
- JAMBRES**, [*the one who withstood Moses*], a magician in Egypt who withstood Moses, 2 Tim. iii. 8.
- JAMES**, (the same in meaning as James), one of the twelve apostles. The brother of John and son of Zebedee, Matt. x. 21. Murdered by Herod, about A. D. 44. Acts xii. 1-3. The *Less*, an apostle, and the brother of our Lord, Gal. i. 19. He was the son of Cleopas or Alphaeus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.
- Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written the brethren were suffering persecutions, so that the destruction of the Jewish temple was very near. The letter is most plain and instructive, and contains an admirable summary of practical duties incumbent on all believers.
- JANNA**, [*who speaks*], the father of Mark, Luke iii. 34.
- JANNES**, [*who speaks*], an Egyptian magician who withstood Moses, 2 Tim. iii. 8.
- JARED**, [*he who descends*], one of the antediluvian patriarchs, Gen. v. 15-29; Luke iii. 37.
- JASON**, [*he that cures*], a kinsman of Lev at Thessalonica, mentioned Acts xviii. 1, Rom. xvi. 21.
- JASPER**. See PANCIOUS STONES.
- JEPHTHAH**, [*he that opens*], his name, Judges x. 11; xii. 7. Mentioned in v. 35. The original of Judges x. 24, 25, properly translated, reads thus: "that I should be, that whoever comes forth to the doors of my house to meet me, shall return in peace from the children of Ammon; I shall surely be Jehovah's, and I will offer to him a burnt offering." The verse contains two parts: 1. That persons shall meet him on his return, should be Jephthah, and be dedicated forever to Jehovah. Hannah devoted Samson before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law, Deut. xii. 30; and the people would not offer them. Such a sacrifice would have been impious, and could not have been performed. It may be seen, however, that Jephthah's daughter was devoted to perpetual virginity; and with this he agrees the statement, that "she would bewail her virginity;" that she went four times in every year to tell of her talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."
- JEREMIAH**, [*exaltation of the Lord*], the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 375, and prophesied 42 years. He predicted the punishment and captivity of the nation, Jews, and their restoration, together with the closing of the reign of Mesiah.
- JERICHO**, [*his moon*], a city of Judah, 15 miles west of the Jordan, and 17 miles N. E. of Jerusalem. It was noted for its

era, and was once a large city, but now a small village.

THALLAM, (*vision of peace*), a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for an ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Acra, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimages. It contains about 20,000 inhabitants.

THAI, (*to be, or who is*), the son of Obed, and father of David. Ruth iv. 11; 1 Sam. xii. Luke iv. 32.

THING, not to be used, Eph. v. 4.

THUS, (*a savior*), the Son of God, the Messiah, the Savior of the world. This name is composed of *YAH*, or *JAH*, *I shall be*; and *MAH*, *Powerful*;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God." And among the Hebrews the son of Nun is called Joshua; and *Jesus* is the salvation of *JAH*, or the salvation of God. The "name of Jesus," (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma hyper pan onoma*, ver. 9; viz. the supreme deity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the service of the divine glory and human happiness.

THE, a name formed from that of Judah, and found in its first use to one belonging to the tribe or country of Judah, or rather to the state as subject of the separate kingdom of Judah, 2 Kings xvi. 6; xiv. 8. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, 1 Chron. iii. 6, 9; Dan. iii. 8, 12; and this is the application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no connection to the Hebrews. Acts ii. 6, 10.

THANA, (*grace or gift of the Lord*), the wife of Phineas, Herod's steward; who after being saved by our Savior followed him, Luke xiii. 3. Also the son of Rhesea, Luke xiii. 37.

THAT, (*that weeps*), a patriarch celebrated for his patience under complicated trials, and the constancy of his pious devotion. His book is of very great authority; its style, &c., harmonizes with the patriarch. The scene is laid in Idumea, a part of Arabia Petraea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

THAT, (*that will, commands*), one of the twelve minor prophets, the son of Bethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 750 B. C. A prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 16.

THAT, (*the gift or favor of God*), **THE APOCALYPSE**, the name of the book, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been

situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the Isle of Patmos, where according to Irenaeus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his Gospel and three Epistles. He died at Ephesus at the age of 100 years, in the third year of Trajan.

JOHN, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions* of their Master, John wrote chiefly of his *person and after*, and in refutation of errors which had sprung up.

— Epistles of. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, and contrary to these truths; also to reprove the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

THE BAPTIST, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 3—12.

— surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

— a member of the Sanhedrim, and a relative of the high-priest, Acts iv. 6.

JONAH, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 850 to 830, 2 Kings xiv. 28. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39—41; xvi. 4; Luke xii. 39, 40.

JOFFA, (*beauty, comeliness*), a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 36—41; x. 5—6, 13.

JORDAN, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Meron and Gennesareth, and after a course of 130 miles, flows into the Dead Sea, before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond

the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galasatitia, Gaulonitis, and Decapolis.

JOSEPH. [*increase, addition,*] the son of Jacob and Rachel, and brother to Benjamin, Gen. xii. 22—24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.

—“the husband of Mary, of whom was born Jesus, who is called Christ,” Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, *by birth*, son of Jacob, and the *legal* son of Heli; or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary’s husband.

—of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xlii. 50, 51.

—called Barnabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

—or **JOSEB**, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xvii. 56; Mark vi. 3; xv. 40, 47.

—or **JOSEB**, surnamed Barnabas, Acts iv. 36.

JOSHUA. [*the lord, the savior,*] the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes, and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 15; 2 Kings xliii. 8; Zech. iii. 1, 3, vi. 11.

JOURNEY, a passage from place to place. A “sabbath day’s journey” was about a mile; a common day’s journey was about 20 miles, Acts i. 11.

JOY, when to be shown, Luke x. 20; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16—18, &c.

JUBILEE, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xix. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

JUDAH, or **JUDJA**, [*confessing, praise,*] that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 24 and xlvii. 1.

JUDAS (the same meaning as Judah,) Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.

—or **JUDAS**, called also Thaddæus, or Lebbeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.

JUDAS of Galilee, mentioned Acts v. 37.

surnamed Barnabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts ix. 27, 37, 38.

—a Jew of Damascus with whom Paul lodged, Acts ix. 11.

JUDGES. Extraordinary men raised up by Jehovah, to deliver Israel from its oppressors before the times of the kings. Fifteen persons presided over the Israelites during the 450 years which elapsed from the death of Joshua to the accession of Saul, Acts xiii. 20.

JUDGMENT, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beating, Matt. v. 21, 22. Also, the solemn trial and trial at the great and last day, Matt. xii. 46, 47. The place of the administration of justice, under the Roman emperor, was called the *judgment-seat*, Acts xviii. 23; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xviii. 19.

JULIA, [*downy,*] one whom Paul saluted, Rom. xvi. 15.

JULIUS, [*downy,*] the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

JUNIA, [*young,*] a female relative of Paul’s, Rom. xvi. 7.

JUPITER, [*the father who helps,*] the most powerful of the heathen deities, Acts xii. 2, 13; xix. 23.

JUSTIFICATION. This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in relation to God, Rom. iii. 30; Gal. iii. 4. Believers are said to be justified by *Christ*, Acts xiii. 38; by *favor*, Rom. iii. 24; by *faith*, Rom. x. 10; by his blood, Rom. v. 9; by the *word of the Lord Jesus*, 1 Cor. vi. 11; by *works*, James ii. 24. The original words translated “justification” in the common version, are *δικαιωσις* and *δικαιωσις*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

JUSTUS, [*just, upright,*] mentioned Acts xviii. 7; Col. (v. 11).

KEDRON, [*the ford*], a brook or water torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.

KEY. A symbol of power and authority, Rev. i. 18; Isa. xlii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When John the Baptist died, they put his key and his robe into his coffin.

KEYS “of the kingdom of heaven” Matt. xvi. 19. These were given to Peter, who had the authority, power, and honor of first opening the door of the Gospel to both Jews and Gentiles, Acts ii. 14—41; i.

KING, a title applied in the Scriptures to men, Luke xlii. 25; 1 Tim. ii. 1, 2; 1 Pet. i. 13—17; to God, 1 Tim. i. 17; vi. 15, 16, 17, and to Christ, Matt. xxvii. 11; Luke xix. 28; John i. 49; vi. 15; xviii. 37—39; to men invested with regal authority by their fellows; to God as the sole proper sovereign and ruler of the universe; and to Christ as the Son of God, the King of the Jews, the sole Head and Governor of his Church.

KINGDOM. (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament according to Dr. Geo. Campbell, it is generally synonymous with *reign*. *Basileia*, &c.

he Greeks, denoted either *Reign* or *Kingdom*. The *Royalty* or *Kingdom* of God, or of Heaven, was announced by Daniel, chap. i. 46; vii. 27; by John the Baptist, Matt. i. 23; by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke x. 1; to be sought after, Matt. vi. 33; Luke xii. 1; qualifications for it, Matt. vii. 21; Luke x. 42; John iii. 3, 5; Acts xiv. 22; 1 Cor. i. 9; xv. 20; 2 Thess. i. 4, 5.

SS, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. Thess. v. 26; 1 Pet. v. 14.

STELLING, a posture for prayer, Psa. xcv. 1; Eph. iii. 14; examples fit, 1 Kings viii. 1; Dan. vi. 10; Luke xiii. 41; Acts i. 40; x. 30; xxi. 5.

OW, has in the Bible frequently the import of *approve* or *recognize*. As Hosea iii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."

OWLEDGE, wherein it consists, 1 John 3. 11, 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 13; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, Cor. viii. 1; worldly, of little value, 1 Cor. ix. 14; 19; 2 Cor. i. 12.

BOR, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The it of all men, Gen. iii. 19; recommended, 1 Cor. ix. 26; Eph. iv. 28; 1 Thess. ii. 9; iv. 11, &c.

MB, the well-known type and symbol of the Messiah. See Gen. xiii. 7, 8; Exod. i. 3-5; Isa. lxi. 7; John i. 29; 1 Pet. i. 10; Rev. v. 6-12, &c.

MECH, (*poor, made low*), one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke i. 38. Also, one who was a descendant of him, mentioned Gen. iv. 18, 21.

MBS. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of old rags, squeezed and against one another in a round figure, or a great sausage. Those who hold them are in the other hand a pitcher with a very narrow neck, full of oil, of which they pour out from time to time on the flame. He explains Christ's declaration, that he did not "quench the smoking flax," Matt. i. 20; and shows why the foolish virgins added "oil in their vessels," Matt. xvi. 4, was concerning them in the tabernacle, Num. vii. 1-4.

NGAGES or **TONORS**, gift of, at the Pentecost, Acts ii. 1-3; conferred by the apostles, Acts viii. 17; x. 40; xii. 6; x. 31, 10.

PHRYA, (*just people*), a city of Phrygia, Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this city, Rev. i. 11. It is now an extensive one. Christ's message to the Church here, Rev. iii. 16-22.

PHIOTENERS censured, Rom. xiii. 13; 1 Cor. x. 21; Gal. v. 19; Eph. iv. 19, &c.

RA, a rocky country, a city near Fair

Havens, in the island of Crete, Acts xviii. 8.

LAW, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Psa. i. 2; xii. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 30; ceremonial observances, Luke ii. 27; Acts xv. 8, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 39, &c.; also, the moral law, or Decalogue, Exod. xx. 3-17; Rom. vii. 12, 13, 14, &c.

LAWSUITS among Christians, to be avoided, Matt. v. 28-32; 1 Cor. vi. 1-7.

LAWYERS, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and scribes censured, Luke vii. 30; xl. 45-52.

LAZARUS, [*the help of God*], an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb, John xi. Also, the name of a beggar mentioned in a parable, Luke xvi. 10.

LEAVEN. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or *yeast* is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mingles, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.

LEBHEUS, [*strong-hearted*], a surname of the apostle Jude.

LEGION, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 600 foot soldiers, and 200 horse. Mark v. 9; Luke vii. 30; Matt. xxi. 53.

LEPER. Simon the Leper, Matt. xxi. 8. So called from his having been a leper. It was unlawful to eat with persons who had the leprosy.

LEVI, [*joined, associated*], the third son of Jacob and Leah, born in Mesopotamia, B. C. 1790. Gen. xxix. 34. Also the name of Matthew. Mark ii. 14.

LEVITES, the descendants of Levi, appointed to assist the priests in their services, to see that the temple was kept clean, to prepare oil, wine, &c., for God's house; to take care of the sacred revenues.

LIBERTINES. Jews who were free citizens or burghers of Rome, Acts vi. 9.

LIBYA, [*the heart of the sea*], a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.

LIFE, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7-9; short and uncertain, Job vii. 16; xiv.

7-9; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xix. 5; xc. 5, 6, 9, 10; 1 Pet. i. 34; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 32; John xli. 24; future and eternal life described, Luke x. 30; 1 Cor. xv. 12-57; Phil. iii. 20, 21, &c.

LIGHT created, Gen. 1. 3-5, 14-19. Applied to God, 1 John i. 9; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 3. It is the well-known symbol of knowledge.

LIGHTNING, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxviii. 3-5; Psa. xlviii. 12, &c.

LILY, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 30, was probably the *asarytho lily*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.

LINEN, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.

LINUS, [*señs*], a person mentioned by Paul, 2 Tim. iv. 21.

LION "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.

LOAF. The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark viii. 14.

LOCUSTS, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.

LOINS, the lower region of the back. The orientals who wear long robes, are obliged, when they apply themselves to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 23; Eph. vi. 14.

LOIS, [*better*], Timothy's grandmother, 2 Tim. i. 5.

LONG HAIR. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted one hundred and ten tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."

LORD, [*proprietor*], a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed LORD, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.

LORD'S DAY, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 2. The expression stands alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Dionysius of Corinth, as quoted by Eusebius.

LOT, [*wrapped up*] the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xiii. 8, 9. Mentioned 2 Pet. ii. 7.

LOTS, things cast or drawn in order to determine a point in dispute. Rev. xv. 14; Josh. viii. Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xviii. 33.

LOVE of God, its nature, John iii. 16; and 23; Rom. v. 6; viii. 39; 1 John iii. 1, 2, &c. of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 35, &c. Love to God required, Deut. x. 5; 1. 12; rendered by his children, Deut. x. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 20, 21; v. 1-3; to Christ, its nature, Matt. x. 37-43; John xiv. 15, 21, 23, &c. brotherly love enjoined, John xiii. 34, 35; 12, 17; Rom. xii. 9, 10; xiii. 2; 1 Cor. x. 24; &c. of the world, forbidden, Matt. v. 23, xiii. 22; James i. 27; iv. 4; 1 John ii. 15.

LUCIUS, [*Latinus*], a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.

LUCRE, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 5.

LUKE, [*Latinus*], a native of Antioch, and a physician. He was Paul's companion and assistant, Philimon xx. 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.

The Book of Luke's Gospel appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Gospels.

LUKEWARMNESS censured, Matt. vi. 23; Luke ix. 57-62; Acts xxvi. 29; Rev. iii. 16.

LUNATICS, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See DEMONIACS.

LYCAONIA, [*see wolf*], a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xvi. 6-10.

LYDDA, [*sestrite*], a town about 14 miles from Joppa, 31 miles west from Jerusalem. Acts ix. 32, 35.

LYDIA, [*magnet*], a woman of Thyatira, a seller of purple, who dwelt in Philippi, Macedonia, Acts xvi. 14, 15. Also a village in the west of Asia Minor.

LYING, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 6; iii. 1-7; Job xli. 27; examples, 2 Kings v. 23; Acts i. 1-11.

LYSANIAS, [*that drives away demons*], a scribe of Abiath, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

ASIA or **LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xviii. 2.

ASIAS, [*standing*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 1-30; xxi. 30-30; xxi. 33-30.

ASTRA, [*that dissolves or disperses*,] a city of Lycania in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6-23.

MACEDONIA, [*abstraction*,] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 1-14; and visited Amphipolis, Neapolis, Apollonia, and Berea, towns of the province. Much of ancient Macedonia is now the western part of Roumelia.

MAGDALA, [*magnificent*,] a town mentioned Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala, Gal. or Wisa Maw, Matt. ii. 1-12. Eminent for their knowledge of astronomy, natural philosophy, and theurgy. They are probably descendants of Ishmael, and from Arabia, a country east of Judea.

MAGIANS, learned men of the East, who possessed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.

MAGISTRATES to be obeyed by Christians, Rom. xiii. 1-7; Titus iii. 1; 1 Pet. ii. 13-17.

MURDER forbidden, 1 Cor. v. 8; xiv. 8; Eph. v. 31; Col. iii. 8, &c.

MACHIL, [*messenger*,] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; xii. 37.

MACHUS, [*king*,] the servant of the high-priest Calaphat, whose right ear Peter cut off, but which was healed by Jesus, John viii. 10.

MEN nor **FEMALE**, Gal. iii. 28. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were limited.

MONON, a Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.

MAN, his creation and primal dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Eccl. vii. 2; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10-23; Gal. v. 17; Eph. ii. 3; his mortality, Gen. iii. 19; Job vii. 1-14; Psa. xlii. 9; cxlvi. 3; Eccl. xii. 7; Cor. xv. 21; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 36; i. 14; v. 25; v. 30, 40; x. 27, 28; xi. 25; Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" a carnal man, a person unrenewed; "the old man," or the "hidden man of the heart" the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.

MAEN, [*a converter*,] a teacher in the congregation at Antioch, who had been caught up with Herod the tetrarch, Acts xii. 1.

MANNA, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi. Num. xi. 7-9; Psa. lxxviii. 23-25. Referred to, John vi. 31, 43, 58; Heb. ix. 13; Rev. ii. 17.

MARATHA. See **ANATHA**.

MARK, [*polite, shining*,] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant, Acts xii. 25; xiii. 5.

The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weiss, Wölke, Hauser, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eyewitness of our Lord's life.

OF CHARACTER: "mark on their forehead," and on "the right hand," Ezek. ix. 4; Rev. vii. 2; xiii. 16; xiv. 9; xx. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the impostor.

MARKS "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.

MARRIAGE, its institution, Gen. ii. 21-24; its nature, Matt. xix. 4-6; 1 Cor. vi. 16; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xiii. 1-12; xxv. 1-10; sanctioned by his presence, John iii. 1-10; none in the resurrection-state, Matt. xiii. 30; Mark xii. 25; Luke x. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.

MARS HILL. See **ANAPRAGUS**.

MARTHA, [*who becomes bitter*,] the sister of Lazarus and Mary, Luke x. 38-41; John xi. 1-41; xii. 2.

MARTYR, properly means a *witness*, and is applied in the New Testament;—1. To judicial witnesses, Matt. xxviii. 10; xxvi. 68, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xiv. 33; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we find it in Acts xiii. 30; Rev. ii. 13; xvi. 7.

MARY, [*exalted*,] Six persons of this name are mentioned in the New Testament;—1. The mother of Jesus. She was the daugh-

ter of Eli, of the royal family of David, Matt. i. 16; Luke i. 27; ii. 3. 3. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke vii. 3; John xii. 3. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Joseph, Simon, and Salome, called the brethren of our Lord; from which it has been thought that Cleopas, and Joseph, the husband of the virgin Mary, were brothers. 5. The mother of Mark, Acts xii. 12. 6. A resident at Rome, Rom. xvi. 6.

MATHERS, their duty, Eph. vi. 1; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. vi. 5-10; Luke vii. 3-10; Acts x. 2.

MATTATHA, [*gift*,] son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.

MATTATHIAS, [*the gift of the Lord*,] two persons of that name, ancestors of Jesus, Luke iii. 24, 25.

MATTATHAN, [*the verse*,] son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary, Matt. i. 13, 16.

MATTATHAT, [*gift, he that gives*,] son of Levi, and father of Iteli, Luke iii. 24.

MATTHEW, [*given, a reward*,] also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark ii. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.

The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 28-41, in Hebrew, and shortly after in Greek. About A. D. 184 a Greek copy was found in the East Indies, and in the year 1885 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, [*the gift of the Lord*,] one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts i. 23-26. Nothing is known of his subsequent career.

MEASURING into the Bosom. The eastern garments being long, and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom, Luke vi. 28.

MEDIATOR, *Mediator*, occurs Gal. iii. 10, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and a better covenant, Heb. vii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.

MEEKNESS, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21; it is of unspeakable value, 1 Pet. iii. 4; shone conspicuously in Christ, 2 Cor. x. 1; Matt. xi. 29; Christians exhorted to it, Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2.

MELCHIZEDEK, [*king of righteousness*,] king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; Isa. cx. 4;

Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

MELITA, [*exording Assay*,] an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is at least 10 miles long, and 12 broad. Here Paul was shipwrecked, Acts xxviii. 1.

MERCURY, [*the day, or well*,] one of the fabulous deities of the heathen, son of Jove, and Maia, and messenger to the gods. He was worshipped as the patron of eloquence and trade. The fumes of sulphur made the people of Lystra suppose him was Mercury, Acts xiv. 12.

MERCY, an attribute of God, 2 Sam. xvi. 14; Isa. i. 16; Eph. ii. 4; Titus ii. 3, 4, 5; the duty of men, Luke vi. 36; x. 37; Rom. xii. 8; its reward, Isa. xxxiii. 27; Matt. v. 7; Luke vi. 35; James i. 12.

MERCY-SEAT or *PROPHETARON*, the covering of the ark, or the lid of the ark of the covenant, round which was the carved border of gold, and upon which the cherubim were represented as looking down upon the high-priest about to ask pardon for the Lord, and there he received blessing for the people. Christ is our mercy-seat, Heb. ii. 17, 18, and by him we have access to our Father.

MESOPOTAMIA, [*between two rivers*,] the famous province between the Tigris and Euphrates, called in the O. T. *Mesopotamia*, Gen. xxi. 2. It is not celebrated in Scripture as being the dwelling of men, both before and after the deluge. This country, now called *Chaldæa*, was very populous, and had 70 important cities. It is now called *Assyria* and *Baghdad*.

MESSIAH. See *ANONYMUS* and *CHRIST*.

MICAH, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Jeremias, and in the reigns of Jotham, Azariah, and Hezekiah. His prophecy is one of the most important in the O. T. where the Messiah was to be born, in chap. v. 2, and is quoted in Matt. ii. 6, &c. as well as many important circumstances connected with the millennial kingdom and glory.

MICHAEL, [*like as God*,] the name given to one of the chief angels, who, in Luke x. 21, is described as having special charge of the Israelites as a nation. Dan. x. 1, 5, 9; Rev. xii. 7-9.

MILE. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each, reckoning each foot at 11 inches. A Roman mile would be little more than 1 1/4 English or 160 yards less than ours. It was used by Greek stadia.

MILETUS, [*red, scarlet*,] a seaport town of Asia Minor, 30 miles south of Ephesus. Mentioned Acts x. 13-23.

MILL. The mill for grinding corn, used wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xv. 17. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. It is common among the Hebrews to distinguish from that which is in use in the East, throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed,

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. xiv.

HIND, put for the will, renewed. Rom. viii. 6, 7; renewed. Rom. i. 23; viii. 4, 7; Col. ii. 13; James i. 5.

MINISTER, *Diakonos*. See **DRACON**. One who acts as the less (from *minus* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*), or superior.

MINSTRELS, flute-players, and singers at funerals, Jer. ix. 17-21; Matt. ix. 23. The custom was borrowed by the Jews from the Greeks.

MIRACLES, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rests.

MIRROR. The oldest mirrors were made of metal. It was from such, contrived by the women, that the brazen laver was made. Exod. xxviii. 6. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America, the Mexicans were found to possess mirrors made of black vitrified lava, highly polished. The North Americans were found with mirrors of copper and silver.

PIE or **LEPROUS**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent. Luke xii. 62.

PHYLÉNÉ, [*Phylia*], the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metlin, Acts xxi. 14.

PURSON, (*a diligent seeker*), ministered Acts xxi. 16.

PERCUSSION enjoined, 1 Cor. vii. 29, 31; Phil. iv. 4.

PODESTY recommended, Eph. v. 3, 4; 1 Tim. i. 9.

PIEY, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin mentioned Matt. xvii. 27 was probably a *shekel*, or half an ounce of silver, in value, about 40 cents. A pound was equal to 60 shekels, or *denarii*, one-fourth of a shekel, &c.

PIEY-CHANGERS, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews. Matt. xxi. 12; John ii. 14, 15. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, My house shall be called the house of prayer, but ye have made it a den of thieves," ver. 14.

PIEY, a space of time, which, if measured to the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. The few months commonly answer to two or three months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurman's Astronomical Chronology:—

| Name of Month. | Expanding with Days. |
|--------------------------|------------------------|
| Abib—Exod. xii. 4. | 1mo. March 22nd. 21 |
| Zif—1 Kings vi. 1. | 2mo. April 1st. 31 |
| Sivan—Ezther viii. 9. | 3mo. May 1st. 31 |
| Tammuz—Ezek. viii. 16. | 4mo. June 1st. 30 |
| Ab. | 5mo. July 1st. 31 |
| Elul—Nehemiah vi. 15. | 6mo. August 1st. 31 |
| Ethanim—1 Kings viii. 2. | 7mo. September 1st. 30 |
| Bul—1 Kings vi. 38. | 8mo. October 1st. 31 |
| Chisleu—Zech. vi. 1. | 9mo. November 1st. 30 |
| Tebeth—Ezther i. 16. | 10mo. December 1st. 31 |
| Sebat—Zechariah i. 7. | 11mo. January 1st. 31 |
| Adar—Ezther iii. 7. | 12mo. February 1st. 28 |
| Nisan—Ezther iii. 7. | 1mo. March 1st. 31 |

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, Gen. i. 14. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night; numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by months; but the prophecy of the Witnesses by days: the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

MOSES, (*drawn out of the water*), the law-giver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOTHER, the female parent. Being "without father and without mother," Heb. vii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan cities; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amaick, Gerazim, Gilgad, Moriah, Paran, Gishash, Olivet, Tugah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Isa. xxi. 7; Isa. li. 3; xl. 9; Jer. lii. 23; li. 25; Zech. iv. 7; Rev. vi. 14; xvi. 20. "Flee to the mountains," Luke xxi. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies.

Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

MOURNING for sin, the evidence of repentance, *Ps. xlviii. 6; II. 2; Matt. v. 4; I Cor. v. 2; James iv. 9;* for the dead, law concerning, *Deut. xiv. 1; instances of, Gen. l. 3; Matt. ix. 23.*

MOUTH, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," *Gen. xiv. 1;* is in the original, according to the mouth of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, *Exod. iv. 16; Jer. xv. 19;* in which sense it has a near equivalent in our expression "mouth-piece."

MURDER forbidden, *Exod. x. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; xx. 9-13, &c.*

MURMURING censured, *I Cor. x. 10; Phil. ii. 14; Jude 16; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 13, 24; xvi. 2; Num. x. 1; xiv. 1, 2; xvi. 41; xxi. 5.*

MUSTARD-TREE, or SIKAPI, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *Kardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. *Matt. xiii. 31.*

MYRA, [*flow*], one of the chief towns of Lycia, in Asia Minor. *Acts xviii. 5.*

MYRRH, a favorite perfume, a gum obtained from the myrrh tree, *John xix. 39.*

MYRIA, [*myriad*], a province occupying the N. W. angle of Asia Minor, south of Bithynia. *Acts vii. 8.*

MYSTERY, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the Kingdom of God so called, *Matt. xiii. 11; Mark iv. 11; Luke xiii. 10.* The calling of the Gentiles is called a mystery, *Col. i. 26, 27.* The first and leading sense of *mysterion* is *arcanum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

NAHSION, [*that foretells*] mentioned *Luke i. 22.*

NAIN, [*beauty*], a town of Palestine, situated about 5 miles S. E. of Nazareth. *Luke vii. 11-15.*

NAKED. This word is often used in a modified sense, to describe a person only partly clothed, *Micah i. 8; John xxi. 7.* Adults and infants wear a mere cloth round their loins when at labor, and are then called "naked." It is from not knowing that some have supposed that persons were formerly baptized in a state of nudity; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

NAME, when applied to God, often means his nature and attributes, that is, God as himself, *Ps. xx. 1; Prov. xlviii. 16.* His name to be revered, *Exod. xx. 7; Lev. xix. 13; Ps. cxi. 9; Matt. vi. 9;* also the name of Jesus, *Phil. ii. 10;* Christians baptized in the name of Jesus, *Matt. xxviii. 19; Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 13;* power to be offered to Jehovah in his name, *John xvi. 23.*

NAPHTALI, [*my wrestling*], the sixth son of Jacob, and his second by Bilah, Rachel's handmaid, born B. C. 1747, in Padanaram. The limits of the territory of the tribe of Naphtali are described in *Josh. xix. 1-28.* Alluded to *Matt. iv. 13-16.*

NABUSSUS, [*astonishment*], a Christian at Rome, saluted by Paul, *Rom. xvi. 11.*

NATHAN, [*given*], the son of David and Bathsheba, the father of Mattathias, *I. iii. 31.* Also, a prophet in the time of David, *2 Sam. vii. 3, &c.*

NATHANIEL, [*given of God*], a name not mentioned, *John i. 45-51.* Probably the same as Bartholomew, one of the twelve apostles.

NAZARENE, [*hept. flower*], an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and denoted, as well as a mere epithet of description, it is used in the New Testament.

NAZARETH, [*guard, flourishing*], a small city in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nesera*. How Jesus dwelt from his childhood up to nearly 30 years. *Luke ii. 11; iv. 16-22.*

NAZARITE, [*a separated one*], a Jew who made a vow to observe uncommon devotion, either for a given period or for life. *Num. vi. 1-21.*

NEAPOLIS, [*new city*], a maritime city of Macedonia, near the borders of Thracia, now called *Napoli*. *Acts xvi. 11.*

NEW TESTAMENT, or NEW COVENANT. See **COVENANT**.

NICHOLAS, [*conqueror of the people*], a proselyte of Antioch, and one of the seven deacons, *Acts vi. 5.*

NICODEMUS, [*secret blood*], a Pharisee and member of the Sanhedrim, who came to Jesus by night to make inquiry into the truth of the reports he had heard concerning him. *John iii;* further mentioned, *John vii. 50; xix. 39.*

NICOLAITANS, [*conquerors of the people*]. This word only occurs twice, *Rev. ii. 2, 14;* and it is not known from whom the name is derived. Ireneus, the earliest Christian author who mentions them, says, "It is very clearly appears from the Apocalypse, that the Nicolaitans held firmness in the eating of idols sacrificed to idols, and therefore permitted it."

Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.

NOFOLIA, (*refers to city*), a city of Thrace, now Nicopol, on the river Nessus, now Karasun, which was here the boundary between Thrace and Macedonia. Titus ii. 12.

NOEH, (*black*), the surname of Simon, one of the teachers in the church at Antioch, Acts xiii. 1.

NOCT, the time between evening and morning, and is a symbol of ignorance, Rom. xiii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 3; Isa. xv. 1. Luke xii. 20.

NOVEH, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 70th year of the reign of Josiah, B. C. 672, it was utterly overthrown by the Medes, Matt. xii. 41.

NOVITI, the inhabitants of Nimereh, Luke xii. 20.

NOAH, (*refers to*), the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, Gen. x. 1. Amidst the general corruption of the human race, he alone was found righteous, Gen. ix. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. vi. 23-24; vii. 1-12; honorably mentioned, Ezek. xiv. 14, 20; Heb. xi. 7.

NUMBERS. Two—a few, Isa. vii. 21; 1 Kings xvii. 12. Three—a third—Greatness, excellency, and perfection. Four—Universality of the matters comprised therein. The four corners of the earth denote all parts of it, Jer. xlii. 55. Seven—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. Ten—Many, as well as that precise number, Gen. xxi. 7, 41.

PAUL, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiv. 7; James v. 12; Deut. vi. 13; Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenaeus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

PACIFIC, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Isa. i. 18, 19; Isa. i. 11-13; Matt. ix. 17, 18, 19.

OFFEND, **OFFENCE**. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 21, 22; xvi. 23; xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause, 1 Pet. ii. 8; Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9; 12. 10-27; 2. 33, 35; how to be taken, Matt. xviii. 18-19.

OFFERINGS, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxi. 13-17; Ezra ii. 28, 29; Mark xii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17-19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace offerings of animals or fruits.

OIL, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xvi. 1-4; anointing, Exod. xxi. 23-25; xxviii. 1-8. See **LAMPS**.

ONCTION, oil perfumed, used to anoint the head, &c., 1 Sam. cxxiii. 2; Eccl. i. 1; 1. 6.

OLD AGE, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; which renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.

OLIVE-TREE, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua, Isa. lxi. 3; Jer. xl. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elena*, mercy, is derived from *elena*, an olive.

OLIVET, or **MOONS** or **OLIVES**, a mountain or ridge lying to the east of Jerusalem, some 6.5 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles, Luke xix. 41-44; xiv. 26, 31.

OLYMPAS, (*heavenly*), a Christian at Rome, saluted by Paul, Rom. xvi. 15.

OLYMPIC GAMES, allusions to them, 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12. 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.

OMEGA, the last letter of the Greek alphabet, proverbially applied to express the end. See **ALPHA**.

ONISIMUS, (*profitable, useful*), mentioned Col. iv. 9; Philemon 10-21.

ONIPHORIUS, (*profit bringer*), a Christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 1 Tim. i. 16, 17.

ONYX. See **PASCIOUS STONES**.

ORACLE, something delivered by supernatural wisdom. The "most holy place"

In the temple, was called the oracle, he cruse there the priest inquired of God, 1 Kings vi. 9-10. The Scriptures, called the oracles of God, Acts vii. 28; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.

ORDAIN, *horizo*, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. *Pro-ordizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poizo*, to make or appoint; and we have *katastemo*, to constitute. *Poizo* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed. *Katastemo* occurs Titus i. 4, "Ordain elders," i. e. appoint. *Ginomai* is also used to make or ordain an apostle, Acts i. 25.

ORDINANCE, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment. **OSTENTATION**, to be avoided, Prov. xiv. 16; xxvii. 12; Matt. vi. 1.

OUTER, external. "Outer darkness" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God. Matt. viii. 12.

OX, laws concerning it, Exod. xxi. 28-36; xxiii. 4; Deut. xxi. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.

OZIAS, [strength from the Lord,] son of Joram, Matt. i. 8.

PADAN-ARAM, [of the field of Syria,] rendered by the Seventy, Mesopotamia. See Mesopotamia.

PALM-TREE, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 10; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 300 uses.

PALSY, (from *paralysis*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 8; ix. 2; Mark ii. 3, 5, 10.

PAMPHYLIA, (a nation made up of every tribe,) a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.

PAPHOS, [which boils,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6-13.

PARABLE. The word parable is derived from *paraballein*, which comes from *para-ballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Isa. xlii. 4, 5. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xii. 2, 3; Judges ix. 7-15; 1 Kings ix. 10, 11. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxi. 7;

Job xvii. 1. New Testament parables seem to be generally employed in the same sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.

PARADISE, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been used by the Greek translators of the Pentateuch having adopted it. The word *paradeisos* does not properly either Greek or Hebrew, but appears to have been imported from some eastern tongue, probably the Persian, and which signified the same as the Hebrew *garden*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus: "A *paradeisos*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians; we learn from Xenophon and Julius Pollux. Sancti, *paradesis*; Armenians, *paradis*; Arabic, *ardus*; Syriac, *ardus*; Chaldean, of the Targums, *paradesa*." Josephus calls the gardens of Solomon, *paradesis*, and Boetius, quoted by Josephus, says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xiii. 42; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the proper term, Isa. li. 8; Ezek. xlviii. 13; xliii. 3, 16, 18; xxxvi. 35; Joel ii. 3.

PARCHMENT, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.

PARENTE, to be honored, Exod. xi. 17; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xviii. 19; Lev. xix. 9; v. 4, 7; vi. 17; Matt. xxi. 16; 1 Cor. xii. 13; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 4.

PARMENAS, [that abides,] one of the seven deacons, Acts vi. 5.

PARTHIANS, [Asserians,] called Persians by Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

PARTIALITY, unfair and unjust treatment of others, to be avoided, Matt. xxiii. 23; James ii. 1, 9; Jude 16.

PASSOVER, so called because instituted a remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb, Exod. xii. 12, &c. This was kept on the 14th day of Nisan or Abib. Sometimes it denotes the yearly festivity, called the *Fest of the Passover*, (Deut. xvi. 1; Num. xix. 10, 11,) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxii. 1; though, strictly, the Passover and the feast of unleavened bread, or *fermented things*, more properly, are distinct institutions. The first feast, the Passover, or paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 16.

PATARA, [trod under foot,] a seaport of Asia Minor, in Lycia, 160 miles S. W. of Ephesus, Acts xxi. 1.

PATIENCE, recommended, Luke xii. 30; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; 1 John i. 3, 4; v. 7; 1 Pet. iii. 19, 20; 1 Thess. i. 4.

PATMOS, [mortal,] an island in the Egean Sea, 10 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9; it is

a small, oblong and rocky island, about 15 miles in circumference, and used, under the Roman empire, as a place of banishment.

ATRIARCHI, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 3; and hence we speak of the patriarchal age, Heb. vii. 4.

ATROHAS, [*patronus*], mentioned Rom. xvi. 14, 15.

AXIL, [*a scorch*], was a native of Tarsus, a city of Cilicia, Acts xiii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles, Acts xvi. 13-18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

AXIL, to be cultivated, Ps. xxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 13; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.

PEARL, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xxi. 4; xlviii. 18-19; xlii. 12.

ENTECOST, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the fiftieth day from the Passover, or seven weeks from the 16th of Nisan, Lev. xix. 9-21; Deut. xvi. 9; Acts ii. 1; xx. 16.

PERFECT, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Ps. xix. 7; to be aimed at by Christians, Luke vi. 20; 1 Cor. xiii. 9, 11; Eph. v. 1-8; Col. iv. 12; 1 Thess. iii. 10, &c.; will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.

PERGA, [*very early*], a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xxi. 14; xiv. 23.

PERGAMON, [*Acridia*], now Bergamo, a city of Asia Minor, in Mysia, on the Calvus, 60 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.

PERSECUTION, how to behave under it, Matt. v. 44; 1-32; Rom. xii. 14; 1 Pet. iv. 19; the blessing connected with it, Matt. v. 10; xli. 23; Mark vii. 25; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.

PERSEVERANCE in duty, enjoined, Matt. xiii. 13; Luke ix. 62; Acts xii. 43; 1 Cor. x. 18, &c.; the glorious result, John x. 28, 29; Rom. ii. 7; Rev. ii. 10, 26, &c.

PELUSIS, [*that cuts*], mentioned Rom. xvi. 12.

PETILENCE, a name given in Scripture to any prevailing contagious disease.

PETRA, [*a rock, or stone*], was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Saviour called him to

the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.

EPISTLES of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

PHARISEES, [*separatists*], a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

PHEDR, [*shining*], a servant of the congregation at Cenchrea, Rom. xvi. 1, 2.

PHENICE, [*red, purple*], a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.

PHENICIA, [*land of palm trees*], a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

PHILADELPHIA, [*love of a brother*], a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.

PHILEMON, [*that knows*], a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon*, written about A. D. 62; and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Horæ Paulinæ*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undenied coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admitted as a model of graceful, delicate, and manly writing.

PHILLETUS, [*assault*], an apostate Christian, mentioned by Paul, in connection with Hyacinthus, 1 Tim. ii. 17.

PHILIP, [*gentle*], one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.

— one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8.

— son of Herod the Great, by Cleopatra, and tetrarch of Itanæa, Trachonitis, and Auranitis, Luke iii. 1, and from him Cæsaræa Philippi received its name, Matt. xvi. 13.

— another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3.

PHILIPPI, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large

- city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.
- PHILIPPIANS**, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.
- PHILOLOGUS**, [*a lover of learning*], mentioned Rom. xvi. 15.
- PHILEGON**, [*jealous*], mentioned Rom. xvi. 16.
- PHRYGIA**, [*dry, barren*], a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.
- PHYCELLEUS**, [*lighter*], a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 1 Tim. i. 15.
- PHYLLACTERIES**, [*safeguards*], strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 10; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.
- PILATE**, [*who is armed with a dart*], Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.
- PILLAR**, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xvi. 11; xxviii. 4, 6; Ps. lxxv. 2. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth," that is, it maintains truth in the world. 1 Tim. iii. 15.
- PISIDIA**, [*pitak*], a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Natolia.
- PLOW**, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plow used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.
- POLYGAMY**, laws against, Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-8; Rom. vii. 3; 1 Cor. vii. 2.
- PONTUS**, [*the sea*], a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- POOLS**, mentioned John v. 1-7; ix. 7.
- POREIUS**, [*a lover of pork*]. Porcius Festus succeeded Felix in the government of Judea, Acts xxi. 37.
- POTTER**, one who makes earthenware; a type of the sovereignty of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S FIELD**. See **ACHENAZ**.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellencies. Ps. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xvi. 23; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. *Praise of men*, a proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 3.
- PRAYER**, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. ii. 6; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxi. 22; Heb. x. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 2, &c.; instances of *private prayer*, Dan. vi. 10; Matt. xix. 23; Acts ix. 11; x. 2; *angel*, Acts i. 14; ii. 42; xii. 23; xvi. 13, 16; *many*, forms of prayer, Num. vi. 22-27; x. 34, 35; xxi. 8; xvi. 1; Matt. vi. 9-13.
- PREACH**, or **PROCLAIM**, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 2. *Acclaim*, from *triumph*, a herald, or public crier, is found in *triumph*, and always indicates to make proclamation as a herald.
- PRETORIUM**. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvi. 27; Mark xv. 16; John xviii. 28, 29; xix. 9; also to the one he built at Caesarea, Acts xxiii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.
- PRIEST**, a man who officiated or transacted with God on behalf of others, *standing*, or *at* the occasion. Those under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 1, 2. Rev. i. 6; v. 10; xi. 6.
- HIGH**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii; Jesus Christ, the Melchisedek High-priest, Ps. cx. 4; Heb. ix. 11, v. 4, 5; vi. 20; vii—x. 21, &c.
- PRINCE**, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 12; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day; then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river," then "all kings shall fall down before him: all nations shall serve him."
- PRISCILLA**, [*ancient*], wife of Aquila, and probably like Phoebe, a deaconess, who shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, [*he who presides over the others*], one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, a Roman officer appointed by the government of a province with civil authority. When the apostle Paul was at Corinth he was brought before the proconsul of Achaia, Acts xviii. 12-17.
- PROMISES** of God, many and various, not exceeding great and precious, 2 Pet. i. 4. are sure in Christ Jesus, 2 Cor. i. 20: as

incentives to purity, 2 Cor. vii. 1; are for the present and future life, 1 Tim. iv. 8.

PROPHET. This word and the word *prophet* have two meanings; the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv. Rom. xii. 6.

PROPTIATION, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.

PROSELYTE, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 8; xiii. 43.

PROSEUCHA, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether in a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.

PROVIDENCE, a care for the future. The Greek word *proinois*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal*; in reference to moral beings, *special*; and in reference to holy or converted beings, *particular*. Everything is an object of Providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29—31.

PRI'DENCE recommended, Prov. xii. 10, 25; x. 10; xiv. 8; Matt. x. 10; James iii. 13.

PSALMS, book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. *Psalms*, denote such sacred songs or poems as are sung to instruments, and may here refer to those of David; *hymns* signify songs in honor of God; and *songs* means any regular poetic composition adapted to singing, and here restricted to those which are spiritual. This admonition is in opposition to the practice of the heathen, who, in their Bacchanalia, or frasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.

PTOLEMAIS, [*seville*], now Acre, a seaport of Palestine, 34 miles south of Tyre. It is famous for its siege by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

PUBLICAN, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvi. 17; xxi. 31; Luke v. 27; xii. 2.

PUBLICUS, [*common*], governor of Melita, at

the time of Paul's shipwreck on that island, Acts xxviii. 7, 8.

PURPLE, [*shamrock*], 2 Tim. iv. 31.

PURPLE, a color much worn by kings and emperors, Mark iv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.

PURITY of heart and action required, Rom. vi. 12; Gal. v. 13; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 5; 1 Pet. ii. 11; 3 Pet. iii. 14.

PUTEOLI, [*abounding in wells*], now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xxviii. 3.

QUARRELS to be avoided, Rom. xiii. 13; Col. iii. 1; James iii. 10; iv. 1—7.

QUARTERION, a detachment of four soldiers, Acts xli. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarterions mentioned in the text should be appointed for the purpose.

QUARTUS, [*the fourth*], a disciple mentioned Rom. xvi. 23.

QUEEN often means in Scripture a king's mother. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus, Psa. xlv. 9.

QUICKSAND, In Acts xviii. 27, it is mentioned that when the ship in which Paul was driven past the isle of Clauda on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.

RABBI, a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 38, 40; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7—12.

RABRONI, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John xi. 10.

RACA, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.

RACE, a rapid course, generally implying contention. The numerous allusions to Grecian footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to con-

- tend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."
- RACHEL**, [*a shep.*] daughter of Laban, sister of Leah, and wife of Jacob, Gen. xlix. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, Jer. xxxi. 15; Matt. ii. 18.
- RAIAB**, [*prosd.*] a woman of Jericho; her history, Josh. ii. vi. 24-25; an example, Heb. xi. 21; James ii. 25.
- RAILING** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.
- RAIN** was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.
- RAMAH**, [*elevated.*] a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.
- RASHNESS** censured, Psa. xxxi. 22; cxvi. 11; Prov. xiv. 29; Acts xix. 36.
- RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by raven, 1 Kings xvii. 6-8; and are attended for by God, Job xxviii. 41; Psa. cxviii. 9; if he cares for ravens, how confidently may his people trust him! Luke xii. 24.
- RECONCILIATION**, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.
- REDEEM**, to buy back what was sold, pledged, or forfeited.
- REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.
- REDEMPTION**, means deliverance, from *latrocinia*, which occurs in Luke i. 68; ii. 35; Acts vii. 35; Heb. ix. 12. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.
- REFORM**, *metanoeo*, occurs 34 times, and *metanoia*, reformation, 21 times. *Metanoeo* signifies to think after, or to change one's mind so as to influence the conduct. *Dounai metanoian*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoian *epi tois pragmatois*," to publish a pardon to those who lay down their arms.
- REGENERATION**, denotes a new birth, a renovation or complete change for the better. The original word, *palingscencia*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a figurative expression, and in figurative language there must be a correspondence in the figures used. The phrase "born again," *gennetheis anōtara*, occurs John iii. 3, 5, 7.
- REMISSION** is synonymous with forgiveness, and is applied to the release of captives or slaves, and the discharge of debtors on the sabbatical year, Deut. xv. Luke iv.
- 13, 16. The noun, *aphesis*, remission occurs 17 times, and the verb, *aphiskenai*, only 140 times; rendered to forgive, remit, or free from, dismiss, in all versions.
- REMPHAN**, [*prepared.*] the name of an angel which some think to be Saturn, Acts i. 26; Acts vii. 43.
- REPENT**, *metanoeomai*, I repent, or am concerned for the past, occurs Matt. xxi. 32; xxvii. 3; 2 Cor. vii. 8; Heb. viii. 21. Always translated repent.
- REPROVE**, how to be given, Lev. xix. 17; Prov. ix. 8; xiv. 25; Luke xvi. 3; 11: 34; v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; 1: 10; xiii. 18; xv. 10, 31, 32; xix. 20; xxviii. 23; xxi. 1; Eccl. viii. 1.
- REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iii. 11, 14; i. 3-4.
- RESTITUTION**, means the restoring of a thing to its former state. Acts iii. 21. The original word signifies, to dispose, order, or settle anything in a good state, which has previously been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also, the restoring of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law of Moses, Lev. xxi. Lev. xxiv. Deut. xxi. It was done at the reformation under Nehemiah, Neh. x. 10, 11; and by Zaccheus, who following the Roman law, agreed to restore *scilicet* Luke xix. 8.
- RESURRECTION** of Christ, *anastasis*, Pa. xvi. 10, 11; Matt. xxi. 62; xvi. 21; xxi. 46; Mark ix. 31; xiv. 28; John ii. 19; recited by the Evangelists, Matt. xxviii. 9, 10; xvi. Luke xxiv. John xxi. promised by the apostles, Acts ii. 24-32; iii. 15; iv. 10; v. 30, 31; xi. 40-42; xiii. 30-31; 1 Cor. xv. 13, 31; xxv. 19; xxi. A. 53; 1 Cor. xv. 20, the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12, 13; 1 Thess. iv. 14-17; 1 Pet. i. 3; promised by them by Jesus, John v. 29; vi. 39, 40, 41, 42; xiv. 19, &c.
- RETALIATION**, law of, Exod. xxi. 24; Lev. xxiv. 20; Deut. xxi. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. xiii. 1; 1 Thess. v. 15; 1 Pet. iii. 9.
- REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written at A. D. 95. It is a prophecy expressed in most striking and impressive symbols of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things, beginning through a period of nearly 200 years, and embracing the downfall of Papal Rome; the rise, progress, and overthrow of the apostasy; the second appearing of Christ as the king of kings, punisher of the destroyers of the earth, and subduer of all the kingdoms of this world to himself; and gives a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages to come. The Apocalypse is a very difficult book to understand, and perhaps a moderate knowledge of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or personified in it, like other prophetic writings, was designed to be understood perfectly when accomplished.
- REVILING** forbidden, Matt. v. 22; 1 Cor. vi.

3; Christ our example, 1 Pet. ii. 25; iii. 9; 1 Pet. ii. 11; Jude 9.

REGGIO, [*captivity*], now called Reggio, a port opposite to Messina in Sicily, Acts xviii. 28.

RESA, [*will*], an ancestor of Jesus, Luke i. 27.

RODA, [*a rose*], a servant of Mary, the mother of John Mark, Acts xii. 12.

RODES, [*a rose*], an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 120 ft. high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 60 years. Acts vi. 1.

ROSES, their uncertainty, Matt. vi. 10; Luke xii. 10-21; James v. 1-3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1-4; a blessing if well used, Luke xvi. 9; 1 Tim. vi. 17-9; true riches, Matt. vi. 19, 20; Luke xii. 3; Rev. ii. 9; iii. 12.

RIGHTLINESS, Christ is to his people, Jer. xliii. 6; Mal. i. 2; 1 Cor. i. 20, &c. he righteous to inherit eternal life, Dan. ix. 2; Matt. xxv. 46; Luke xviii. 20; John ii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Jude i. 9; 1 John ii. 25; Jude ii.

RIGHT HAND is, in Scripture, a symbol of power, Exod. xv. 6; Psa. xli. 8. In the east, the place for the leader was on the right hand, and the Banhedrim placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor to be placed at the right hand. Psa. xli. 8.

RIGHT "up in the judgment," Matt. xii. 42. The judge did not pass sentence in sitting posture, but rose up for that purpose; so he witnesses rose up from their seats, when they gave evidence against criminals.

RIGHT OF LIFE, Rev. xiii. 1.

ROCK, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means a stone, and his original word for rock, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone, and on this *petra*, rock, will I build my church." Mark

the construction of the language. "Thou" was in the second person, and "this" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art Christ, the son of the living God," and he was the *petra* on which he declared that he would build his church, and against which the gates of *Hades* should not prevail, 1 Cor. iii. 11.

ROCK, a symbol of power and rule, Psa. li. 9; **ROCK**, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of the condition, and especially of the difficulties existing between the Jewish and Gentile members. He contravenes many of the errors of both Jews and Pagans, as ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during his residence of some months at Corinth.

ROME, [*strength*], a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the

residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.

RUBY. See PASCORUS BROWNS.

RUFUS, [*red*], the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 12.

SABAOTH, [*armies*], Rom. ix. 29; James v. 4.

SABBATH, [*rest*], so called, because on the seventh day God rested from his work, Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and engraven on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good" on the Sabbath. The Savior said, "blotted out the handwriting of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19-29.

SABBATH JOURNEY. Acts i. 12. Jewish tradition allowed a man to travel on the Sabbath only a mile.

SABBATH YEAR, the seventh year, in which the land was to have rest, Exod. xxi. 3; Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.

SACRIFICE, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin, Gen. xxi. 26; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case, "By him, let us offer the sacrifice of praise," Heb. xii. 15.

SADDUCEES, [*just, justified*], a famous sect among the Jews, so called, it is said, from their founder, Sadoc, who flourished about 700 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxi. 23; Acts xxiii. 8.

SALAH, [*mission*], a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.

SALAMIN, [*salts*], one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 4.

SALATHIEL, [*I have asked of God*]; or **SERUBABEL**, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

SALM, [*peace*], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psa. lxxvi. 2.

SALIM, [*a fox*], the well-watered place where John baptized, John iii. 23.

SALMON, [*peaceable*], the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.

SALMONS, [*peaceable*], a promontory forming the eastern extremity of an island of Crete, Acts xviii. 7.

SALOME, [*peaceable*], the wife of Zebedee, and mother of James and John, Matt. xiv. 16; Mark ix. 30; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.

SALT, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltiness." Schoetgenius has largely proved in his "Hore Hebraica," that such a salt had become insipid was used to repair roads.

SALUTE, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.

SALVATION, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 13; 2 Cor. ii. 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.

SAMARIA, [*watch height*], a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.

SAMARITANS, inhabitants of Samaria, John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on Mount Gerizim, and were hated by the Jews, Luke ix. 52, 53; John vii. 43.

SAMOS, [*full of gravel*], an island in the Archipelago, on the coast of Asia Minor, Acts xx. 15.

SAMOTHRACIA, an island in the Egean Sea, Acts xvi. 11.

SAMSON, [*his son*], a judge of Israel, of the tribe of Dan, Judges xiii. 2-25; Heb. xi. 32.

SAMUEL, [*asked of God*], the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 120th year of his life.

SANCTIFY, to separate anything to God. *Agiasis* occurs 19 times, translated to sanctify, to make holy; *agiasmos*, sanctification, holiness occurs 19 times. The meaning of *agiasis* will be found in John xvii. 17, 19, &c. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SANCTUARY, a holy place, Exod. xxv. 8; Heb. ix. 2.

SANDALS, soles of leather or wood fastened

to the feet with strings, Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.

SANHEDRIM, more properly *SANHEDRIN*, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges, Matt. xvii. 1; John xi. 47.

SAPPHIRA, [*that relates or tells*]. See *ANANIAS*.

SAPPHIRE. See *PANCROUS* *STONES*.

SARAH, [*a princess*], the wife of Abraham, and mother of Isaac, Gen. xi. 29, 30; occasionally mentioned, Heb. xi. 11; 1 Pet. iii. 2.

SARDINE, or *SARDIUS*. See *PANCROUS* *STONES*.

SARDIS, [*prince of joy*], a city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter, Rev. iii. 1.

SARDONYX. See *PANCROUS* *STONES*.

SAREPTA, [*a goldsmith's shop*], a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 10; Obad. 20; Luke iv. 26.

SATAN, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho Diaboles* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in his temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term *Diabolus*.

Diabolos is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used as a generic sense, as 1 Kings xi. 23; 1 Sam. xix. 4; Nam. xiii. 22; Psa. ciz. 6. In many others in a specific sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job. i. 6-12; ii. 1-7; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is denoted by his titles.—*Satan*, Adversary, Accuser, False Accuser, Tempter, &c. show him to be purely and entirely evil, 1 John iii. 8; John vii. 44. His agency is seen both moral and physical. See Luke xii. 10; Acts v. 3; 1 Pet. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xii. 10; Acts v. 3; 1 Tim. ii. 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.

SAUL, [*demanded*], son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. ix. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.

SAVIOR, a term applied to Christ, who came to save his people from their sins. He is therefore called Jesus, which signifies a savior.

SCEPTRE, a staff, rod, or wand, signifying authority or royalty, Psa. xiv. 6; Lev. x. 15.

SCEVA, [*disposed*], a Jew who lived at Ephesus, Acts xix. 14-16.

SCHISM, or *Division*, condemned, 1 Cor. x. 10; xii. 3; xi. 18; xii. 25; 2 Cor. xii. 15.

SCORPION, a large reptile, remarkable for its irascibility and malignancy, Luke x. 18. Some of the species are said to be as hot and about the size of an egg, and were

lled up it is difficult to distinguish one from the other.

THESE, writers and exponents of the w.

PICTURES, [*writings*], a name applied to way of dignity to the contents of the bible, and which are given by inspiration, Tim. iii. 16; Matt. xii. 40; Mark xiv. 40; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.

T, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology; metaphorically, waters signify peoples; and a gathering together of people into one city, constitutes a sea.

T, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 66.

TUNDUM, [*the second*], a disciple mentioned Acts ix. 4.

TYRIA, [*beaten by waves*], a seaport of Syria, 12 miles west of Antioch, Acts xiii. 4.

UDENIAL, a Christian duty, Matt. v. 20; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.

ULCHERS, or places for burying the dead, were usually hollow rooms dug into the earth, with an upright door to enter into them, to which a large stone was put, Gen. xxi. 6; Judges viii. 12; 1 Sam. x. 2; 2 Sam. xxi. 12; Isa. xxi. 16; Matt. xxvii. 60.

UAPHIM, [*clay or burning ones*], See **UAPHIM**.

ULUS FACUL, [*maker of acts*], the deputy Governor of Cyprus, Acts xiii. 12.

UPENT. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.

UANTS, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. i. 1; Titus ii. 9, 10; 1 Pet. ii. 18-23.

UIN, a sacred number among the Jews. The term often denotes a perfect or complete number, Job v. 10; Psa. xii. 6. Seventy or seven times often only means abundantly, completely. Seventy times seven is still higher superlative.

VENTY disciples sent out by Jesus, Luke x. 1-20.

AVING, a rite of purification, Acts xviii. 18; xxi. 24.

ERA, [*captivity*], a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gums, and gold. Isa. lxviii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 42.

EEP, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the Lamb of God. In India sheep cannot be distinguished from goats by a common herdsman. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his flock from the goats.

ELL, a Jewish weight. The common weight of money was worth about half a shekel, and the shekel of the sanctuary was double that sum.

ELIID. Christ is styled a shepherd, 1 Pet. ii. 25; the good shepherd, John. x. 11; the chief shepherd, 1 Pet. v. 4; and the great shepherd, Heb. xiii. 20. Elders or overseers were also called shepherds, Eph. iv. 11, where the common version has *pastors*, and as they are to feed the flock, 1 Pet. v. 2.

N, [*hunting*], a great commercial city, the capital of Phenicia. It is situated on the Mediterranean, about 19 miles north of Tyre. It contains 10,000 inhabitants, and is now called *Saida*. Luke iv. 24.

SILAS, [*considering*], a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 23.

SILLOAM, [*sent*], a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVANUS. See **SILAS**.

SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

SIMEON, [*that hears or obeys*], a good old man who was waiting for the Savior, Luke ii. 25-35. Also, one of the twelve patriarchs.

SIMON, [*that hears or obeys*], the brother of Jesus, Matt. xiii. 55; Mark vi. 3.

— the Canaanite, called *Zelotes*, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

— surnamed *Peter*. See **PETER**.

— the Pharisee, Luke vii. 36-50.

— the leper, Matt. xxi. 7; Mark xiv. 3.

— the father of Judas Iscariot, John vi. 71; xii. 4.

— the Cyrenian, Matt. xxvii. 32; Mark xv. 31; Luke xxiii. 26.

— the tanner, Acts ix. 43; x. 6, 17, 33.

— the tanner, Acts xiii. 9-24.

SIN, to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be "the transgression of the law," 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 14, 15. Sin sometimes means a sin offering, Gen. ix. 7; 2 Cor v. 21; Heb. ix. 24.

SINAI, [*a bush*], the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Rebui*, a mountain which towers up in solitary grandeur to the height of 8,000 feet, and some 10 miles distant from the popular Horeb, and monkish *Sinai*. *Rebui* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

SINCERITY required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 22. The Greek word *alutisima*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.

SINGING is not only authorized as a part of divine worship by example, Matt. xxi. 30, but expressly enjoined, Eph. v. 10; Col. i. 16; and should be done properly, 1 Cor. xiv. 15.

SMYRNA, [*myrra*], a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.

SOCIETY of mind and body, recommended, 1 Thes. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 12.

SODOM, [*their secret*], one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea, Gen. xix.

SOLOMON, [*peaceable, perfect*], the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the

books of Proverbs, Ecclesiastes, and Canticles, besides some on botany, natural history, &c.

DOMON'S PORCH, a covered way on the east of the temple, John x. 23; Acts iii. 11.

BOPATER, [*defends his father*,] a Berean disciple, Acts xi. 4.

SORCERER, a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xiii. 8; Rev. xxi. 8; xlii. 15.

SOSIPATER, [*saving the father*,] Paul's kinsman, Rom. xvi. 21.

SOSTHENES, [*savior*,] the chief of the synagogue at Corinth, Acts xviii. 17; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

SOUL. The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 160 times; and the same word is also rendered a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, the body, (dead or alive,) lust, creature, and even a beast; for it is 28 times applied to beasts, and to every creeping thing. The Greek word *psuchē* of the New Testament, corresponds with *nephesh* of the Old. It occurs 103 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered mind, as, you, heart, heartily, and is twice applied to the beasts that perish. *Psuchikos*, an adjective derived from *psuchē*, occurs 6 times, and is translated *natural* and *animal*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 103 times of *psuchē*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See *IMMORTAL*.

SPAIN, [*rare, precious*,] a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

SPARROW, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.

SPEECH, proper use of, Matt. v. 23; xii. 36; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.

SPICES, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xiii. 56; John xix. 40.

SPIKENARD, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 denarii, equal to forty dollars, a great sum at that time.

SPIRIT. The Hebrew word *ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 times; *wind* 95 times; *mind* 6 times; and the balance in 13 different ways. The Greek word *psuchē* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 333 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 20; Mark vi. 12.) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents, primarily the air we breathe. 2. It denotes a being, as angels. 3. It represents an influence from a being. 4. It indicates a state of feeling. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one

of these significations. Like the word *psuchē*, neither *ruach* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal.

STACHYS, [*spike*,] a disciple, Rom. x. 3.

STARS, bright heavenly bodies, seen in the night. The star which indicated the Magi to Bethlehem was probably a comet, Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxviii. 7; and also the princes and nobles of a kingdom, Isa. xlii. 10.

STEPHANUS, [*a crown*,] one of the first converts at Corinth, baptized by Paul, 1 Cor. i. 16; xvi. 15.

STEPHEN, [*a crown*,] one of the seven deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; viii. 6.

STOCKS, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully fastened them. Acts xvi. 24.

STOICS, a sect of heathen philosophers, founded by Zeno of Cyprus, B.C. 300, called from his teaching in the Stoa, or porch at Athens, Acts xviii. 18.

STONES, PRECIOUS, [*Amethyst*,] a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

Beryl, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

Chalcedony, a precious stone, variegated with divers colors, in the form of circles.

Chrysolite. The import of this term was to make it the golden stone. It is a gem of a yellowish green color, and now rare among the Topazes. It is very transparent.

Chrysoprasis differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.

Emerald, the same with the ancient Smeraldus; one of the most beautiful of gems, of a bright green color, without any mixture.

Jacinth, a gem of a deep reddish yellow.

Jasper, a precious stone, variegated with divers colors, and of a very hard quality. Some have been found of a sea green color.

Onyx, a species of the Chalcedony. Some call it a Sardonyx.

Ruby, a red purple stone, very hard and rare.

Sapphire, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of different species, sometimes blue, red, and yellow combined.

Sardius, a gem of a reddish color, approaching a white.

Sardonyx, resembling both the Sardius and the Onyx.

Topaz, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.

STRAINING OUT A GNAT. An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate exceedingly made narrow, through which those who were bidden might enter, but who

might exclude those who were not bidden, Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.

STREET. "the street called Straight," Acts 16. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.

SUN, the great source of light and heat. Gen. 1. 14; miraculous events connected with it, Josh. x. 12, 13; 1 Kings xx. 9-11; Luke xiii. 44, 45. Used as a symbol, Isa. lxii. 10; Mal. iv. 2.

WINE, the plural of *ayeg*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sin, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lv. 4; Matt. viii. 30-32.

YAMINE-TREE, mentioned only Luke xvi. 6. Probably the mulberry tree.

YAMORE, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xiv. 4.

YCHAR, [a city,] a name of reproach applied by the Jews to Shechem, now Napsa, a city of Samaria, between Mounts Ebal and Gerizim; 34 miles north of Jerusalem. Three miles from Ychar was Jacob's Well, memorable for our Saviour's conversation with the woman of Samaria.

YCHEM, [a place of figs,] the name for Shechem in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.

YNAOQUE, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 8; x. 17; xii. 6; xiii. 84; xlii. 1-7, &c.

YNTACHE, [that speaks or discourses,] a female Christian, Phil. iv. 2.

YHACURE, [that draws violently,] once a rich and populous city, on the N. E. part of the island of Sicily, 23 miles in circumference. It was built 700 years B. C. Acts xviii. 12.

YHIA, [sublime, deceiving,] In Hebrew, it is called Aram. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.

YHO-PHENICIA, [purple, draws to,] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.

ALTARNACLE, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv; preparations for it, xxvi; set up, xxi. It was 45 feet long and 15 wide, and stood in court 150 feet long, and 75 wide, enclosed by curtains 4 feet high, sustained by 56 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.

ALTARNACKLES, Feast of, one of the three great festivals of the Jews, being that of the rising year. Lev. xxiii. 24-33; John vii. 2, 37.

TABITHA, [clear-sighted,] called also Dorcas. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.

TABOR, [choice,] a celebrated mount in the Holy Land, rising in Jerzeel, or the plain of Esdrason, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous flowers. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvii. 1-13; Mark ix. 1-13; 1 Pet. i. 16-18.

TALENT, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1800 dollars, and that of gold \$5,000. Matt. x. v. 15.

TAREUS, [swamped, feathered,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.

TAVERNS, THE THREE, a place about 33 miles south of Rome, Acts xxviii. 15.

TEACHERS, False, their character described, and Christians warned against them, Rom. xvi. 17; 1 Cor. xi. 13; Gal. i. 7-9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 3; vi. 2; 2 Tim. iii. 2-5, 15; Heb. xiii. 9; 1 Pet. ii.

TEMPERANCE recommended, Prov. xxiii. 1-5; Gal. v. 23; Eph. v. 18; Titus i. 8; 11.

TEMPLES, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvi. 27; built by Solomon, 1 Kings vi. vii; the dedication of it, xiii; repaired by Joash, 2 Kings xii. 1-13; by Hezekiah, 2 Chron. xxxi; by Josiah, 2 Chron. xxxiii; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.-viii; the chambers in it cleansed, Neh. xii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl. &c.

TEMPERATION of Jesus, Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-12.

TERTIUS, [the third,] an amanuensis to the apostle Paul, Rom. xvi. 22.

TERTULLIUS, [a liar,] an orator who pleaded against Paul before Felix, Acts xxiv. 1-9.

TESTAMENT, more properly rendered *covenant*, Heb. ix. 15-20.

TETARCHI, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke iii. 1; ix. 7; Acts xiii. 1.

THADDÆUS, [that praises,] a surname of Jude, Matt. 2, 3.

THEOPHILUS, [a friend of God,] mentioned Luke i. 3; Acts i. 1.

THESSALONIANS, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.

The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches, Chap. v. 27. His object seems to have been to confirm them in the faith, and to excite them to piety.

The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.

THESSALONICA, [written against the Thessalonians,] now Saloniki, a city and seaport of Macedonia, both in ancient and modern

- times large and commercial. It is situated on a gulf, about 200 miles from Athens.
- THEUDAS**, [a false teacher,] a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought, Acts v. 36.
- THOMAS**, [a twin,] or DIDYMOUS, one of the apostles, Matt. x. 3; John xi. 16; xi. 25.
- THORNS**, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 3.
- THYATIRA**, [a sacrifice of labor,] a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-hissai*.
- TIBERIAS**, [aged vision.] The sea of Galilee. Also a city on the lake or sea of Tiberias, 28 miles north of Jerusalem, and now called *Tabaria*.
- TIBERIUS**, [son of Tiber,] the third emperor of Rome, Luke iii. 1.
- TIME**, to be longed for, Eccl. xli. 1; Matt. v. 35; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 2 Cor. vi. 3; Gal. vi. 9, 10; Eph. v. 16.
- TIMOTHY**, [honor of God,] a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xx. 4; 2 Tim. i. 6; iii. 15. The apostle Paul made him the companion of his journeys and labors, Acts xvi. 2, 3; 1 Tim. iv. 13; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 16; 1 Cor. iv. 17, &c. The two *Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper department of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.
- TITHES**, means *Tributes*; instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xxvii. 30-32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8-10; Heb. vii. 6.
- TITUS**, [honorable,] a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.
- The *Epistle to Titus* contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete, Titus i. 6.
- TONGUE**, the duty of governing it, Psa. xxxix. 1; James iii. 2-12.
- TONGUES**, confusion of, Gen. xi. 1-9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.
- TRACHONITIS**, [rock,] a district in the N. E. part of Palestine.
- TRADITIONS**, not to be regarded, Matt. v. 1-20; Mark vii. 1-23; Col. ii. 8; Titus i. 14.
- TRAINING** children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6-9; xi. 19; Psa. lxxviii. 6, 9; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xii. 17.
- TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xviii. 3; Mark ix. 2.
- TREASURY**, a place where the public money is kept or managed, Mark xii. 41. The treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.
- TROAS**, [prosperated,] a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts vi. 8; xi. 5, 6.
- TROGYLLIUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts xx. 15.
- TROPHIMUS**, [well-educated,] a native of Ephesus, converted by Paul, Acts xxi. 15.
- TRUTH**, the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psa. xv. 2; ii. 6; Prov. ix. 3; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [delicious,] a female disciple at Rome, Rom. xvi. 15.
- TRYPHOSA**, [to be shining,] a female disciple at Rome, Rom. xvi. 12.
- TYCHICUS**, [runner,] a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.
- TYPES** of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread of manna, Ex. xvi. 15-35; John vi. 31-33; Rev. ii. 17, a lamb, Gen. xxi. 7, 8; Exod. xii. 3-8; xxi. 59; Isa. liii. 7; John i. 29; Acts xiii. 18, 19; Rev. v. 6-12, &c. Melchizedek, Gen. xiv. 18-20; Heb. v. 6; vii. 1, 14, &c. over, Exod. xii. 1; 1 Cor. v. 7, 8; scapegoat, Lev. xvi. 20-32; Heb. ix. 20; 1 Pet. ii. 24.
- TYRANNUS**, [a prince,] a sophist or rhetorician of Ephesus, who kept one of the schools of philosophy and eloquence common at that period, Acts xxi. 9.
- TYRE**, [strength,] a large city of Phoenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Josh. xix. 29; Isa. xxiii. 12; Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 3 Cor. h. 4; Eph. ii. 3; 1 Thess. ii. 12; James i. 6; Mark xvi. 16; Luke xii. 60; John xxi. 6; Rom. i. 28; 2 Tim. ii. 13; Rev. xxi. 3.
- UNRELIEVERS**, Christians should unite with them, 2 Cor. vi. 14, 15, 16; 2 Tim. ii. 17; 1 Tim. vi. 10.
- UNION** to Christ, shown by comparison: body, 1 Cor. xii. 12, 27; Eph. iv. 15; 1 Cor. x. 18, 19; to a building, Eph. ii. 20-22; 1 Cor. iii. 4-7; to a vine, John xv. 4-8; to the conjugal union, Eph. v. 23, 24; it is as the union of the Father and son, John xviii. 21, 22; Rom. viii. 34, 35; 1 Cor. vi. 17.
- UNJUST STEWARD**. In Luke xvi. 1, the Lord Jesus Christ, but the lord or master: the steward. Hence the argument that some have raised on this passage, immediately comes to nought.
- UNLEAVENED BREAD**, Feast of, or Passover. See *FESTIVALS*.
- UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, hanging a heavy weight upon the neck of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [place or chamber,] Yama, xiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark, and their faces towards the congregation, who looked towards the ark: and the seats were more honorable than others, and are here called the chief seats.

V. The *Aspex* as referred to in Mark i. 1, was a vessel placed under the *lecan*, or vat, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the oil was trodden. Matt. xxi. 8.

VI. whatever hides anything from view, as female covering, Gen. xiv. 46; Ruth i. 15; 1 Cor. xi. 1-10; veil of the tabernacle and temple, Exod. xxvi. 31-37; Lev. i. 7; Matt. xxvii. 51; Mark xv. 33; Luke xiii. 41; Heb. vi. 19.

VII. **VINE** of Gen. i. 11; Deut. xxx. 34, 41, 43; Isa. xxiv. 3; 2 Thes. i. 8. Vines were of common use in the temple service. They were not like those small ones which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VIII. one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and insipidated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine is an emblem of the Hebrew nation. A symbol of security and repose is figured by every one sitting under his own vine and fig tree. The vine is also used by our Saviour as an emblem of himself, John xv.

IX. **VINEGAR**, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they were our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wine drunk anciently by princes, which it seems were of the sweet sort.

X. **VINEYARD**, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered up, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1-7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 5.

XI. **VISION**, a supernatural appearance of men and things to the mind of a person not sleeping. Acts ix. 10; 2 Cor. xii. 1. Thus has often shown his people what eye had not seen, nor ear heard.

XII. **ROLL**, something rolled up, as was the ancient form of books, Ps. xl. 7; Heb. x. 7.

XIII. **WALKING** with God, Rom. viii. 1, 4; 2 Cor. vi. 14; Gal. v. 16, 25; Col. iii. 6.

XIV. **WASH**, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 3. It was said that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not wash his hands, but that he did not say they should to their own people.

XV. No Jew entered a house without removing his shoes or sandals; nor do we do so to this day. We see the propriety of this when we consider that clean feet are good, all sit upon the floor, and the feet must be kept very clean.

XVI. **WASHING THE FEET** is among the most ancient, as well as the most obligatory, of

the rites of Eastern hospitality. See Gen. xxi. 4; xli. 3; xlv. 23; xli. 31. From 1 Sam. xiv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 5. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii. 4-15, and in 1 Tim. v. 16. The Hindoos, like the Jews, wash home barefoot from bathing; hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

XVII. **WATCH**, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 66.

XVIII. **WATCHES**. The Jews in ancient times divided the night into three parts, the evening, the middle, and the morning, each part including four hours. Exod. xiv. 24; Judges vii. 19; 1 Sam. xli. 11; in after times, they divided the night into four, in imitation of the Romans, who kept a watchman's post at the end of every three hours. Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth watches; but they were sometimes styled the evening, midnight, cock-crowing, and morn'g. Matt. xiv. 25; Luke xli. 35; Mark xvi. 35.

XIX. **WATER**, miraculous changes or supplies of it. Exod. vii. 10; xiv. 21; xv. 23-25; turned into wine, John ii. 3; brought out of a rock, Exod. xvii. 6; Num. xxi. 7-13; Josh. iii. 15-17; 2 Kings ii. 14; iii. 20, 21; vi. 6; John ii. 3; Jesus walked on it, Matt. xiv. 25; Mark vi. 48; John vi. 19.

XX. **WAVERING** condemned, Gen. xlii. 4; Heb. x. 21; James i. 6, 8; 2 Pet. ii. 14; iii. 16.

XXI. **WEDDING GARMENT**, Matt. xxi. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

XXII. **WHITE STONE**, Rev. ii. 17. This important passage, alludes to a custom of letting and perpetuating friendship, among the Greeks and the Romans, by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from descendants. Voting was done by casting a white stone in approval, and a black one for rejection.

XXIII. **WIND**. The original word is *anemos*, and occurs 30 times. It is never translated spirit.

XXIV. **WINE**. There are no less than 13 distinct Hebrew and Greek words, translated by the word wine, either with or without the adjectives new, sweet, mixed, and strong. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, tends to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Litt's Lexicon*, Art. Wine.

XXV. **WITCH**, a person who pretends to inspira-



tion, hence a public mocker of the Deity, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xiii. 18; Lev. xx. 27. Witchcraft excludes from the kingdom of God. Gal. v. 20.

WITNESSES, not to be fewer than two, Num. xxi. 30; Deut. xvi. 6, xix. 15; Matt. xiii. 16; 2 Cor. xiii. 1; 1 Tim. v. 12.

WIVES, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 3; 1 Pet. iii. 1.

WOMEN, how they should behave in public worship, 1 Cor. xi. 1-16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4, 5; how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 2.

WORD of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 7.

WORLD, the earth and all the animals and vegetables on its surface; mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word *aiōn*, age, or the plural form ages, is rendered *world* no less than 23 times, and the adjective form of the word 3 times. *OROUSSES*, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. *GAZ*, earth or land, is translated *world* once in Rev. xiii. 8. *KOSMOS*, order, regularity; the world, universe, &c.; occurs 136 times, and is rendered by *world* 135 times, and once *adorn- ing*.

— not to be conformed to, Rom. xii. 2; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.

WORSHIP to be paid to God only, Exod. xx. 1-6; Matt. iv. 10; Acts x. 25, 26; xiv. 15—

18; Col. ii. 18; Rev. xix. 10; xxi. 3; public worship, Matt. xviii. 20; Act. i. 14; Heb. x. 25.

WRATH of God on the impatient, John iii. 20; Rom. i. 18; ii. 5, 6; Eph. v. 4.

YOKE of Christ, easy, Matt. xi. 30; Rom. vi. 1; 1 John v. 2.

YOUNG persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 46-52.

ZACCHÆUS, [poor, justified], a superintendent of taxes at Jericho. Luke xix. 2.

ZACHARIAH, [memory of the Lord], several persons of this name. One of them was a one of the minor prophets, son of Berechiah, who returned from Babylon with Zerubbabel, and began to prophesy about 520 years B. C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i. 5.

ZEAL, commended, Matt. v. 6; 1 Cor. xiii. 13; Gal. iv. 18; Jude 3; Rev. xii. 17; upper, reproved, ix. 55; Rom. x. 2.

ZEBEDEE, [abundant pasture], the father of the apostles James and John. Matt. x. 2.

ZEBULON, [habitation, dwelling], the name of a district of Palestine, on the north of the lake of Gennesareth.

ZELOTES, or ZEALOTS, a sect mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Cenaeite*, probably for the same reason, the word *Kana* in Hebrew, having the meaning as *Zealotes*. Luke vi. 15; Act. i. 13.

ZENAS, [stranger], a doctor of the law, and a disciple, mentioned Titus iii. 13.

ZERUBABEL, [a stranger of Babylon], son of Salathiel, and of the posterity of David. Matt. i. 12.

ZION, or SIION, [a monument, apostle, &c.], the highest mountain in Jerusalem, where was built the city of David. Ps. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and the name is applied to the inhabitants of Jerusalem.

These claims for money

1. 31

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